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CHRISTIANISMUS PRIMITIVUS:

OR, THE

Ancient Christian Religion,

IN ITS

Nature, Certainty, Excellency, and
Beauty, (Internal and External)
particularly Considered, Asserted,
and Vindicated,

FROM

The many Abuses which have Invaded that
Sacred Profession,

BY

Humane Innovation, or pretended Revelation,

Comprehending likewise

The General Duties of Mankind, in their respective Relations;
And Particularly,

The Obedience of all Christians to MAGISTRATES.
And the Necessity of CHRISTIAN-MODERATION about
things *Dispensable* in Matters of Religion.

WITH

Divers Cases of CONSCIENCE Discussed and Resolved.

By THOMAS GRANTHAM, a Servant of Christ.

Jude, ver. 3.

*It was needful for me to write unto you, and Exhort you that you should earnestly contend
for the Faith, which was once delivered unto the Saints.*

L O N D O N,

Printed for Francis Smith, at the Sign of the Elephant and Castle
in Cornhill, near the Royal-Exchange, 1678.

CHRISTIANITY AND ITS HISTORY

OR THE

ANCIENT AND MODERN RELIGIONS

IN ITS

NATURE, CERTAINLY, RACIALITY, AND
BEING (INTERNAL AND EXTERNAL)
PARTICULARLY CONSIDERED, ALTHOUGH
AND VARIOUSLY

FROM

THE MANY VIEWS WHICH HAVE INFERRED THAT

SACRED HISTORY

HUMAN INNOVATION OR PRETENDED REVELATION

CONSIDERING THE

THE GENERAL HISTORY OF MANKIND IN THEIR RESPECTIVE RELIGIONS

THE OBEDIENCE OF ALL MANKIND TO MANKIND

AND THE NECESSITY OF CHRISTIAN MODERATION ABOUT
THINGS DIFFICULT IN MATTERS OF RELIGION

WITH

DIRECT CARE OF CONSCIENCE IN DUTY AND RELIGION

BY THOMAS GRIFFITHS, A SERVANT OF GOD

Printed by J. G. Griffiths, at the Sign of the Ship, in the Strand, London, 1808.

LONDON

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The Epistle Dedicatory

TO THE

ENGLISH NATION,

And every Person therein professing Love to Je-
sus Christ, under what Appellation soever :

Particularly to my BRETHREN and KINSMEN
according to the FLESH.

More especially to all the CHURCHES of CHRIST, who
maintain one Baptism of Repentance, for the
Remission of Sins.

SIRS,



S you cannot be lightly Ignorant of the many
Changes which have befallen our Nation in the
case of Religion since first the Christian Faith
was received in this Island; even so, you have
great reason to consider, whether your present
standing in that behalf, be such, as that you may
comfortably apply that speech, 1 Pet. 5. 12.

This is the true Grace of God, wherein ye stand. Or at least-
wise, great cause you have to consider, whether you stand perfect and
compleat in all the Will of God, Col. 4. 12. That being the great End
of the Lord, in sending us the Word of his Salvation, even to present
every Man perfect in Christ Jesus, Phil. 1. 28.

*After what manner this Nation first received the Christian Faith, does
not so clearly appear from History, as might be desired. The Roman
Party glory much in Austin the Monk, and would have him Eng-
lands Apostle. But Doctor Fulk denies him that Honour: Shew-
ing withal, that when he came hither, he corrupted with Roman mix-
tures, that Christianity which he found among the Britains. And in-
deed, Fabian (though a Papist) shews how he would have imposed
sundry*

Rhem. Test.
on 1 Cor. 4.

Fab. Chron.
5. p. f. 107.

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sundry Observations upon them, which the Britains refused, as being contrary to the Doctrine which at first they had received.

If Simon Zelotes, or Joseph of Arimathea, were the first that Preached Christ to this Nation, (as some hold) then we doubt not but the first Churches in this Land, became followers of the Churches which in Judea were in Christ Jesus. And surely, it seems more credible, that one of these should first Preach to the Britains the Word of Life, than that Faganus, or Dunianus, (sent from Elutherius Bishop of Rome) should do it; these being above an Hundred Years after the time that Joseph of Arimathea flourished, which was Anno 81. the other not till Anno 188.

But however this may be, yet we have the sacred Scriptures, which plainly shew us the Way of the Lord, as it was first delivered to the Churches of Christ in many Nations. And it is that way of Christian Religion which the ensuing Systems are designed to demonstrate. Neither is there any other Gospel to be received by us, though an Angel from Heaven should introduce it: How much less the Children of Men, who are far less in Power and Dignity?

The most specious pretence under which the Alterations, and manifold Innovations which have befallen the Christian Religion, have been obtruded, Is the Authority of the Church (as if God had given her power) to vary the Administration of Ordinances, or to make Institutions in Religion: But the consequence hath shewed the vanity of such pretences, whilst we have been by this means, in some one Ordinance incumbred with the best part of an hundred Ceremonies, namely the Eucharist, as is observed in the Roman Masses; for which, among other Errors, the Protestants have justly withdrawn their Communion. And

** Mr. Sharps
Sermon be-
fore the
Court of
Aldermen,
Aug. 23. 74.*

*it is well observed by some, * That we have an Obligation to the Laws of God, antecedent to those of any Church whatsoever: Nor are we bound to obey those, any further than they are agreeable with these.*

Two causes are assigned, upon which separation from a Church is lawful. 1. When she requires of us, as a condition of her Communion, an acknowledgment and profession of that for a Truth, which we know to be an Errour. 2. When she requires of us, as a condition of her Communion, the joyning with her in some Practices, which we know to be against the Law of God. In these two Cases (saith my Author) to withdraw our obedience to the Church is so far from being a Sin, that it is a necessary Duty.

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Now these things being so, I have only this in special to request of my Nation, or Countrymen in general, that they will be pleased (and especially the Learned and Pious among them) to devote themselves to the impartial search after Primitive Christianity. And then, that they will vouchsafe to peruse these Labours, approving them only so far as Truth appears in them, and so much it will not be just to deny me, though they be not published with Learning. For which defect, I shall only Apologize in the words of Ludovicus Vives, who finding some defect of Grammar in a passage of Augustine, De Civitat. Dei, saith: If a Modern Divine had plaid the Grammarian thus, he should have heard of it, but Augustine may: But if he and Paul lived now a-days, He should be held a Pedant, or petty Orator, and Paul a Madman, or Heretick.

Ludovic
Vives.
Aug. De
Civit. Dei.
l. 13. c. 24.

To my Kinsmen according to the Flesh, in the next place I address myself; I mean the Ancient Family of the Granthams, in the County of Lincoln especially. How welcome such a Dedication will be to you I know not, and therefore shall not name you particularly, you being Persons of Quality in this World, and my Extraction being immediately from your poor Kindred, yet such as were acknowledged by your Progenitors. And though I am one of the lowest of my Fathers House, yet let it not displease you to hear my Voice, whilst in these several Tractates I only bespeak you for God; and in order thereunto, beseech you to consider your standing in relation to Christianity, in respect of its Primitive Institution.

I doubt not but it hath been your case, with others, to fall short of that beautiful Order wherein the Gospel was at first recommended to Mankind, by the Lord Christ and his Apostles; occasioned partly by the Traditions which we received from our zealous (though too much misguided) Progenitors, some of them living in the darker times of Popery; and those that Reformed in part, yet could not (perhaps) suddenly escape all the Intrigues wherein they had been bewildred; No, nor to this day may we be too confident, that there hath been (generally) so perfect an escape from them that live in Errour, as by some is presumed. Let us honour the Vertues of our Predecessors, who, by how much they departed from the By-paths of their Ancestors, are good Presidents for us to do the like; especially considering how it is written, Ezek. 20. 18, 19. Walk ye not in the Statutes of your Fathers, I am the Lord your God, walk ye in my Statutes, observe my Judgments, and do them.

Let no Worldly Advantages cause you to neglect that Honour which cometh of God only. It was Pauls way to gain the excellent Know-

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ledg of Christ, by counting his noble Descent, and all things which were gain to him upon a fleshly account, to be but loss in comparison of the knowledg of Christ, the power of his Resurrection, and the fellowship of his Sufferings.

Brethren, my hearts desire and prayer to God for you all, is, that ye may be saved. And though, I hope, you are not unmindful of your Eternal Beatitude, yet being perswaded that these Labours may some way serve you towards your attaining that happy end. I have therefore communicated to you these following Meditations, containing an Epitome of that Doctrine, which (after the strictest search I could make, either in sacred Scripture, or other Writings) hath the nearest and most full agreement with the state of Christian Religion, as it was delivered to the first Churches; whom we are to prefer as our Pattern, in all our enquiries; and to resolve to follow no Man, when we find him forsaking the Footsteps of Christ our Lord, and those his faithful Followers.

Thus committing you to the Grace of God, I leave this Testimony with you, as a faithful evidence of that Honour and Respect which I bear towards you, and to the eternal welfare of your Souls, at the Appearing of the Great God, and our Lord Jesus Christ; who will then make manifest the secrets of all Hearts, and render to every Man according as his Works shall be.

Finally, To all Christian Churches which acknowledg one Baptism of Repentance, for the remission of Sins, I do more especially dedicate these following Treatises, which design the Restauration of Christianity (wherein it is either neglected, or abused) to its Pristine Integrity, both in the form and power of it.

And as Primitive Christianity is the Title, so my care hath been, that the Book might perform in some proportionable measure, what the Title promiseth. Nevertheless, I do readily acknowledg, that my power to perform herein, comes short of my desires, as well as of others expectation. Howbeit, I desire you to take in good part what I was able to do, whilst the innocency of my design by these Endeavours, shall plead against the censures of those Men; who because they cannot excel all Men, think it a dishonour to do any thing.

It is enough for me, that I can faithfully approve my Heart to God in this Work, as aiming sincerely at his Glory in it, and the chief good of all Men by it; being also very sensible, that there is need enough of the Publication of a Work of this nature, in behalf of the Churches professing one Baptism of Repentance, for the remission of Sins; as well in respect of themselves (who are too much strangers one unto another

DEDICATORY.

ther) as on the account of others misapprehensions (and thereupon misrepresentations) concerning them.

Four sorts of great Actors on the Theatre of Christianity have appeared in the World, viz. The Founders, Advancers, Continuers, and Obstructions of it: Of all which, the latter have been most numerous and prevalent, at least in many Ages. It will therefore concern you (the Churches of Christ) to consider how you are called to perform your parts on the great Stage of Religion. Let it never be said of you, that you came upon the Theatre, but did nothing, much less that you acted dishonourably there.

The Founder and Advancers of Christianity, how famous are their Memories? Never Man spoke like our Saviour. The Prince of this World (i.e. the Devil) came, and had nothing in him; that is, found no evil in him. It was meet the most noble Profession, should have the honour to be founded by Him. John 14.30.

The Advancers of it throughout the World, were famous for their courage and industry; no opposition could prevail against them. They were more than Conquerors through Christ, that loved them. What those have done who were to be Continuers of this sacred Testimony, is not transmitted to us by such authentick Record as the former; yet certainly, worthy things have been done in many Ages, by Christians of that Rank.

Now for our parts, we can never hope to advance Christianity above its Primitive Excellency (as some would vainly pretend to do): It's enough if we can but arrive at the ancient Path, and be Continuers of the Truth, and the Honour of it, as becomes the Churches of Christ; who are (if faithful) as so many Epistles of Christ, read and known of all Men, yea, the pillar and ground of the Truth. 2 Cor. 3.2,3.
1 Tim. 3.15.

And though it must be granted, that many Learned, and in their way very Pious Men, of differing Perswasions from us, have wrote great Volumes on this Argument, and that with great advantage to the Truth. Nevertheless, by reason of some common Errour of the Times wherein they lived, and especially such Interests as were not easily to be laid aside, have commonly built (in part at least) upon such Foundations as gave Infirmness to their whole Work. Among which none more prejudicial, than their seeking to raise up the Temple, or Church of Christ, of the meer natural off-spring of Men, yea, of whole Nations; and forcing on their sentiments about Religion, by coercive proceedings against Mens Estates, Lives, and Liberties.

Now

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Now you, the Baptized Churches, whilst you make every ones Personal Regeneration (at least by profession) necessary to sacred Baptism, and so to their Admission into the Visible Church of Christ; and maintain that Principle, that it pertains not to the Powers of Nations, to force Men to a conformity to the Christian Religion (as it is dignified above the common principles of Natural Religion) you have certainly on this account, the fairest way of all Men professing the Knowledge of Christ, to serve your Generation, in the blessed Restoration of the Christian Church, (and therewith all Christianity it self) to its Primitive Beauty, in the orderly Profession and due Exercise of it. In which respects also, you have great encouragement to prosecute the holy Reformation of Religion (wherein it is wanting) in all amicable Ways, according to the place and capacity wherein ye stand.

And for as much as the Baptized Churches in Lincolnshire, have a more particular interest in these Labours, for that at their Importunity, and by their Encouragement, next to the wise disposing of God's Providence, I have undertaken this Task; and now through the help of God, brought it to this present Effect. I do therefore more particularly recommend these following Discourses to their consideration, confessing that by how much any shall receive Profit in reading them, by so much they are Debtors to the said Churches, as Instruments of their Good in this behalf.

Your Servant in the Gospel

for Jesus sake,

THO. GRANTHAM.

The

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The CONTENTS of the ensuing TREATISES, According to the order of the Books, Chapters, and Sections.

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- §. 2. Of the Oppositions of some Learned Men, and sometimes Papist against Papist, concerning the Original.
- §. 3. Of the vanity of Popish Quarrels, about the English Translations of the holy Scriptures.
- §. 4. How know we our Copies and Translations to be the Word of God? Answered.
- §. 5. How know we precisely, what is the true Word of God? Answered. See further in the Table of the Defence.

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- §. 1. Of the Obstructions of the Progress of Christianity, and particularly by Popish Vanities.
- §. 2. The Certainty and Excellency of Christian Religion; and first of the Life of Holy Jesus.
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- §. 4. Of his being worshipped by Wise-Men after his Death, chiefly because of his Miraculous Works.
- §. 5. Christ's Miracles above the power of Natural Causes.
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- §. 10. Christian Religion most excellent in the nature of its Doctrine, and the greatness of the High-Priest.
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- §. 12. Of the excellent reward annexed to Christian Religion.
- §. 13. Of the excellency of Christian Precepts above other Religions.
- §. 14. Of the Duties of Men to their Neighbours, according to Christian Doctrine.
- §. 15. Of the excellency of Christian Precepts touching Marriage.

- §. 16. Of the Christian Doctrine concerning Earthly Substance.
- §. 17. Of Swearing, and certain Precepts respecting Conversation. See Cases of Conscience.
- §. 18. Of the greatness of the Author, and the marvellous propagation of Christianity.
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- §. 20. Of the Infirmary and Simplicity of the first Preachers of Christianity.
- §. 21. The great Impediments overcome by Christian Doctrine, shews its Excellency.
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- §. 2. Of the Order wherein this Knowledge may be considered.
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- §. 6. Without Beginning, and without any Ending.
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- §. 9. He is Just, there is no Unrighteousness in him.
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- §. 11. He is Perfect, no Imperfection is in him.
- §. 12. His place of Residence is in Heaven, yet not confin'd to place.
- §. 13. Nothing can be done without his Providence, though contrary to his Will.
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- §. 2. God made known his Grace in Christ from the Beginning. And of the knowledg which some Heathens had of him.
- §. 3. Of the meaning of the name Immanuel, and how it only agreeth to Christ as God-man in one Person.
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- §. 5. Christ did in the place and stead of Mankind, fulfil that Law by which the whole World stood guilty before God.
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- §. 7. The Righteousness of Christ is imputed to Men, and made theirs by Faith.
- §. 8. By the power of his Godhead, he rose again from Death, Bodily: And how the verity of the Gospel depends on the certainty thereof.
- §. 9. Christ is vested with all Power in Heaven and Earth, and the only Head and Law-giver to the Church as such.
- §. 10. Of the second coming of Christ, and how he shall then determine the final state of Men & Angels.
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- §. 5. Of sorrow for Sin, as committed against a Gracious God.
- §. 6. Of true hatred of Sin in the very thought, or first motions of it.
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- §. 2. Of the great value Christ put upon Heavenly Things, and how he is therein to be followed.
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- §. 2. How Infants are of the Church as it contains the whole number of the saved; and how they were not admitted to Practical Ordinances in the first Churches, nor ought to be admitted thereto by us.
- §. 3. A particular Examination of the Primitive Churches, and after the nearest search, no Infant found to partake of Gospel-Ordinances, and particularly

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§. 6. *2. From the Commission for the perpetuity of Baptism.*

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§. 2. *Of forms of Prayer devised and imposed by Men, what some Christian Writers both Ancient and Modern have thought thereof.*

§. 3. *Answereth some Objections about imposed forms of Prayer.*

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§. 2. *Of the Authority by which this Ordinance is settled in the Church for a perpetual Ministry. Wherein also is considered the Feast of Charity, and whether any other Food be necessary to that holy*

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holy manducation than Bread and Wine.

- §. 3. *Of the divine use of the Lord's Table, to set forth Christ, and him crucified, and to come again.*
- §. 4. *The Lord's Table teacheth Humility, and Brotherly Love.*
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- §. 6. *It conduceth to the stability of Christians in the Faith.*
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- §. 2. *Of the practice of the Primitive Churches in singing of Psalms.*
- §. 3. *Of the innovated formalities about singing in Parochial, or other Congregations.*
- §. 4. *A sure way of praising God in Psalms, Hymns, and Spiritual Songs, according to the Scripture; specially of the matter of the Psalms, or Hymns.*
- §. 5. *Of the manner how to sing the Praises of God in the Church of God. This case difficult: something offered towards the resolution of the Point. Eight Exceptions against a promiscuous singing, of a multitude of Voices together in a Church. Private Christians ought to praise the Lord in Psalms, as well as to Pray. Not safe for Christians to censure one another in this matter, where nothing apparently sinful doth incurber the service.*

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In Answer whereunto,

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THE QUERIST EXAMINED,

OR

FIFTY ANTI-QUERIES.

TREATISE. 4.

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The chief Ground on which Mr. Baxter, and the Presbyterians build the Practice of baptizing Infants, is proved to be very insufficient.

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It is observed from the Learned themselves, that there is no clear Scripture for Infant-Baptism.

Nor

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England, proving Infant Baptism to be against the Command of Christ. With an Answer to two important Questions, propounded by a Person of Quality.

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The Fourth Principle of Christ's Doctrine vindicated,

Both from Scripture,

And

The best Antiquity.

With

A Defence of the Office of Messengers in the Church to be of Divine Right, as the Office of Bishops, Deacons, &c. to the end of the World.

GOSPEL SEPARATION

MAINTAINED,

By

Scripture, Reason, and the Principles on which the Protestants ground their Separation from the Roman Papal Church.

And

The most important Objections against the Separation maintained by the present Baptized Churches, plainly answered, and confirmed by Testimonies, and divers Arguments.



T H E
INTRODUCTION
To the Ensuing
TREATISES.

*Shewing the Truth and Divine Authority of the Scripture, as being
the undoubted Oracles of God, against the vain Cavils of ill-minded
and injurious Men.*

SECTION I.



Ere it my business herein to deal with those that know not God, the poor Infidel Heathens, I should comfort my self with hopes to overcome their blindness, by comparing the Divine Oracles, with their Diabolical Divinity, or Philosophical Speculations: and thence demonstrating the *excelling Purity of the Christian Law*, above what can be objected against it. Nor would I fear to prevail as much by recounting the Miracles wrought in confirmation of the Christian Faith, as if I could work some Wonders presently among them; Because these things were written, *that Men might believe that Jesus is the Christ*: and consequently I might not fail of the Effect attending the *Cause or Means, or Word of Faith*; *when in the Fear of God ministred or preached in his Name*. Yea, I would not fear to win some, by shewing the impossibility of redeeming our selves: and then by observing that no Doctrine save that of the Holy Scripture directs us to a Saviour, or one who came on purpose to redeem Mankind, by his laying down his own Life for them: neither should I doubt the perswading them to believe the Resurrection of the Dead, and the Judgment to come; by shewing, 1. That the thing must needs be possible with God, who made the World; and 2. the several Instances of those mentioned in the Scripture, who rose from Death to Life, especially the Resurrection of Christ. And I would either shew them, they must believe these Instances, or else believe nothing that by Report, or Writing, had been told them, these being as credible as the other.

But these are not the Men we have to deal with, a generation of Men, even of those that bear the Christian Name, are risen up to quarrel the Oracles, on which the Christian Faith hath so far a dependance, as if they prove False, Christianity cannot be True.

These kind of Men talk much of the *Originals*, as if nothing else would down with them but the *Original Text*. When yet no Man can say that that very Paper which the Apostles committed those Oracles to, in the first place, hath remained to this day; Nor was it needful, many Copies being probably more exactly drawn, * and so more fit to be kept for Posterity. To say that the Apostles wrote in Parchment, what they sent to the Churches, is more than can be proved: It's certain some wrote in Paper, 2 *John* v. 12. yet it is rational to believe the same Matter was committed afterward to more durable Materials. My Judgment is, that it was better for the Churches, that these first Sheets should not endure long, the same Matter being now committed to Writing by many Hands throughout the whole World; for had any now these first Draughts to shew, they might abuse the World, and all the Churches in the World, more than any Man can do by the Copies; as by adding or taking away at pleasure, and who could correct the Original? Were these Manuscripts in the hands of the *Pope*, or his Party, what Mists might they cast upon the Nations, and who could get them out of their hands to discover the Cheat? And the same may be said if these Writings were in the hands of any other Potent Party. But now the Originals being no where to be found, but yet a multitude of Copies, and the same translated by multitudes of Men into several Languages, by this means all are forced to be more peaceable than perhaps they are willing to be, since they have only Copies of the Sacred Oracles, and others have the like, so that they cannot pretend the *Original*, nor quarrel, with any credit, about their Copies. Thus hath God's Wisdom disposed better for the Church than she could have thought or desired. And it is worth observation, that scarce any one of the Churches, to whom *Paul* wrote (except the *Galatians*) had the Original, but only certain Copies written by divers hands, as I shew in the Margin: And why might not these *Copyists* possibly vary in some word or tittle, and yet these Sacred Writings never the worse, while the Holy Doctrine therein was not violated? Can we think, that when the Apostles preached, they had still the very self same Phrases? this were idle to imagin, and yet they had the self-same Gospel to preach in every place. I speak not this as that I approve of altering the Holy Writings, no not in the least *iota*; yet if casually in Transcribing or Printing there should be some failure, I do not think that by and by that Copy is to be rejected altogether, or the Authority of the Scripture therefore made null or void, that Men might set up themselves above it, some under pretence of the Church, and others pretending the Spirit, whilst they both reject the Church and Spirit, as held forth, and speaking in the Scripture.

* The Epist. ad
Heb. was writ
by Tim. Heb.
13. Postscript.
Rom. 16. 22.

J. Tertius who
wrote this Ep.

Four Brethren
wrote the 1 Ep.
to the Corinth.
1 Cor. 16. Post.

Two Brethren
wrote the 2d.
2 Cor. 13. Post.

Titchicus wrote
the Ep. ad Eph.

Epaphroditus
that to Philippi.

Titch. & Ones.
that to Collos.

Now these
Churches had
only Copies, the
Original being
yet in Paul's
hand, which
is like they
never saw.

S E C T. II.

I am sorry to see Learned Men quarrelling as they do, about the Original Scriptures, (or those at least which pass under that Name) *Papist* against *Protestant*, and sometimes *Papist* against *Papist*. Thus *Greg. Martin*, a *Rhemist*, against Dr. *Fulk*, who yet learnedly defends both *Dr. Fulk*, the Copies, and the English Bible which was taken out of them. How stoutly *Arrias Montanus*, and others with him (though of the Papacy) have defended those Copies, which agree with those that were Translated into English, against *Lindanus* and his *Complices* is well known, so that we need not concern our selves in the Quarrel, whilst the Truth finds Defenders even among its Opposers. Nor are the Baptized Churches without Learned Men, and such as have concern'd themselves in this Controversie; yet shall we not build upon their Authority, neither contemn it, knowing no Reason why their Judgment may not pass among other Learned Men. But this I declare to all the World, that I conceive it abundantly satisfactory, that the Copies of the Sacred Oracles, commonly called the *Originals*, have no corrupt Doctrine in them, because, after all that Envy can do, after the greatest sifting, the Objections are of small moment; as all may observe, who shall diligently read the Controversies depending in that Case, between the Learned *Papists* and *Protestants*. And besides, it is certainly impossible (in these days) for any Man whatsoever to corrupt the Greek Copies, there are so many Copies extant to discover the Cheat, and watchful Instruments on all sides, that he that should attempt it, would be sure to meet with no small correction for such bold folly; and we have no reason to doubt but there was as careful Watchmen in the Christian Profession in this behalf, in the first Ages of the Church, as can now be found: And the Apostles themselves lived till there were innumerable Copies of the Sacred Scripture, so that all Churches were furnished with helps that way (in all probability) to discover any Falsifications, if any were made in the Holy Writings: But it should seem that none were so hardy to attempt it in the Apostles Times, only some there were, that by *wresting those Epistles of Holy Paul*, endeavoured thereby the *destruction of themselves*. This *Peter* gives notice of. And had any denied or corrupted the Writings themselves, we should as well have heard of it as of the other. We therefore conclude, that such hath been the Providence of God, that Men could not corrupt those Holy Writings which he had ordained for the Generations to come; neither can all the Art of Evil Men raise out, or foist into the Greek Copies, so much as one Sentence, but either Friend or Foe would soon detect them. Of the same consideration is the *Hebrew Text*; and beside that, the *Jews* have such a jealous Eye in that case, as some have observed, that it's impossible to corrupt the Sacred Scriptures of the Old Testament, sith it became God's Providence so wisely to provide for the contrary; so that we have ground to believe, that no material change hath befallen the Scripture since the Writing thereof to this day.

See Dr. *Fulk*
Pref. to the
Defence of the
English Translation.

Luke i. i.

S E C T. III.

The next Quarrel lieth against our *English Translation of the Scriptures*, which the Papists do account *False and Heretical*, &c. A great Noise we have about this by *Greg. Martin*; but I think it's sufficiently still'd by his *Antagonist Dr. Fulk*, to * which I refer my Reader; and yet because every Man cannot read that Disputation, we shall here briefly shew the vanity of this Objection, as to the great Dogmatical part of our Bible in the English Tongue, by an Appeal to their own English Translation of the Rhemists; though it is certain our Translation is nearer the *Greek Copy* than theirs, as appears by *Montanus*, who though a *Papist*, yet he leaves their *Vulgar Latine* (out of which the Rhemists translated) in many hundreds of places I suppose (though I have not Computed them, and translates from the *Greek* as we do) I will set down two Instances in stead of the rest: For Example only; in *Matth. 3. 2.* in favour of your penal satisfaction for Sin, you read from your *Vulgata*, Do Penance, *Pœnitentiam agere*; yet *Montanus* translates from the *Greek*, *Pœnitemini, Repent*. Again, you read in *Heb. 13. 16.* *Promeretur*, as if we merit God by good Works; but *Montanus* from the *Greek* reads *Bene placet*, Well pleased; as it is also in our English Translation. And thus is our English Bible defended by a learned and judicious *Papist*, against those who Carp at it; yea, against their *Vulgar Latine* (at least in very many Passages) and English Translation also. And yet surely, when all is said on both sides, that may fairly be said, a little Charity would put an end to these needless Cavils about the English Translation of the Holy Scripture. For it cannot be denied, but Translations are so much the more Excellent, as by how much the Translator was more Able and Honest than others; and it would better become Men to help one another, than to lie Carping at one another, as the manner of some is.

It must needs be a great Breach of Christian Charity to think, that those who have Translated the Scriptures into our Mother Tongue, would purposely give us a false Interpretation of any word, if they in their Conscience knew it to be so. Would they be so foolish thus to abuse their Countrey, and expose their Credit as Scholars, their Countrey with themselves, to the peril of Eternal Damnation, and all this only about the true English of an *Hebrew*, or *Greek* phrase. He that shall say this of Men, Learned beyond exception, for such a Work (as it is known our Translators were) that they wilfully, or of set purpose, did Translate falsely (as that is the usual Charge of the *Rhemists* against their Opposites) what doth he else, but give notice that no Man give credit to him, in his Undertaking to give us a more perfect Translation; and it is upon the matter to expose all Conventions of Learned Men to unavoidable Suspicion.

Finally, So much is the Perfection of the meanest of our Translations, that I fear no Mans growth in Christian Vertue and Knowledge, comes up to the pitch of it, why then may it not stand a Witness against those that Contemn it, and scorn to Read it? All the Apostles did not

Preach

* Dr. Fulk
Def. of the
Engl. Transla-
tion.

* Melancthon.

* Euxperit.

Preach the Gospel with the same excellency: All the Evangelists did not write the Gospel with the same stile and exactness; And why must all Interpreters be of the self-same length and breadth, in their exactness in Translating the Gospel? I am perswaded I can find as seeming Contradictions, among the Evangelists, in penning the Divine Story, as any Man can find in the Translations which are extant; we labour to reconcile the seeming Differences in the first, why do we do not so by the latter? Would God there were as great an harmony in Doctrine and Practice, among all that own the Christian Name, as there is among the several Translations, we should soon be one Church, for they are all one Scripture.

S E C T. I V.

I have been very earnestly demanded, by some of the Romish Church, *How I knew our Copies and Translations of the Scriptures to be the true Word of God?* I shall cut my Answer short to this importune Demand, and yet trust to make it plain to every Capacity, only by shewing that the New Testament is God's Holy Oracle; for in so doing, the Law and the Prophets are confirmed, being therein alledged as the Word of God more than an hundred and twenty times, by Christ and his Holy Apostles; and once in general it is said of the Lord Jesus, *That beginning at Moses and all the Prophets, he expounded to his Disciples, in all the Scriptures, the things concerning himself,* Luke 24. Which is a full Evidence that the Scriptures then extant are Authentick; notwithstanding they had been Translated by the *seventy two Interpreters*, long before that time, so that it is needless to enquire further in that case.

And that the New Testament is God's Oracle, I prove after this manner; 1. It is either the Oracle of God, or the Oracle of Satan, or Man's Devices. But it is not Satan's Oracle, nor Man's Devices; *Ergo*, it is God's Oracle. The Major is evident of it self. And Satan's Oracle it is not, because it teacheth all manner of Vertue and Holy Living; nor can any Iniquity or Impiety be shewed to be the Design thereof, for it doth constantly reprove all Impiety and Iniquity; and who so loveth these Testimonies, and conforms to their Documents, doth hate the Devil above all things. And again, all the workers of Iniquity, and such as love Debauchery, do fly from the Light of the Sacred Writings, having no greater torment in this World, than to be brought to their powerful Evidence against their Impieties, as blessed Experience doth abundantly testify; so that he must have a brazen Forehead that dare contradict it. And that they are not Mens Devices is clear;

1. Because they do not only agree to the Principles of Morality, and humane Vertue, in the highest degrees thereof, but do also heighten their Zeal to Vertue, and enlighten their Understandings in things more excellent, than Principles of a Common Justice, as appears undeniably by a Comparifon between those who are actuated by them, and those that are ignorant of them.

2. What is contained in these Writings of the New Testament, as

Matter of Fact, are no Devis'd Fables, because the very Adversaries of the Gospel are forced to acknowledg such things were done; and so apparent was the Life, Death, and Miracles of Jesus, (on which the whole Testimony depends) that *Josephus*, the Jewish Historiographer, who lived about these Times, cannot dissemble it, but is forced to confess it, and to say it was scarce lawful to call our Lord Christ a Man, because of the admirable Works which he did.

3. The Sanctity of the Precepts have not a meer humane Stamp, they having no tendency to exalt any but the Lord only; and lie so thwart to the humane Will, and worldly Interest, as nothing more; now had corrupt Man had the forming of these Laws, its apparent by the Laws they daily make, that he would have consulted his own Honour and Interest in the making of them.

4. Neither do the Promises contain'd in the New Testament, favour of Man's Device, being of such sublimity, as hath not entred into the Heart of Man to conceive, especially that of the Resurrection of the Body, and the Glory that shall follow, which we see those that leave these Oracles contemn as a Fable, or else make the beatitude they look for, to stand in Carnal Delights, as the *Mahumetans*.

5. Nor are the Threatnings or Judgments against wicked Men, thereby given forth like Men's Imaginations, being a perpetual Torment in everlasting Fire, which is a thing beyond the reach of Man's Conceit how it should be; and therefore derided by those that follow their humane Light only, as a thing incredible.

6. If this Book of the New Testament be Fabulous, or Men's Devices, than no Book whatsoever can escape the like Censure. No History can have so much as Humane Credit: all are lies, if this be not true; seeing upon the same grounds any Man questions this to be a true Record of the Will and Testament of the Lord Christ, all Monuments of Antiquity, Records, Wills, Charters, Donations, Histories, Precepts of Philosophy, and whatsoever is by Writing transmitted to us from the Ages before us, must undergo the same Censure. And then as the first would turn Christianity out of the World, the latter sends away Humanity after it. But if otherwise we will not part with the latter, let us like Men consider, that God hath been as careful over Men in things Religious as Civil; and that it is by *his Providence* that these Divine Records have out-liv'd the malice of many wicked Generations who have sought their Destruction, as much as *Herod* sought the life of Christ himself.

Aug. de Civit.
Dei. l. II. c. I.

This way went the Famous *Augustine*, affirming, *That by the disposing of Divine Providence, the Scripture hath gotten the most excellent Authority of any other Books.*

7. Let the Accomplishment of the wonderful Prophecies of Christ, contained in the New Testament, convince a *Jew* as well as a *Turk*, and much more Men pretending to love Christ, that these Records are Holy: The Unbelieving *Jews* have had occasion to bewail the Desolation of their City and Nation, as Christ with Tears foreshewed them, *Luke* 19. 42, 43, 44. and by this let all Men learn to beware how they question the verity of the Residue.

8. *Bellarmino* himself is compelled to allow the Scriptures own Evidence to be of great Authority to prove it the Word of God, *Testes est ipsa Scriptura*, as he is quoted by *Dr. Willit*. This we call God's own Witness, putting his name to these Holy Sayings, that we might have sure confidence. Thus *Augustine*; God having spoken what he held convenient, first by the Prophets, then by himself, [meaning the Lord Christ] afterward by his Apostles made that to be Scripture also (which we call Canonical) of the most excellent Authority, on which we rely in things which beset our Understanding.

Aug. de Civit. Dei. l. i. c. 3.

9. Nor shall we baulk the Testimony, in which the *Romanists* suppose they have the clearest Interest, viz. the Church of Christ, by whom God hath transmitted these Writings (as God's Oracles) to us. But then, will they, will they, this Church is the * Baptized Church; for unto them was committed the Oracles whereof we speak, as the Direction or Inscription of divers of the Holy Epistles do clearly shew: Nor can they deny it, or prove the contrary; and of these first Churches, Who saw Christ, and were his Record-bearers? We ought to interpret (saith *Gerson*) that saying of *Augustine*, I would not believe the Scripture, unless the Authority of the Church did move me. As for those Churches which succeeded in the Ages following, wherein presently great Divisions happened; these are a far lower Evidence from whence to fetch the Certainty or Authority of these Sacred Books; not much stronger than the Evidence of the present Christians, being proper, neither to this or that Party of them, who still retained the Scriptures as they were delivered; any more than if the *Greek Church* at this day should arrogate that Prerogative; or the *Roman-Papal Church*, who would wrest it from all professing Christianity, to themselves only; whereas in truth, all that acknowledg the Scriptures, and profess to own that way of Christianity at first delivered, may claim this priviledg with as good Reason as the *Papists*: However the most pure Churches, have the fairest plea in this behalf; and who they are, will I trust, appear in some good measure in the following Treatises. And thus much at present (for we shall have occasion, in our Defence of Christianity, to speak further) to this Question, *How we know the Scriptures to be the Word of God?*

* Acts 2. 41, 42.
Rom. 6. 2, 3.
Col. 2. 11, 12.
Gal. 3. 27.
Acts 18. 8.
Acts 19. 1, 2, 3.
Heb. 6. 1, 2.

John Gerson de Vita Spir.

S E C T. V.

It hath likewise been demanded, by those of the Church of *Rome*, *How I knew precisely what was the Word of God?* But we are so far from defining the precise number of the Books of Holy Scripture, that we know they are not all come to our hands, 1 Cor. 5. 9. Phil. 3. 1. Colos. 4. 16. nor to the hands of others that we can hear of. Neither can I understand, what profit accrues to the Church, by rejecting so many Books as *Apocryphal*, whilst yet they are allowed to be read in the Church as Holy Writings; Nevertheless, it must be granted, that the Books commonly called *Apocrypha*, have been doubted very much, some or all of them, by one or other of great note in the Churches, yea, in the time of *Augustine*, and by *Augustine* himself: The *Macchabees* was not received

Aug. de Civit. Dei. l. 18.

into

into the Canon of Scripture, though esteemed by some as Canonical.

In *Eusebius*, lib. 4. c. 25. we have an account of the Books of the Old Testament, received by the Church in those days, which was given by one in the *second Century*; his words are these, *I compiled in order the Books of the Old Testament, such as were well known, and sent them unto you, whose names are these;*

The five Books of Moses, Genesis, Exodus, Leviticus, Numeri, Deuteronomium. Then Jesus Nave, meaning Joshua. The Judges. The Book of Ruth. Four Books of Kings. Two of Chronicles. The Psalms of David. The Proverbs of Solomon. The Book of Wisdom. Ecclesiastes. The Canticles. Job. Esay and Jeremiah the Prophets. One Book of the twelve Prophets. Daniel. Ezekiel. Esdras.

Again in *Euseb.* lib. 3. c. 22. we have this account of the Books of the New Testament. *In the first place, (saith he) the Four-fold Writings of the Evangelists. Next the Acts of the Apostles. Then the Epistles of Paul are to be added. After these the first of John, and that of Peter, which is Authentick. Lastly, If you please, the Revelation of John. The Epistle of James. The Epistle of Jude. The later of Peter. The second and third of John.*

Cyrl Catech. 4

Cyrl of Jerusalem reckons the Divine Scripture of the Old Testament but 22 Books. *Epiphanius* is of the same mind, yet adds the Book of Wisdom, and Jesus the Son of Syrick, but does not say that they were kept in the Ark as the 22 Books of the Law and Prophets were.

*De Mensur.
& Ponder.*

So that we see the Ancient Christians were not exactly of a mind in the precise Number and Order of the Books of the Holy Scripture, though they had the advantage of Times above us abundantly.

We conclude therefore, that it is more safe to make a Religious Use of all these Books called *Apochryphal*, than rashly to censure or condemn any of them: Howbeit, nothing from hence accrues, that I know, to the advantage of the *Romanists*; yea rather they seem to make advantage of Men's rash Speeches against those Pious Books, wherein are many excellent Precepts of Vertue, and Examples of Faith and Love to God, and to Religion.

The faithful Demonstration whereof, as it concerns Christian Men in the naked Simplicity and ancient Purity thereof, is the great Design of this short Introduction, as well as of the Book it self; to which having thus brought the Readers, I commit them to the Grace and Blessing of God, in their impartial and serious perusal.

Christianismus Primitivus:

OR

The Antient Christian Religion,

IN

Its *Nature*, *Certainty*, and *Excellency*, above
any other RELIGION in the World.

BOOK. I.

SECT. I.

*Shewing briefly certain great and mischievous Obstructions to
the Christian Religion.*



S it is certain we now stand a very great distance from the Primitive Times of Christianity, as well as from the Country where it was first planted, and its Foundation laid in the holy Doctrine, Miracles, and Sufferings of the *Messiah*, the Author thereof, called *The Apostle*, and *High Priest of our Profession*; *Christ Jesu*. So there hath intervened many dreadful Occurrences to render that glorious Profession either suspicious

in respect of its Verity, or but of mean consideration in point of Excellency; partly through the prodigious impiety and immorality of many, who have assumed the Christian Name; and partly through the monstrous Alterations, and contradictions in Doctrine and Manners, and the Implacable and Sanguinary Feuds and Animosities, which have fall'n out among the Professors of Christianity, to the great Scandal of the *Jews*, and other Nations, as well as to the unspeakable prejudice of many Lovers of Christianity. Amongst those who have thus injured this holy Calling of Christianity, the *Papists* are not the least Culpable, but very deeply Criminal. To say nothing here of their Sanguinary Practices, notorious throughout the World, it shall not be amiss to recount

See a Book
called, The
Life and Death
of Mr. Henry
Jessey.

one only Instance (in stead of a multitude) of their imprudent and mischievous Obstructions of the Advancement of Christ's Interest, among the poor *Jews* in *Hungary*, *October 22. 1650.* where a great Council of the *Jews* were met, to search the Scriptures concerning the *Messiah*, whether he was already come (as saith my Author): when and where after seven Days debate, about the time and manner of his Coming and Person; not a few arguing the possibility of *Jesus* being He; chiefly from his Miracles, and the grievous Desolation and Captivity of their Nation, since his Crucifixion (not to be parallel'd with former Presidents) and the Lord's not Answering their Prayers as he was wont to do. Hereupon the Popes Deputies were called in, *viz.* Two *Jesuites*, two *Franciscans*, and two *Augustine Friars*, to give an account, That if the *Messiah* be come, and if *Jesus* be He, what Rules and Orders had he left for his Followers to walk by?

These Popish Companions being admitted, forgot the Cause of Christ, and spake not a word for him, or it; but at the first on-set, began to solicit them to become Profelytes to their holy Catholick Church, (as they call that of *Rome*) whose Rules and Government, said they, are the only Institutions of Christ, whose *Vicar* the Pope is, &c. And thence descended to Particulars, asserting the Bodily Presence in the Sacrament, the Invocation of Saints, and in particular of the Virgin, who could procure any thing of her Son; the Use of the holy Cross; the religious Use of Holy-days. As soon as they heard these things, the Assembly broke up in great Tumult, and loud Screeks, crying out, *No Christ, no Woman God, no Images*; many rent their Clothes, and cast dust on their Heads, and cried, *Blasphemy, Blasphemy*. (And thus were these poor *Jews* hardned, instead of being Converted by those Popish Vanities). This Story (as my Author truly saith) is worthy to be written in all Annals and Languages of Christendom, to the eternal Infamy of *Papists* and their Cause.

By this sad Instance we may see, with what Jealousies poor enquiring Souls are as it were round begirt, and put to their Wits-end, by those dismal Occurrences, scarce knowing what to think of this most Innocent and Venerable Profession. To dispel which Clouds, and dissipate that Smoke, which the Devil hath raised to darken the Sun and the Air, and to dim the Eyes of Men, lest the Light of the Glorious Gospel should shine upon them, I conceive it needful in our entrance here, to shew the Certainty and Excellency of that Religion, which we intend (God willing) to describe according to its Native Purity, and to defend it in such Branches, as are most opposed by the Errors of the Times wherein we live.

And because in an undertaking of this Weight, and common Concern to all that love the Lord *Jesus*, it is not good to go alone, and not finding any that have more pithily and briefly, set forth the Certainty and Excellency of Christianity, than that Learned and Moderate Man, Mr. *Hugo Grotius*; I shall therefore do little more herein, than present the Reader with what he hath calculated, and by sundry Authorities confirmed. And sith the Christian Religion depends mainly upon the Life,

Death,

Death, and Resurrection of the Lord Christ, we shall (with our Author) begin our Discourses there, where our Saviour began the Days of his Pilgrimage, for the Salvation of Mankind.

S E C T. II.

That it is certain Jesus once lived upon the Earth.

SO uncontrollably evident is this, that Jesus the Lord of Christians, *This is testified by Suetonius, Tacitus, Pliny jun.* *once lived upon the Earth, and that in the Land of Israel,* according to the Prophecies that went before of him; that we hear not of any sort of Adversaries to Christianity that deny it, but rather grant it by deriding his Humility, or that Abject Estate wherein it pleased his Majesty to appear among Men. The *Turks* do not only acknowledg that such a Person there was, but they speak very Honourably of him, as being a Prophet of the Lord, and do greatly abhor the *Jews* for Crucifying so Holy a Man. And *Josephus*, a modest and eminent Writer of the *Jews*, who lived much about the time of the Passion of our Lord, left to Posterity a very remarkable Testimony of the Life and Death of Jesus. His words are these:

“At that time was Jesus a Wise Man, if it be lawful to call him a Man; for he was the Performer of divers admirable Works, and the Instructor of those who willingly entertained the Truth; and he drew unto him divers *Jews* and *Greeks*, to be his followers. This was Christ, being Accused by the Princes of our Nation before *Pilate*, and afterwards Condemned to the Cross by him, yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his Death; for he appeared unto them alive the Third Day after, according as the Divine Prophets had before Testified the same, and divers other wonderful Things of him: And from that time forward the Race of the Christians, who have derived their Name from him, hath never ceased. This being so full to our present Purpose, we shall (omitting at present the Evidence of Sacred Writ) forbear to add further Evidence from our Adversaries, of the Life of Blessed Jesus; save that we here insert the Testimony of a Heathen Writer, who describes both his Person, manner of Life and Doctrine. Namely *Lentulus* the Proconsul, in that Epistle written to the *Roman Senate*, (which goes under his Name) who residing at *Jerusalem* at the time of the Death of our Saviour, gives this Description of him, viz.

Hakw. Apol.

At that time there was one Jesus, who was called of the Nations, the Prophet of Truth. A Man goodly to behold, having a reverend Countenance, his Stature somewhat Tall, his Hair after the colour of the ripe Hazel-Nut, from his Ears somewhat crisped, parting it self in the midst of his Head, and waving with the Wind, after the manner of the Nazarites: His Face without wrinkle, mixed with moderate Red: His Beard somewhat copious, tender, and divided at the Chin: His Eyes gray, various and clear. He

Lentulus.

was in Rebuke severe, in Instruction wonderful; Merry with Gravity. He sometimes Wept, but was never seen to Laugh; in Talk full of Understanding, sparing and modest; thus far Lentilus. It is true, none of the Evangelists have given any description of the Stature, or Features of Holy Jesus, probably he might advise them the contrary; lest when he came to be worshipped throughout many Nations, Men should erect Images to him, or basely counterfeit his Similitude, and give that Honour to the works of their own Hands, which is only due to him; who-as he once lived, and was known in Person both to *Jews* and *Gentiles*, so all Nations shall see him, and wail because of him; for though he was dead, yet now liveth for evermore.

S E C T. III.

That Christ was put to an Ignominious Death.

Fab. Chron.

Dionysius.

THis also is no uncertain Report, but a Truth famously known. The memory whereof was so fresh among the Infidels for many Years after, as that the Queen, Mother to *Constantine* the Great, hearing of her Sons Conversion to Christianity, sent him her Letter, wherein she laid great Folly upon him, for that he would put Confidence in such a Man, as suffered himself to be Nailed to a Cross of Wood. And the *Turks* to this Day, as well as the *Jews*, do frequently upbraid the Christians by their Crucified God: Though as God he never died, nor could die; however the Philosopher did conceive the matter, when he cried out, upon occasion of that dreadful Darkness which covered the Earth at his Crucifixion: *The unknown God suffers, by reason of whom the whole World is darkned and shaken.*

S E C T. IV.

Understanding Men worship Christ after his Death because of his Miracles, they were so Great and Indubitate.

Dionysius.

Policarpus.

Irenæus.

Athenagorus.

AS *Nicodemus* was convinced (as well as many among the Pharisees, John 3. 2. John 12. 42.) that Jesus was a Teacher sent from God, because no Man could do the Miracles which he did, except God were with him; even so these Living Works which he wrought, had the same powerful Influence upon, not the meanest of the People only, but also upon divers Persons of Eminency for Learning and Judgment. Such were *Sergius Paulus*, Governour of *Cyprus*, Acts 13. 12. *Dionysius*, the *Areopagite*, Acts 17. 34. *Policarpus*, who died for his Witness to Christianity, An. 169. *Justin Martyr*, who wrote for the same, An. 142. *Irenæus*, who was famous in Christian Knowledg, An. 180. *Athenagorus*, who Flourished,

Flourished, 180. *Origin*, 208. *Tertullian*, about the same time. *Clemens Alexandrinus*, and many more, who being Men of such Excellent Parts, why they should devote themselves to the Worship of a Man, put to a reproachful Death, and hated by his own Nation, even to that Day; especially being almost all bred up in other Religions, which we find to be so powerful a tie upon the Conscience, that it must be some extraordinary Motive that draws off from that. Nor were these Men allured to Christianity by any temptation either of Honour, or Profit; It being then rather a Shame than Credit among Men, and the ready way to Ruine in outwards, to profess that Name. There can in reason no Account be given, but only this: That by diligent Inquisition, such as becomes Prudent Men, in a Business of the greatest Concernment, they had found the same was true, and verified by sufficient Witnesses, which was spread abroad of his Miraculous Works; as of the Sick healed by a word only of his Mouth, and by the touch of his Garment, and openly in grievous and inveterate Diseases: Of sight restored to the Man that was born Blind, and the Fig-tree made fruitless for ever, by the word of his Mouth; and by the same, the boistrous Winds and Waves of the Sea to be stilled. Of the Loaves multiplied more than once, to Feed many thousands, who were Witnesses thereof: Of Water turned into Wine; and the Men raised again to Life; with many more of the same nature, legible throughout the sacred Writings of the New Testament. And this fame sprung from so certain and undoubted an Original, that as the Hebrews in their Talmud openly confess, Celsus, that Adversary to Christ, and Julian the Apostate, when they wrote against the Christians, had not the boldness to deny that some Miracles were wrought by the Hand of Christ.

*Clemens Alex-
andrinus.*

S E C T. V.

That these Works were not done by natural force, which worketh by Instrumental Causes. For as they are called Miracles, so it is certain that by the force of Nature, it is impossible by a word of the Mouth only, or touch of the Hand, grievous Diseases should be cured, and that upon the sudden; And that as well when the Patient was absent as present, Luke 7. 10. Again, If these Works might have been in whole, or in part, referred to Natural Efficacy, it may justly be presumed, that some of those that were professed Enemies to Christ himself living, and no less Enemies to his Gospel which he left behind him, would have told us so long since, and have demonstrated the same, either by doing the like, or shewing how without a Miracle those things might be done.

Nor were those Miracles Impostures; Or things done in appearance only: Because most of the Works were done among the People, and in the view of many Learned Men among the People, such as had Wit enough and Malice enough, to observe all the Actions of Christ with curiosity. Nor did they bring anything of that nature against him, when they Arraigned him before the Judgment Seat, and would have been glad of such Articles, to have rendred him more Obnoxious to their Revenge.

E

And

And besides, the like Works were often repeated, and the Effects not Momentaneous but Permanent. These things weighed, it clearly follows (which the Jews also confess) these Works proceeded from some Spirit, either Good, or Evil. They said (through Malice) against Reason and their own Experience, that these Works (at least his casting out unclean Spirits) was done by Beelzebub the Prince of Devils, blaspheming the Power of God, by which these things were wrought.

S E C T. VI.

Christ's Miracles were not from an Evil Spirit.

Augustine.

Porphiry.

THat Rational Answer which our Saviour gave to those that envied his Mighty Power; That Satan doth not cast out Satan, for then his Kingdom must (forthwith) come to nought; doth clearly acquit his Works from such impious Imputations, which yet are further cleared. Because the the Doctrine of Christ, for Confirmation whereof the Works were done, Heb. 2. 3, 4. is the greatest overthrow of Evil Spirits, whom it forbids us to worship; under the severest Penalties, even that of Eternal Death, and draws us away from all Pollutions, wherewith the Evil Spirits are delighted. As is abundantly shewed by Aug. *De Civitate Dei*, Lib 8. & 9. In the account he there gives of the most obscene and abominable Sacrifices and Services, which were offered by the Heathens to Bacchus, and Priapis. And by blessed Experience we see, where once that Doctrine of Christianity, is received in the Love and Power of it, the worship of Devils and Magick Arts, do forthwith vanish; and the one True God is served with dereliction of the Devils, whose power and force was broken by the coming of Christ. As Porphiry (a subtle and bitter Enemy to Christianity) himself acknowledgeth: That Jesus his Ascension to Heaven, caused the publick service of the Gods [that is the Dæmons] to cease. Neither is it Credible, that any Evil Spirit would be so imprudent to effect such things, and that very often, whereby no Honour, or Profit, could redound to himself, (nor loss but gain to Mankind, which we know they labour to obstruct in all they may) but on the contrary, great incommodity and disgrace must thereupon accrue to him. But grant that the Devil should play the fool for once, as oft-times he doth, in taking ways to obstruct, which yet turns to the furtherance of Christian Vertue; yet it no way becomes the Wisdom, and Goodness of God, to permit the Infernal Spirits to deceive Men, in whom was no guile, or design of Evil, and who were devoted to his Fear and Service; such as were the first Disciples of Christ, as both the unblamableness of their Conversation, and the many Calamities endured by them for Conscience sake, in attesting what the Word of God did plainly hold forth, do evidently declare.

S E C T. VII.

If the Works of Christ proceeded from a Good Spirit, then from God.

IF yet it should be said, that the Miraculous Works of Christ proceeded from a Good Spirit, yet inferiour to God: this is to acknowledge that they pleased God, and pertained to the Honour of God, because the Good Spirits do nothing but what is acceptable in the sight of God; *nor do they these things without Authority from God, and to his Glory only. Though it's evident, some of these Works do plainly point at God the Author of them, as the restoring of sundry dead Men to Life again. And we know that God neither doth Miracles, nor suffers them to be done without Cause; for this is the part of a wise Law-maker, not to recede from his own Laws (which in respect of God, is his common way of Providence, and not by Miracles) without some Cause, and that of moment.*

Now there can be no other Reason given why these things were done, beside that alledged by Christ, the bearing Witness to his Doctrine; *which being now to take place of Moses's Law, so as in many things to put a period to the Obligation thereof; as also to be published throughout the World, to alter the State of Religion every-where, it was requisite the same should be so approved from Heaven:* Neither could any of the beholders of these Miracles (among whom were many of a very Pious disposition) conceive in their Minds any other Reason thereof, than to confirm the Doctrine of Jesus. And upon this Ground, very many of the Jews that lived about the times of Jesus, even they that could not be induced to omit any part of Moses Law (the Nazarites and Ebonites) did nevertheless honour Jesus as a Master sent from Heaven.

S E C T. VIII.

The Miracle of the Resurrection of greatest Weight, and confirmed by sufficient Witnesses.

AS from the Miracles wrought by Christ in his Life-time, so we argue from the greatest of Miracles after his Cross, Death, and Burial; namely his Resurrection, and return to Life again. For this, not only as true, but as the principal foundation of their Faith, the Christians of all Times and Places (*that are worthy that Appellation*) build upon, *as that which giveth Life to the whole of Christianity*; which had been impossible, had not the first Teachers of Christian Faith certainly perswaded their Auditors, that the thing was so done. Neither could they have perswaded Men endued with Judgment, unless they did affirm themselves Eye-Witnesses, without which Affirmation, no Man, though of mean

mean understanding, would have given credit to them, *the thing being so like to things incredible in the wisdom of Man*; and especially for that they must purchase their Belief so dearly, at the cost of the greatest danger and persecution.

That this was affirmed by them with great constancy, even their own Books, and the Writings of other Men do shew; yea, 'tis in their Books, they appealed to the testimony of five hundred Witnesses at once, 1 Cor. 15. 9. It is not a custom of Lyers, *in matters of Fact*, to appeal to Witnesses so many; nor can it be that so many should conspire to bring in an Evidence, in such a case, contrary to what they knew to be the Truth. Had there been no other Witnesses but those first most famous Propagators of the Christian Doctrine, their Testimony had been sufficient; especially considering that these Witnesses all endured intolerable ignominy, and other Afflictions, and most of them Death it self, for attesting in the case of Christ's Resurrection; not what they had by report from others, but what their Eyes beheld, and their Hands had touched, even the Sacred Body of the Lord Jesus being alive, and eating, drinking, and discoursing with them, forty days after he was risen from the dead: So that either this Testimony is most true, or else they must tell a wilful Lye; which in their Conscience and certain Knowledge they must know to be false, and that with the danger of death for so doing. Now this being utterly incredible, that so many Men, and such Men as could not be charged with impiety, should be so mad as to destroy themselves for nothing; it follows that the Resurrection of Christ is as certain and uncontrollable as any thing whatsoever can be known by any Men, in the most certain way of knowing any thing knowable by Man: and if the Evidence given in this case be rejected, there is nothing to be believed which Men report to others, upon the best knowledge of Sight, Hearing, and Touching, that Man is capable to exercise. I conclude then, that the certainty of Christ's Resurrection is to be accounted (even from rational demonstration) among things which are most certain, which are recommended to us at any distance from our reach and sight; or else all things offered to our Understanding must be accounted false or uncertain.

And what we have spoken of those first Witnesses, the same is also true of Paul, who declared openly, that he had seen Christ reigning now in Heaven, 1 Cor. 15. 9. 2 Cor. 12. 4. Acts 22. 3. Yet wanted he none of the Jewish Learning, nor was he out of hope of Honours, if he had gone forward in his Fathers steps. But on the contrary part, he could expect nothing but hatred of his Kindred, travels over all the World, Difficult, Perilous, and Laborious, and last of all Death and Infamy.

S E C T. IX.

The possibility of Christ's Resurrection; and that being gained as undoubted true, Christ's Doctrine is evidenced, and Christianity established.

SURELY no Man can fairly deny credence to the Testimonies recited, unless he shall suppose the Resurrection of Christ to be like things which imply a contradiction, impossible to be done: which cannot be said in our case. It might indeed, if one should affirm the same Man alive and dead at the same time; But that a Dead Man should be restored to Life, by his efficacy, who at first gave Life to Man; why this should be counted impossible, there is no cause, nor have wise Men believed it impossible: For *Plato* hath written the same of *Er the Armenian*, *Heraclides Ponticus* of a certain Woman, *Herodotus* of *Aristeus*, *Plutarch* of another; which whether true or false, shew that Learned Men have thought a Resurrection no impossible thing. *Neither can any Man that believes there is a God, that he made the World, and is Omnipotent, with any shew of reason question the Resurrection as a thing impossible: for it must needs be every whit as easie (yea far more) to raise a Dead Man to Life, than to make the first Man, yea the whole World of Nothing.*

Now if it be neither impossible for Christ to have returned to Life, and evidenced by sufficient Testimony, (wherewith the Jewish Master *Bechai* being convinced, acknowledged the truth thereof) and the same Christ, as both his own Followers and other Men confess, published a new Doctrine as by Divine Authority; it truly follows that the Doctrine is true, because it cannot consist, neither with the Wisdom or Justice of God, in so excellent a way to honour him who had been guilty of falsehood in so great a matter, especially when he himself, before his Death, foretold his Disciples of his Death, and the kind of Death; and his Resurrection also, adding these things should come to pass for the confirmation of his Doctrine. *And thus is the Christian Religion confirmed for a most sure and undoubted verity, above and beyond what can be pretended for Mahumetism, Judaism, (as now maintained by the Jews) or any other Religion whatsoever held in opposition thereunto.*

S E C T. X.

The Christian Religion excels all other Religions in the World.

THE former Arguments are drawn from Matter of Fact, let us now come to those that proceed from the nature of the Doctrine. Surely either all the Worship of God is wholly to be rejected, (which he will

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never agree to, who believes there is a God, and such a God as hath care of the World ; and who considers Man, endued both with excellent Understanding, and with Power to chuse moral Good and Evil ; and therefore having in himself Matter, as of Reward, so of Punishment likewise :) or else this Religion is to be admitted, not only for the evidence of Fact, whereof we have spoken, but also for the things intrinsical, and of the very nature of the Religion it self.

Seeing no other Religion in any other Nation or Age can be produced, either more excellent in Reward, or more perfect in Precepts ; or for the manner whereby it was commanded to be spread, more admirable : Or which is of greatest moment, the excellency of the High Priest, Sacrifice and Altar, pertaining to Christianity, as that by which the same is consecrated, ratified, and confirmed.

To begin with the High Priest of this Holy Profession, Christ Jesus, who greatly excells Aaron and the Priests descending from him, in respect of his Personal Excellency, being immaculate or sinless, which is not so much as pretended by any of the Priestly Tribe of Israel. For the Law maketh Men High Priests which have infirmity : but the Word of the Oath, which was since the Law, maketh the Son who is consecrated for evermore. They were sinful Men, and therefore did offer first for their own Sins, and then for the Sins of the People, and were not suffered to continue by reason of death. Our High Priest hath abolished Death, liveth ever, hath an unchangeable Priesthood, Heb. 7. 24. Made a Priest with an Oath, by him that swore and will not repent, Thou art a Priest for ever, &c. By so much was Jesus a Surety of a better Testament than that of the Law, as that the one is fading, and the other permanent : He is not a Minister of the Tabernacle pitched by Man, but that which the Lord pitched, being set on the right Hand of the Throne of the Majesty in the Heavens, Heb. 8. 12. This is the Priest of the New Testament, Jesus the Son of God, Heb. 3. 14. On this ground his Followers are encouraged in their Profession, because he is able to save to the uttermost.

Now what can be said by any Nation, Tongue, or People, since the Creation ? Did any such Priest arise among the Nations ? Sure it is not pretended ; but the contrary is granted by consent of all Nations, by the continual interruption of their Sacrifices, by Death and other Changes. The Jews themselves pretend not that any but the Messiah can be such a Priest. It is reported of Rabbi Nathan, that being desired to expound the Scripture, Isa. 52. 3, 4, 5. He was wounded for our Transgressions, &c. Turning to the Hebrew Text, he answered, That the Prophet spake of the Messiah ; and further said, That the Spirit of the Messiah was present with God at the fall of Adam and Eve, and in mercy stooped down to Man's Misery, and undertook to bear Man's Infirmary ; and thereby made Reconciliation with God, and defended Man from Wrath, otherwise the World could have had no longer continuance, in regard God's Justice could not otherwise have been satisfied. Forasmuch then as the Jews themselves confess the Messiah only to be the Repairer of Mankind, by stooping down to Man's Misery, and undertaking to bear Man's Infirmary, and that without this the World could not continue ; It must needs follow that their High Priest-

hood is inferior to the High Priesthood of Christianity, upon this supposition, (which is not hard to prove) that Jesus is the Christ. And consequently that our Religion is more excellent than any other Religion whatsoever, in this respect.

S E C T. XI.

Of the Sacrifice and Altar pertaining to Christianity.

THe Lord Christ being acknowledged the most excellent High Priest, the excellency of his Sacrifice cannot be denied; It being his own most blessed Body, which he freely offered, through the Eternal Spirit (or by virtue of his Divinity) without spot to God for the Sin of Mankind; it is therefore called the Sacrifice of himself, Heb. 9. 26. And of that perpetual Vertue, as that it needs not daily to be offered, (as all other Sacrifices must be repeated) because by one Offering it perfecteth what concerns the necessity of Man; and is to God an Offering of a sweet-smelling savour, Ephes. 5. 2. And doth therefore excel all the Offerings and Sacrifices which were offered by the Law, which stood in Meats, Drinks, the Blood and Flesh of Bulls, Goats, &c. which God hath now rejected, as having no pleasure therein: For how is it possible that such Sacrifices should cleanse the Sin-defiled Consciences of Men? And though many of the Gentiles did sacrifice Humane Flesh unto their false Deities, yet these were polluted Sacrifices, being sinful Flesh, as well as for other Causes, and therefore could not purge others from Sin.

Of the Christian Altar the same consideration is to be had: for sith the Altar sanctifies the Gift, it can be nothing inferior to himself, that is, the Lord Jesus. Though he was pleased to offer his own Body upon the Cross, which Men had prepared for him, and set in an unclean place: But the Altar whereon the Christian Sacrifices are accepted, is said to be before the Throne of God, Rev. 8. 3. where the High Priest himself entred to present his Sacrifice; and so to appear in the presence of God for us. And this is that whereof Christians have right to eat, by Faith, feeding daily upon the Flesh of Christ, which is Meat indeed, and the Blood of Christ, which is Drink indeed. And thus from the excellency of Christ's Sacrifice, and Altar, we infer the Excellency of Christianity it self.

S E C T. XII.

Of the Excellent Reward annexed to the Christian Religion.

NOW concerning the Reward, that is the end proposed to Man, because that (as we use to say) is the first in intention, though last in execution; Moses in the Institutes of Judaick Religion, if we regard (only) the expresse Covenants of the Law, promised nothing above the good

good things of this Life, a fruitful Land, and plentiful Store, victory over Enemies, long and healthful Age, and hopeful Posterity. What is beyond these, is veiled under shadows, or to be collected by wise and difficult Ratiocination; [*Which mysterious Discourses, though they were very much unveiled by the Prophets, which that People was blessed with abundantly by God, who cared as well for their Eternal as their Temporal Happiness.*] Yet those that attended only on the Pentateuch, as the Sadduces, renounced all hope of good things to be attained after this Life. Among the Grecians, who received their Learning from the hands of the Chaldeans and Egyptians, they that conceived any hope of another Life, after the end of this, spake of it with much hesitancy; as appears in the Dissertations of Socrates, in the Writings of Tully, Seneca, and others: and when they sought Arguments for it, they found very little certainty; for what they alleadg, most of it holds no better for Man than Beasts. This being observed by some others, it is not much to be admired, if they devised a transmigration of Souls, from Men into Beasts, from Beasts into Men. And this again being built on no certain Testimonies or Arguments, and yet it being clear that some end was proposed to Man, others were enclined to say, that Vertue is Reward to it self, and a wise Man is happy enough when he is tormented in the Bull of Phalaris. But this also, and not without cause, displeased others, who were sensible enough, that where Dangers, Incommodities, Torments, and Death are, there Felicity, especially the highest, cannot dwell, unless Men could content themselves with a sound of words without reality; and therefore these Men placed the supream Good, and the end of Man in such things as bring pleasure to the Senses. But this Opinion too is by very many, and that by sound Arguments, refuted, as an Opinion that extinguisheth all Honesty, and degradeth Man, born and erected for higher things, into the rank of brutish Creatures, which with their down-cast looks, regard nothing but what is earthly.

In so many doubts and by-ways Mankind went astray in that Age, when Christ brought into the World the true Knowledge of the end: *Not but that it was in a good measure revealed before, and understood by very many; yet not so evidently revealed, and openly set forth to all, as now it was by Christ; who, promised his Followers after this Life, a Life, not only without Death, without Pain and Trouble, but attended also with Joy unspeakable; and that not only to a part of Man, that is, his Soul, of whose hopeful felicity after this Life, was extant (even among the Heathens) partly by some Conjecture, and partly by Tradition: But now made as manifest concerning the Body also, with a great deal of reason; that as the Body for the Divine Law often suffers Hurts, Tortures, and Death, so it should at last be partaker of the representation, in the Glorious Resurrection.* Now the Joys which are promised are not vile, as Banquets to satisfy the sensual Appetite, which the gross Jews hope for after this Life; nor the Pleasures of the Bed, which the Mahumetans promise to themselves: These are proper to this frail Life, in the modest use thereof, and by God's Ordinance a Remedy against Fornication. But the Delights of the Life to come, are perpetual vigour of Body, and more

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than Star-like Beauty ; in the Soul perfect Understanding, even of God and his Providence, and of what now lies hid ; a Will quiet, taken up with the fruition of God especially, and with the admiration and praise of him : briefly, all things better far than can be conceived, by comparison of the best and greatest things we know in this World, *because we shall be like Jesus, for we shall see him as he is,* 1 Cor. 12. 1 John 3. 2.

S E C T. XIII.

Of the Excellency of Christian Precepts ; and 1. about the Worship of God.

THe next thing wherein Christian Religion excels all other, that are, or have been, is the exceeding sanctity of Precepts, both in things pertaining to the Worship of God, and the rest. The *Pagan* Rites almost all the World over, as *Porphiry* shews at large, and the Sea-Voyages of our Times do confirm, were full of Cruelty : For in most places the custom was, to appease their Gods with humane Blood ; a custom which neither the *Grecian* Learning, nor the *Roman* Laws took away. And their most Sacred Mysteries (*as they suppose them*) either of *Geres*, or *Liber Pater*, were most full of all obscenity, as appeared after the Veil of their secrecy was taken away. Which *Clemens Alexandrinus*, and others, largely declare. Moreover, the days consecrate to the honour of their Gods, were celebrated with such Spectacles, as *Cato* was ashamed to be present at.

Now though the *Judaick* Religion had in it nothing unlawful or undecent ; yet to keep the People, who were prone to Idolatry, from departing from the Truth, it was encumbered with many Precepts of such things as of themselves were neither good nor evil, namely, slaying of Beasts, Circumcision, the exact Rest of the Sabbath, and the interdiction of sundry sorts of Meats. Some whereof the *Mahumetans* have borrowed, adding to them the prohibition of Wine.

But the Christian Religion teacheth to worship God, the purest Spirit, with Spiritual Purity, and with such Works, as of their own Nature, without any Command, are most fit to be done, *John* 4. 24. *Rom.* 12. 1. And yet containeth a few solemn Rites by command from Heaven, to commemorate the Love of God in the Gift of his Son ; and for Christians to express their Unity and Communion in the Mystery of the Gospel. It commandeth not the Flesh to be Circumcised, but the Lusts of the Flesh, *Rom.* 2. 28, 29. *Phil.* 3. 3. Not to cease from all Work, but that which is unlawful, and yet to employ much time in the Worship of God. Not to offer unto God the Blood or Fat of Beasts ; but if need be, to sacrifice our own Blood for a Testimony to his Truth ; and to believe what we give of our Estates to the Poor, to be given to God, *Matth.* 6. 4. Not to abstain from certain kinds of Meats and Drinks, but to use both with that moderation, which is convenient for our Health ; And somewhat by

1 Cor. 9. 9.
1 Cor. 20. 16.
Heb. 12. 4.

Luke 21. 34.
Mat. 6. 18.
John 12. 14.
Luke 11. 18.
Mat. 21. 21.
Rom. 4. 22.

Fasting, to subdue the Body to the Soul, that it may be the better raised to things above. But the Chief part of *Christian Religion* is placed in a pious Confidence, whereby we being composed to faithful Obedience, rely wholly upon God, and without doubting believe his Promises; whence also Hope springs, and sincere Love, both to God and our Neighbour, so that we observe his Laws not servilely, for fear of punishment, but to please him, and to have him according to his infinite Goodness our Father and Rewarder. Moreover, we are commanded to pray, not that we may obtain Riches, or Honours, or other secular things, that have proved hurtful to those that have desired them; but first, *to pray for such things as more immediately relate to the Glory of God, as that his Name may not be prophaned, but hallowed or sanctified; that his Kingdom may be advanced in Righteousness, and perfected in its Glory; That his Will may be done, and not ours, but that we in all things may be subject to him.* And for our selves, we are allowed to pray for so much of this Worlds goods as Nature wants, leaving the rest to Divine Providence, not over-much caring which way God shall dispose them. But the things which lead to Eternity, those we are taught to ask with all ferventness, that is, pardon of our Sins past, the aid of the Spirit for time to come, whereby fortified against all Errors and Temptations, we may persevere in the way of Piety to the end. This is *briefly* the Worship of God in Christian Religion, than which certainly nothing can be devised more worthy of God.

S E C T. XIV.

What Christian Religion teacheth more excellently than others, respecting those that trespass against us.

OF the same *Heavenly Nature* are the Duties required towards our Neighbour, *in the Christian Way, which herein excels all others.* The Religion of *Mahumet*, may truly be said to be born in Arms, breaths nothing but Arms, and by Arms is propagated. So the *Laconian Institutes*, most commended among the *Grecians*, even by *Apollo's Oracle*, were all directed to puissance in War, as *Aristotle* notes, and blames them for it. But the same *Aristotle* saith amiss himself, *when he tells us that War is natural against Barbarians*; when the contrary is true, that Nature hath constituted Amity and Society among all Men; *which excellent Principle of Love and Friendship is much furthered by the Rules of Christianity.* And indeed what is more unjust than for single Acts of Murder to be punished with Death; and destruction of whole Nations, as an honourable Achievement, to be glorified with Triumphs? And yet by what other means, but by War, oftentimes openly unjust, (as themselves confess of the War of *Sardinia* and *Cyprus*) did that so Celebrious City of *Rome*, rise to so great Renown? And indeed generally, as most worthy Historians have related, Robbery out of their own Bounds, most Nations accounted

accounted no Dishonour. *Aristotle* and *Cicero*, make Revenge a part of Valour. The Gladiators (or Sword-Players) mutual Slaughter, were to the Pagans delightful, among their publick Plays. To expose, or suffer their Children to be devoured by wild Beasts if they were any way Deformed, was ordinary, no Law forbidding it. Aristotle.
Cicero.

The Hebrews truly had a better Law, a more holy Discipline, yet being a People of unruly Passions, some of their Infirmities were winked at, or indulged, as their eagerness against the seven Nations that had merited Extirpation; wherewith not contented, they had enlarged their hatred to all People different from themselves, the marks whereof to this Day appear in their Prayers, conceived against the Christians. But to satiate their Passion by the Law of Retaliation, to kill the Manslayer by the private hand of a Kinsman, was permitted by the Law, *Deut. 19. 21.*

But such is the Excellency of the Law of Christ, that it wholly forbids to return Injury, whether in word or deed, lest the Malice we reprove in others, we again approve by Imitation; it commands to do good to the Good especially, and to the Evil too after God's Example, from whose Goodness we have received Sun, Stars, Air, Showres, as common Gifts to all Mankind. Yea, so perfect is the Law of Christ, that it strikes at the root of the detestable sin of Hatred and Murther, not permitting Anger which is attended with Sin, and though Anger may be lawful, yet it is not permitted to Christians to let the Sun go down in their wrath: Nor are they permitted to pray, without an heart as ready to forgive those that trespass against them, as they desire God to be ready to forgive them. In a word, this is the Christian Law, to render to no Man evil for evil, but to overcome evil with good; to love those that hate them, pray for those that despitefully use them and persecute them; Precepts hardly found in any Religion in the World except the Christian, being evidently of a more noble descent and higher Pitch, than the best Moralist can fathom, or attain to.

S E C T. XV.

Of the Excellency of the Law of Christianity above others touching Marriage.

THE conjunction of Male and Female, whereby Mankind is Propagated, is a thing most worthy the care of Laws. It is no wonder it was neglected by the Pagans, when the Gods they adored, are so famous (or rather infamous) for their Whoredoms and Adulteries, to say nothing of Buggery, which they learned by the example of their false Gods; into whose number was refer'd upon that score *Ganymed*, and afterward *Antinous*. The same impurity is frequent among the *Mahometans*, among the *Chineses*, and other Nations, it is allowed lawful; and the Greek Philosophers seem to have taken pains to impose upon a foul Thing, a fair and comely Title. Those Greeks, the most Eminent

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of them, having praised a community of Women, what have they else done, but turned the whole City into a common Stews. The very Animals, some of them, observe a conjugal Covenant; How much more should the divinest Creature, Man? That he might not spring out of uncertain Seed, and so the mutual affection that Nature hath kindled between the Parent, and the Children, be utterly extinguished. *How almost incredibly vile the Nations were by unlawful Lusts, is set down by the Apostle, Rom. 1. who in the just judgment of God, they refusing to glorifie God, were given up to vile Affections, for even the Women did change the natural use into that which is against Nature; and likewise the Men leaving the natural use of the Women, burned in their Lusts one towards another, Men with Men working that which is unseemly: all which Impurities, are so abandoned where Christianity raigneth, that these things are scarce imagined as possible to be acted; so pure and so powerful is that holy Religion, to the killing such Iniquities.* The Hebrew Law, indeed, forbids all Uncleaness, but allows one Man many Wives, *Deut. 17. 16, 17.* and gives the Husband power to dismiss his Wife upon every cause, *Deut. 24. 1, 2, 3.* Which at this Day is in use among the *Mahumetans*. and was of old among the *Greeks* and *Latines*, with so great and odious License, that their Wives were out to Use, and lent for a time by the *Laconians*, and by *Cato*; *So prodigiously foolish were their Wise-Men, and so unwholesome were the Laws under which they lived.*

But the most perfect Law of Christ, pierceth to the very roots of Vices, and condemneth him that assaulted any Womans Chastity, or deflowered her with his lustful Eyes, as guilty in the Judgment of God; who beholds the Heart of Sin desired, though not performed. And seeing all true Friendship is perpetual and indissoluble; justly hath it required that Tye to be such, that contains with the society of Affections, the communion of Bodies too; which without question doth more conduce also to the good education of Children. Hence our Saviour establisheth Marriage, according to its Institution in Paradise, *Mat. 9. 9. where the Lord joyned one Man and one Woman together. And the Apostle, as fully directs every Man to have but one Wife, as every Woman to have but one Husband, 1 Cor. 7.* Among the *Pagans*, some few Nations were content with single Wives; as the *Germans*, and *Romans*. This is the use of Christians, that the affection the Wife intirely bestows on her Husband, may be paid with equal Retribution; and that the Household Government may be more rightly ordered under one Guide; nor permits divers Mothers to bring in discord among the Children.

S E C T. XVI.

Of the Excellency of Christian Doctrine about earthly Substance, above what other Laws prescribe.

TO come to the use of such things, as are commonly called Goods. We know Thefts were permitted by some *Pagan Nations*, namely the

the *Egyptians*, *Diod. Sic. l. 1. fuit Licurgo*, as also the *Spartans*; and they that permitted not the like to private Persons, made it their employment in publick; as the *Roman Orator* once said, If they did restore to every one their own, &c.

The *Hebrews* indeed did not such things, yet were they permitted to take Use of Strangers, their disposition being favoured by their Law that promised Riches, *Lev. 26. 5. Deut. 28.* to the due observer of it.

But the Christian Law, not only prohibits all kind of Injustice, and that with respect to all Persons, *whether Friends, or Enemies*; but also forbids us to place our study in those perishing things, *Mat. 6. 24.* Because our mind is not able with sufficient diligence to attend the care of two severals, that do each require the whole Man, and oft-times distract us divers ways. And again, both in getting and keeping Riches, there is a Sollicitude, that draws with it a kind of Servitude, and Vexation, and so corrupteth the delight we hope for out of Riches. And the things wherewith Nature is contented are but few, and to be obtained without much Labour and Expence: Nevertheless if God shall indulge us more than is necessary, we are not commanded to throw it into the Sea, as some Philosophers have unwisely done, nor to detain it without use; but to supply the needs of other Men, either by giving or lending to them that ask, *Mat. 5. 42. Luke 6. 35. 1 Tim. 6. 17.* as it best becomes Men who believe themselves to be Procurators and Stewards of God Almighty, their Father. For a Benefit well bestowed, is Treasure full of good Hope, and is neither subject to the violence of Thieves, nor to variety of other Accidents. Of this true and sincere Liberality, an admirable Example is left us by the Primitive Christians, when even from *Macedonia* and *Achaia*, was sent relief to *Palestine*, *Rom. 15. 25, 26.* just as if the whole World, of those professing the Name and Doctrine of Christ, were but one Family. And there is added in the Law of Christ that Caution also, that our Beneficence be not defloured by any expectation of recompence, or glory from Men, *Mat. 6. 1, 2.* The Gift loseth its reward from God, if beside God it look at any other representation: Now that no man may (as the manner is) cover his Tenacity, or withholding his hand from good Works, with this pretext, a fear left himself in old Age, overtaken with some Calamity, should have need of what he is required to give in Alms; our Law promiseth a special care of such as keep those Precepts, *Mat. 6. 32.* and to cherish their Confidence, reminds them of God's Providence, *Mat. 7. 26.* conspicuous in feeding wild Beasts and Cattel, and in adorning the Herbs and Flowers. Now it were an unworthy thing to disbelieve so Good, so Powerful a God, as an ill Debtor, nor to trust him longer than we hold possession of a Pledg.

S E C T. XVII.

Of Swearing, and other Precepts, respecting Conversation.

Other Laws forbid Perjury; but the Christian Law requires us to abstain from all vain Protestations, and from all unnecessary Asserations; and to be such punctual keepers of our Word, and lovers of Truth in all our Speech, that there may be no need to exact an Oath from us at all. Briefly, there can be nothing found out, in the Law of Nature, the Grecian Philosophers, or in the Sentences of the Hebrews, or other Nations, that is Excellent, concerning Modesty, and Temperance, and Goodness, and discreet Behaviour; concerning Prudence, the Office of Magistrates, honoured by Christianity as God's Ordinance, Rom. 13. requiring every Soul to be subject thereto, for the Lords sake: Of Parents and Children, Husband and Wife, Master and Servant, but especially touching Vices to be shunned, which by a fair shew of Vertue, deceived most of the Greeks and Romans; namely the itching desires of Honours and Glory. Lastly, The sum of all Precepts, admirable for the solid Brevity, to love God above all things, and our Neighbours as our selves; that is, to do to another, what we would have done unto our selves.

Against this commendation of Christian Religion, it is wont to be objected by some, and particularly the Jews, The great difference of Opinions among Christians: whence is sprung also a multitude of Sects: But though this may better be urged to prove the Doctrine of Christ to be Good than otherwise, sith Satan and wicked Men, always went about to mischief such as walk in the Truth, by stirring up Commotions and Distractions among them, whose differences alter not the Doctrine, which stands as the clearest Witness against such Discords. Yet we have another Answer ready, viz. That the same accident befalls almost all Arts whatsoever, partly through the imbecility of humane Understanding, and partly because Judgment is overswayed by Affection; yet are these varieties of Opinion wont to consist within the bounds of certain Truths agreed on, whence Arguments are drawn in Disputations of the Questions. As among the Jews (who cannot boast of their Unity) the Pharisees, Sadduces, and Essenes, &c. differed as much as Christians, yet they all acknowledged one Deity, one Law, and one Law-giver; and their differences were about the Exposition of the same Law. The Heathen may not boast in this case: for according to their Nations, so were their Gods; the variety of Gods adored by the same Nation, as may be seen in Homer, of the Wars of Troy, in Aug. de Civitate Dei; of the state of the Romans, Goths, and Vandals. In humane Arts, as the Mathematicks, it is disputed, whether a Circle may be Quadrated: It is agreed on all hands, that equal parts being taken away from Equals, the remainders are equal. The like we see in Physick and Medicine, and other Arts. So also the discrepance among Christians, who were sincere lovers of that Holy One, and his Gospel in general (for all are not Christians that call themselves so) could not spoyl,

though

1 Pet. 3. 2.
Mat. 10. 16.
1 Cor. 3. 20, 21.

though it may injure, the Harmony of the Principal Points ; that is, the agreement in those Precepts, from which we have especially taken estimation of Christian Religion ; the certainty whereof is apparent in this, That whosoever in the heat of their Quarrels seek out matter of difference ; yet do not proceed so far, as directly to deny those things commanded by Christ ; no not they who will not compose their Life after that Rule ; and if any one will be so absurd as to contradict these Precepts of Christianity whereof we have spoken, he must be numbred with the Philosopher that denied the whiteness of Snow. For as these are refuted by Sense, so are they by consent of Christians in all Nations, and of the Books written by the Primitive Christians, and their immediate Successors, who sealed the Faith of Christ with their Blood. What all these acknowledg (especially the Primitive Witnesses) to be the Doctrine of Christ, must be accounted so by every upright Judg ; as Plato is believed, Xenophon, and other Socratists, concerning the Doctrine of Socrates ; the School of Stoicks, in those things which their Master Zeno taught. And indeed nothing can be objected against the certainty of the Doctrine of the Gospel being Christ's, which will not equally call Moses himself in question, and all Authors of any Form of Doctrine whatsoever, whether such Doctrines were theirs :

SECT. XVIII.

The Eminency of the Author of Christianity, and the manner of its being propagated, shews it to be very excellent.

ANother Point wherein Christian Religion excels all other which are or may be devised, is the manner whereby it was delivered and propagated ; where first we must look upon the Author of the Religion. The Authors of the Grecian Wisdom, confessed the uncertainty of their Doctrine, saying, Truth was as it were drowned in a deep Well, and our Mind like the Night-Owl to the Sun's Light, is dim-sighted to behold things Divine ; *And therefore it was no mistake in Paul, to say these Disputers of this World through Wisdom knew not God. And beside there were none of them but were some way vitious, either for flattery of Princes, or for impure Love, or for snarling Impudence. All are convinced of Envy one towards another, by this very Argument, their contentions about words, and of things of no moment ; and of boldness in God's Service ; for that when they believed one God, laying him aside, they worshipped others, and such as they believed to be no Gods, making the Custom of the People the Rule by which they squared their Religion. Lastly. Of the Reward of Piety, they asserted nothing firmly, as is manifest in the last Discourse of Socrates before his Death : And consequently their Religion which could assure nothing in point of Reward, must needs be far from Excellent.*

Democrit.
apud Cic.
in Acad.

To proceed ; *Mahomet was the Author of a Religion far and wide dispersed,*

perfed, but he was all his Life given over to Luft, which his own Followers do not deny, and his own *Alcoran* doth make appear, himself saying, *That it was allowed to him to have as many Women as he pleased.* And the Reward he promised, confifting in Feasts and Venery, he gave no affurance it fhould ever be extant, for his Body is not faid to have returned unto Life again, nay to this hour it lies buried at *Medina*.

Next for the Hebrew Law-giver, *Moses*: He was indeed a rare Man, but not excused from all blame, feeing, with much regret, he at laft undertook the Message God sent by him to the King of *Egypt*, *Exod.* 2. 10. and fhewed fome diffidence of God's Promise, about drawing Water from the Rock, *Numb.* 20. 12. as the Hebrews do confefs. Neither did he obtain fcarce any part of the Reward he promised his People by the Law, being vexed in the Defart with perpetual Seditions, and entred not into the Land of Promise.

But Chrift is fet forth by his Difciples, without the leaft spot of Sin; and by his Enemies is not accused of any Fault that can be proved by competent Witneffes. What he prefcribed to others, he performed himself; for the Commands laid upon him by God, he faithfully fulfilled; in all his Life moft innocent, *1 Pet.* 2, 22. of Injuries and Torments moft patient, (as he fhewed induring the Crofs) moft Charitable to all Men, even to his Enemies, even to them that cruelly nail'd him to the Crofs, at once fuffering their Malice, and praying for them: Then the Reward he promised his Followers, himself is faid and proved to have obtained, in a moft eminent way. After his Refurrection he was feen, heard, and felt of many: He afcended into Heaven in the fight of the *Eleven*. That he received fupream Power there, is demonstrated by the variety of Tongues, *Acts* 2. 3, 4. given to thofe that were unlearned Men; which can be no Fable, being fo openly done in the prefence of fo many thousands of his Enemies; and that to the Conviction and Conversion of three thousand of them at that very time; that it is impoffible to doubt of this, if any thing in any Story, Sacred or Humane, may be believed. And, together with the Gift of Tongues, other marvellous Gifts he poured down upon his Followers, according to his Promise, before he left them. Which as this his faithfulness to thefe his chosen Difciples, muft needs create a moft fure confidence in them, with refpect to whatfoever he had promised, or ordered to be done; fo it will not fuffer us to doubt, neither of his Faith, nor of his Power, to render us that Reward which he hath promised. And feeing nothing like this, either is or can be pretended with fuch demonstration, concerning the Author of any other Religion; Hence we juftly collect the Christian Religion is moft eminent herein, becaufe the Master thereof himself performed what he commanded, and what he promised, himself obtained; and as far as was hitherto meet, hath fulfilled his Word unto his Adherents.

S E C T. XIX.

Further of the Propagation of Christianity.

LET us now consider the Effects of that Doctrine whereof Christ was Author: Which if we mark well, are of such a Nature, that if God have any care of Humane Affairs, the Doctrine can be believed to be no less than Divine. It was a thing becoming the Divine Providence, to take care that the best things might be most common, and of largest extent: So is Christian Religion, which we see is taught through all *Europe*, yea in the utmost Recesses of the North; and through all *Asia*, the Islands of the Ocean not excepted; through *Egypt* also, and *Ethiopia*, and some other parts of *Africk*; lastly, through *America* too. Nor is it so only in our Time, but in former Ages (and probably with far greater purity) as appears by all Histories, by the Books of *Ancient Christians*; by the Acts of Synods; by the Ancient Tradition still preserved, even among the *Barbarians*, of the Journeys and Miracles of *St. Thomas*, *Andrew*, and other Apostles. How far the Name of Christ was spread in their Times among the *Britains*, *Germans*, and other remote Nations, is noted by *Clemens*, *Tertullian*, and others; What Religion is there that can equal the Christian in so large a Possession. If you name *Paganism*, you alledg the name, not Religion, for they adored not the same Deity, but some the Stars, some the Elements, some the Beasts, some things of no Substance; neither had they one Rule or Law, nor any common Master of their Religion. The *Jews* indeed are dispersed; but all one Nation; and since the Time of Christ, their Religion hath received no notable encrease. Yea, their Law hath been made known more by Christians than themselves. *Mahumetanism* hath enlarged it self into Countries more than enough; but not alone, there is a mixture of the Christian Religion; and in some places the Christians are the greater number, when yet *Mahometans* are not found in many of them, where Christians are. And suppose those Christians, many of them, be much degenerated from the purity of Christianity, and so perhaps do as much disservice, as service to the Christian Cause: Yet sith by this means the Divine Law of Christ (the Scriptures) have been translated into most Languages, God hath his Witness in those Nations, setting forth as well the Way to fear and serve him in sincerity, according to his Will, as rebuking those that falsely pretend to that worthy Title of Christian.

*Vid. Ad-
Bremens &
Helinodium.
Act. con. Uni-
versal.
Osorium in
Lusit.
Euseb. 6. 34.
Tertul.
Aug. &c.*

S E C T. XX.

The Infirmary and simplicity of the first Preachers of Christianity, shews the excellency of their Ministry or Religion.

THat saying of Paul, 2 Cor. 3. 7. *We have this Treasure in Earthen Vessels, that the excellency of the Power may be of God, may justly give us occasion to consider with admiration, by what Hands and Instruments Christian Religion was carried so far, that in this respect also it may be compared with others.* We observe how most Men are so affected, that they easily are drawn after the Examples of Princes and Great Men; and the more, if the Example be strengthened with Law and Force. Hence had the *Pagan Religions*, hence had the *Mahumetan* their encrease, as is abundantly shewed by Records of those Times.

But the first Teachers of Christian Religion, were not only without Command (or Authority) but of a very low Condition, *Fisher-men, Tent-makers*, and the like. And yet by their Labours, the Doctrine within about thirty Years was propagated, not only through all the Parts of the *Roman Empire*, but even to the *Parthians* and *Indians*: Neither at the beginning only, but for three Centuries, by the Hands of private Men, without any Threats, without any temporal Encouragements, and notwithstanding all the opposition of secular Rulers, was this Religion promoted: So that before *Constantine* gave his Name to Christianity, this was not the lesser part of the *Roman World*.

Now the *Masters of Manners* among the *Grecians*, were commendable for their other Arts, as the *Platonists* for *Geometry*, the *Perepateticks* for *Natural History*, the *Stoicks* for *Sophistry*, the *Pythagoreans* for *Musick*; not a few of them, as *Plato*, *Xenophon*, *Theophrastus*, were graced with a kind of admirable Eloquence. But the first Doctors of Christianity had not the aid of any such Art; Their Speech was with great simplicity, and without alluring Ornaments, contemptible naked Precepts, Promises, Threats; which having not of themselves an efficacy equal to such great Progress, we must needs conclude, that either Miracles, or the secret assistance of God, or both, prospered their Work. For the Devil and the Earthly Powers bending continually against them, it can be no other than Almighty God which stood with them; as also is witnessed by the Apostle, 2 Tim. 4.

S E C T. XXI.

The Impediments overcome by Christian Doctrine, shews its Excellency.

BE it further considered, that the first Disciples and Followers of those our Christian Doctors, had not minds unprepossessed of certain former Religions, and so not easie to be framed to the form of the Religion they proposed, *but the contrary: and here the pulling down of the old Form according to the Law, might prove more difficult, than setting up the new form of Gospel-Worship.* Whereas those that first admitted Mahomets Law, were generally devoid of any Religious Tye; but contrariwise, where our first Preachers came, the People were ordinarily preingaged to Opinions, and (that second nature Custome) repugnant to these new Doctrines; having been bred up, and by the Authority of their Country Laws, and by their Parents confirmed in Pagan Idolatry, or Jewish Ceremonies. To this Obstruction, was added another as great; that is, most grievous Sufferings, which presented themselves to the Professors at the very entrance of Christianity, to be endured, or feared for that Cause. For seeing human Nature is abhorrent from Evils, it follows that the causes of such Evils are not undertaken without much reluctancy; *for who that is wise would expose himself, and all his, to inevitable Ruine, but only in a Cause that he is sure will produce thereby an advantage greater than the loss.*

The door of preferment was long shut against the Christians, *and it's most likely hath been little open at any time to sincere Christians, whilst the way to Exile, or Sequestration lay open.* These were lighter Matters; they were also condemned to the Mines, they were afflicted with Torments, the most Cruel that could be invented, and to Death often: So that the Writers of those Times do testifie, by no Famine, by no War, by no Pestilence, was a greater multitude of Men consumed at one time. Neither were the ways of Death vulgar, but Burnings alive, Crosses and Punishments of that sort, which without greatest horror we cannot read, or think upon. And this Cruelty, that continued without any long breathing spaces, (and those Intervals not every where) till about the Raign of Constantine, in the Roman Empire, in other places longer. Yet were these Troubles so far from diminishing the Christians, that on the contrary their Blood was compared to Seed; so fast did they grow up again after the Cutting down.

Here also let us compare with the Christians, other Religions: The Greeks, and other Pagans, accustomed to vaunt and amplifie what was their own; number some few, who for their Doctrine suffered Death; some Gymnosophists, Socrates, and a few more. Neither can it be easily denied, but these most noted Persons were emboldned with a desire of transmitting their fame unto Posterity.

But among Christians that suffered Death *in the early Times of the Gospel,*

pel, for their Doctrine, were very many *Plebeans*, scarce known to their Neighbours, Women, Virgins, Youths, who had no appetite, nor probable hope of a lasting Name; and few of them are by Name recorded in the Martyrologies, in respect of the great number that suffered for the *Christian Cause*, being only honoured with a general Remembrance.

It is worth observing by the way, that by an easie Simulation, as the casting a little Incense upon the Altar of the *Heathen Gods*, very many might have escaped Death; which cannot be said of them (*for such there were among the Philosophers*) who whatsoever thoughts they concealed in their Hearts, certainly their open Actions complied with the vulgar Manners: So that to have died for the Honour of God, is an Honour hardly communicated to any other but *Jews* and Christians; nor to the *Jews* at all since the Times of Christ; in former Times but a few of them, if they be compared with Christians. More of whom in some one Province, suffered for the Law of Christ, than ever did of *Jews*: * All whose Patience of that kind, is almost reduced to the time of *Manasses*, and *Antiochus*.

Wherefore, when the Christian Religion in this part also, so infinitely excels all others, it deserveth to be preferr'd before them. From all that so great multitude of every Kind and Sex, divided by so many Places, and who feared not to die for this Religion, *but rather after a wonderful manner of Courage, did many times put themselves into the greatest jeopardy on that Account, contemning the face of the Presidents, the Teeth of wild Beasts, Fire, and all Instruments of Torment, as very Straws and Toys, not to be feared or regarded. Upon this account of their love to Christ, we must conclude there was some cause of so great Constancy, and no other cause can be imagined but the Light of Truth, and the Spirit of God,*

S E C T. XXII.

The Conclusion, reflecting briefly upon the former Discourses.

TO conclude, seeing from the Grounds alledged, Christianity is a Religion as certain; as any thing that is knowable by Men, by virtue of the best Records, or Monuments of Antiquity, whence the knowledge of the Things they receive for true, are gathered; and that not only from the holy Scriptures, (the surest and fullest Witness thereof*) but also from the next Testimonies of greatest Credit and Estimation otherwise alleagable, whether Authorities, or rational Demonstration; inasmuch that all things must be false, if Christian Religion be not true, from the same Grounds on which Men build their Objections against the

* Not to insist upon the concurrent evidence of God himself, by his good Spirit in the Consciences of such as re-

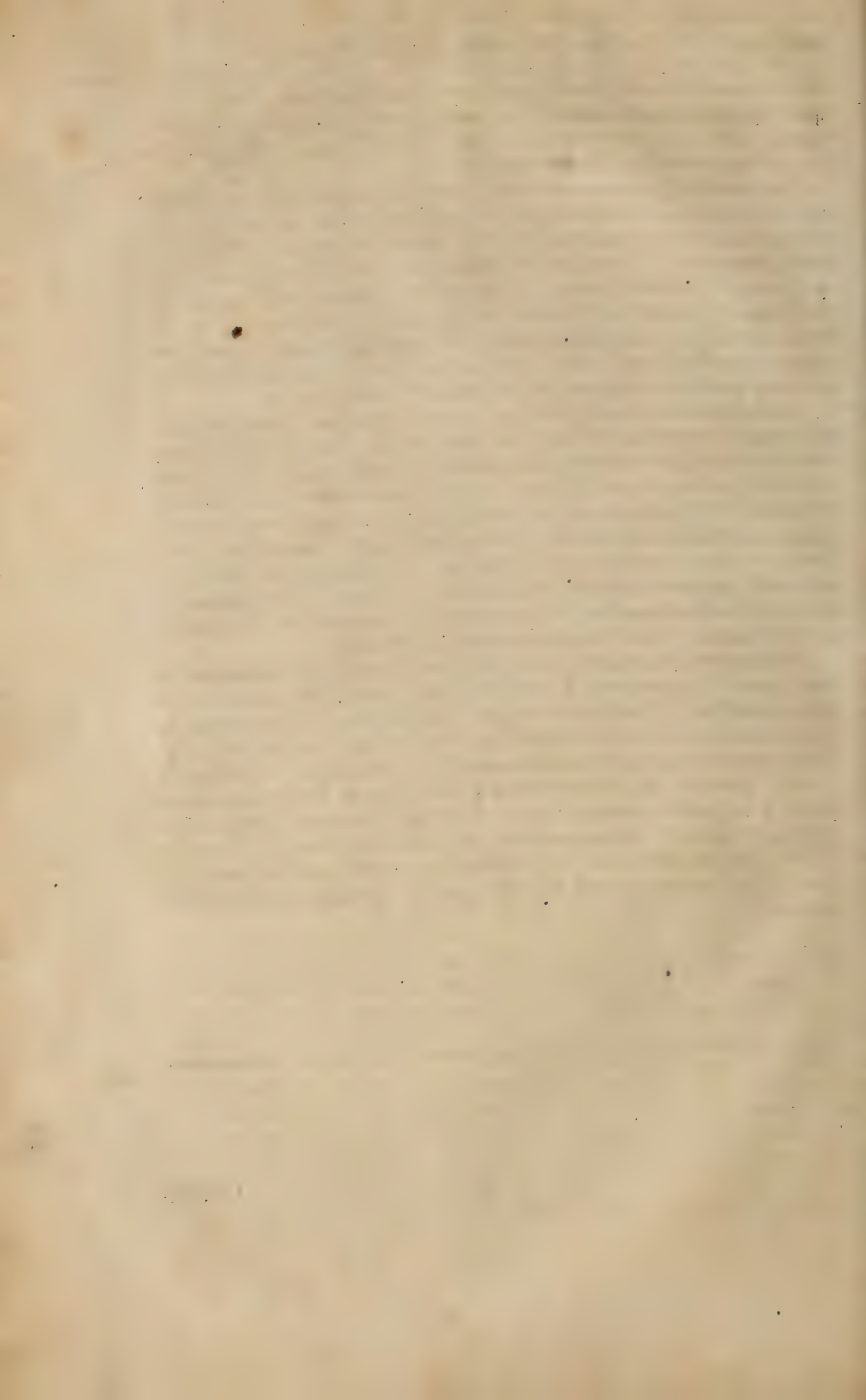
ceive the Truth in the love of it, sith that Witness (though we in no wise condemn) being more intrinsical and particular, is not so fitly to be alledged here, and the rather for that it might seem to be ballanced by Presences as high on the contrary side, though in reality it cannot be.

verity thereof: It will, I trust, abundantly satisfy judicious Men, upon their diligent consideration of the Proofs above, collected as you have heard, mostly out of the works of the Learned Author aforesaid; so that it shall be needless here to add any more.

And for the excellency of this holy Profession, sith it therein stands not only upon equal Grounds, with whatsoever may be said for any other Religion which hath yet appeared in the World, but in many things (if not in every thing that renders any thing truly excellent, especially in a Divine, or Spiritual way of Excellency) doth over-match upon the most equal Trial, the most specious Religions any where extant. It follows, that laying aside all Hesitancy, and watching against all low Conceits of the Christian Faith, we devote our selves to honour this Holy Calling, in assured confidence of the Beatitude annexed to it.

And because this holy Profession, as other excellent Donations from the Hands of a Gracious God, hath been abused, injured, and rendred thereby less desirable (through the enmity of Satan, and the indiligence of Men) we shall in our following Treatise, endeavour to set forth the Christian Religion in its ancient and naked Purity, and therein joyn our Labours with those that sincerely are for *naked Truth*; because she is most lovely in that appearance, disrobing her (as much as in us lieth) of all those gorgeous Vanities, wherewith too many of her pretended Friends have burthened her, thereby rendring her more like the Vanities of the *Gentiles*, than the solemn way of Christianity.

Add further, that which is as crying and dreadful a Consideration as any other: That this holy Title of *Christian*, should be invaded by so many, and yet so few found that walk in any measure of Conformity to her sacred rules of Piety and Morality. Infomuch, that the Lord may justly complain against this Generation, as he did against the House of Israel, Hosea 8. 12. *I have written to him the great Things of my Law, but they are counted a strange Thing.* To remedy all which unanswerable walkings towards a Gracious God (if it may be) are these Treatises written, and in the fear of God recommended to the consideration of all professing Christianity, and to every one that are any way concerned therein.





Christianismus Primitivus.

The Second BOOK.

Of the Internal part of the Christian Religion.

C H A P. I.

Of the Definition of the Christian Religion.

SECT. I.



Tis a good Rule left us by the Ancients, to regulate our Discourses, specially in things disputable, viz. That *the beginning of any thing is the definition thereof.* Which in the Case proposed, I take to be fitly made in these words ; *Religion is a holy resignation of the creature Man to the Will and Service of his Creator, the Omnipotent Commander, and the sole Disposer of the Universe.*

Some derive the word *Religion* from *Relego*, to read again ; thereby intimating, that those only are Religious, who diligently consider and observe what they read. *Augustine* derives it from the Verb *Religo*, to bind ; and hence *Aquinas* teacheth, *That all Men being Originally in God, and by Creation set, as it were, a-loof from him by the Bond of Religion, are fastned to him.* And indeed we find when God had created *Adam*, lest now he should forget God, he had a just Law given him to oblige him to his Creator, in dutiful Obedience. Howbeit, the general Definition of Religion followed by Christian Writers, is this ; *To worship God duly, as his infinite Majesty doth deserve, in regard of his Excellency and Preheminency above all things ; and for the great Benefits which we have received, and do daily receive at his hand.* But yet in mine Opinion, we have a more compleat definition of Religion (especially as it concerns Christianity, the Religion now to be considered) by the Apostle *Paul* himself, *Tit. 2. 11, 12,*

13, 14.

13, 14. *The Grace of God which brings Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present Life; looking for that blessed Hope, the glorious Appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all Iniquity, and purifie to himself a peculiar People, zealous of good Works.* In this Definition (so I call it) the Apostle layeth the Foundation of a Religious Life, and the Glory consequent to it, upon the Free Grace of God manifest to all Men, and makes Religion it self to consist, 1. In denying all Ungodliness, which comprehends all negative Sanctity. 2. In a Sober, Righteous, and Godly Life, which contains all that lies within the verge of positive Sanctity. 3. It taketh in the great duty of perseverance in Faith, and a zealous performance of Good Works till the consummation of the World. Wherefore from this Definition, I shall proceed to my proposed Subject, *i. e.* To shew the Nature of the Christian Religion; first, in respect of the Internal part thereof; and secondly, in respect of the External.

S E C T. II.

How eminently necessary it is to regard the Internal Part of Religion, is apparent from *Rom. 2. 28, 29.* *He is not a Jew that is one outwardly, neither is that Circumcision which is outward in the Flesh; But he is a Jew that is one inwardly, and Circumcision is that of the Heart in the Spirit, whose praise is not of Men, but of God.* Not that the Holy Apostle, in this or any other place, either slight or rejects the External part of Religion: for, *Rom. 3. 1, 2.* having occasion to answer an Objection, which some perhaps would make from his former words, gives even Circumcision it self, among the Jews, its due honour. *What advantage then hath the Jew, or what profit is there of Circumcision?* He answers, *Much every way, chiefly because unto them were committed the Oracles of God:* Plainly shewing, That the regular way to claim the Priviledges contained in God's Oracles, is, for Men to be imbodyed as his Church and Family, by the just observation of his Ordinances. Only this is most evident from the place, that where the Internal part of God's Worship is wanting, the Externals in Religion avail nothing; For the Holy Spirit makes believing with the Heart necessary unto Righteousness, as well as he makes confession with the Mouth necessary unto Salvation, *Rom. 10. 10.* And because we thus find that the Internal part, or belief of the Heart, hath justly the precedency in Christian Religion, I shall propose this method for the more convenient demonstration thereof; discoursing,

1. *Concerning the Knowledge of God, and Jesus Christ whom he hath sent.*
2. *Concerning the denial of our selves, in point of fleshly Vanities; or, the true Nature of Christian Humility for Sin.*
3. *Concerning our conformity to Christ in the Spirit of our Minds.*
4. *Concerning a Christians Hope and Expectation at the appearing of Jesus Christ.*

These

These Particulars I suppose to be comprehensive enough to give us occasion to discourse all those things which relate to the Internal part of Christianity; to which we shall (God willing) now apply our selves. And first to the first Particular.

C H A P. II.

Of the Knowledge of God, and Jesus Christ whom he hath sent.

S E C T. I.

ALthough this present Subject be of the greatest sublimity; Yet sith it is undeniable, that the Salvation of Man dependeth greatly upon the Knowledge thereof, *John* 17. 3. It is therefore necessary that we labour, above all things, to make our discovery with all the clearness we can attain unto in this Particular. And truly such is the Nature of Christianity, that can we but avoid Curiosity, this almost inaccessible Mystery will unvail it self *sufficiently*; by the Word of Truth, to Christians of the meanest capacity, and yet remain a great Mystery to the most eminent Apostle, *1 Tim.* 3. 16.

Nor shall I (if I could) affect loftiness of Stile, or curious Phrases, in the handling this Mystery, lest whilst I should explain it, I make it more obscure. Neither shall I incumber the Reader with a multitude of Opinions, whether of the *Heathens*, or *Apostates*: the last having, in the close of all their curious search, resolved upon this dreadful conclusion, *That there is no God at all*; of whom, or of such-like Atheists, this Age affords too many. Yea, of the Heathens, *Plinius Secundus*, reputed one of the wisest Philosophers, could arrive but to this, (as his most fixed Opinion) *That there is no God, but the World it self*, (though he doubted whether there were any God at all). The natural result of which conceit is this, *Let us eat and drink, for to morrow we shall die*. That we may therefore miss these Rocks, and find the Path of Christian Knowledge concerning God, &c. We shall first consider, *in what respect we ought to be ignorant of him*. And though this may seem a new Method, yet surely upon consideration it will be found profitable to lead us to the end designed, even to know God aright. For undeniable it is, that God hath reserved the discovery of himself in a great measure, (if I may so speak); Witness that case of *Moses*, who desired to see the Glory of God, *Exod.* 33. 1. But the Lord refused, saying, *Thou canst not see my Face, for there is no Man shall see my Face and live*. *Job* 11. 7, 8, 9. *Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know?* *John* 1. 18. *No Man hath seen God at any time*. And again, *1 Tim.* 6. 16. *Who only hath immortality dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see*. Hence it's evident, that the full knowledge of God is not attainable in

Plin. Nat. Hist. l. 1.

this World ; but the most illuminate Christian, must and doth confesse he knows but in part, sees but darkly as through a Glass, *1 Cor. 13. 9, 12.* Yea, it is but a little Portion that we hear of him, *Job 26. 14.* and therefore must acknowledg we are far from a plenary Knowledge of him. When we consider *1 Cor. 1. 21.* That *the World through Wisdom knew not God* : And how we are exhorted, that in things relating to God, *We be not wise in our own conceit, Rom. 12. 16. with Prov. 3. 6.* It should teach us to be humbly content with that measure of the Knowledge of God, which his Word accommodates us with, admiring the Wisdom of God, in reserving a more excellent discovery of himself unto that blessed Day of the Appearing of the Great God, and our Saviour Jesus Christ. And thus shall we truly account our selves *absent from the Lord, whilst we are at home in the Body* : And in the mean time avoid all unnecessary Questions, either concerning God, his Shape, and manner of residence in Heaven ; or concerning his Works, as what he did before he created the Worlds : knowing that he is not bound to give account of any of these Matters, further than it pleaseth him. And it is just with him to catch the Wise in their own craftiness, by entangling them in such their Enquiries, whilst he giveth Grace to the humble.

See a Book In-
stituted, Of
Wisdom.

Nor is this the only case, wherein we ought to content our selves with humble ignorance, in many Particulars ; for in other cases of importance we only have a brief discovery, as it were, in generals : For Example ; Touching the Angels, we know indeed that *they are ministring Spirits, sent forth to do the Will of God, for them that shall be Heirs of Salvation.* But if we curiously enquire when they were created ? What is their proper Form ? How they recide, and what their Employment is in the Heavens, &c ? The result of such Inquisition, is most likely to be that of the Sadduces, who denied that there is *any Angel or Spirit.* Again, to come home to our selves : If the Question should be about the Soul of Man, *What it is ?* Who can infallibly and fully resolve it ? Do not the greatest Disputers about it, conclude at last, *That it is hard to say what it is ?* Yet that *Man* consists of *Soul and Body*, is so evident, from the Word of God, and particularly from the Words of Christ, *Mat. 10. 28.* that nothing but Infidelity it self can question it. Shall we then, nay, must we not content our selves to be ignorant of many Particulars in these lower cases, whilst we know them in general ? And shall we not thankfully accept of what it hath pleased God to reveal of himself, albeit he greatly exceed such Discoveries ? Let us remember, that a desire to know what God would conceal from *Adam*, was the cause of his overthrow ; and let us, the weak Sons of *Adam*, beware of ambition of that kind, lest we incur greater condemnation, having so fair a warning in his fatal case before us.

S E C T. II.

Thus then we approach to consider, what may be known of God, according to that Revelation which it hath pleased him to give us of himself, either by his Holy Writings, or by his Works, and continual Providence. All which we are under strict obligation to take notice of, that we

we may know him, *Isa. 40. 26. Lift up your eyes on high, and behold who hath created these things.* For as it is said in *David, Psal. 19. The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work.* And the Apostle, *Rom. 1. 20. For the Invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.* So that we shall rather shun, as an idle vanity, this Question, *i. e. Whether there be any God?* than vouchsafe to answer it, with they that make such Demands, fight against Heaven and Earth; yea, the worst of Men, and Devils themselves, are constrained to believe and acknowledge that there is a God, and tremble for fear of him, *Jam. 2. 19.* But our Business is to set forth the Knowledge of the *only true God*, to which purpose we descend to these Particulars.

1. *That God is One, or there is One only true God; best known to Mankind now, by the Appellation of Father, Son, and Holy Spirit.*
2. *His Essence, or Being, is Spiritual, or Incorporeal.*
3. *That he is Eternal, without Beginning, without End.*
4. *He is Omnipotent, He doth whatsoever he pleaseth.*
5. *He is Omniscient, nothing can be hid from him.*
6. *He is Just, there is no Unrighteousness in him.*
7. *He is Good and Holy, there is nothing corrupt in him.*
8. *He is very Gracious, full of Mercy, no Cruelty is in him.*
9. *He only is Perfect, so as no Imperfection is in him.*
10. *His place of residence is in Heaven, yet not confin'd to place.*
11. *Nothing can be done without his Providence, though contrary to his Will.*
12. *It is unlawful for Men to form any Shape or Image of him, so much as in our thoughts.*

Touching the first Particular, *That God is One, &c.* It is considerable which is said by some, *That Infinity admits not of Plurality*, with only one thing can truly be said to be Infinite. Wherefore the Holy Scripture doth with great perspicuity set forth this Truth, *that God is One*: for if a plurality of Gods be admitted, the number of them cannot be determined; for why there may not be two thousand as well as two, no reason can be shewed: and the experience of those that have been destitute of the knowledge of the *One God*, in multiplying their * Gods, from time to time, (of which we read at large in *Aug. de Civit. Dei.*) sufficiently shews, there is (in a manner) no end of their number; and consequently no certainty whom to worship, or which to give a precedency unto in adoration. Whether the Sun, Moon, Stars, Angels, Men, four-footed Beasts or creeping things, all which have been adored by deluded Men, *Rom. 1. 25. Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is God blessed for ever.* To divert us from which gross darkness, thus saith the Lord, *Isa. 45. 22. I am God, and there is none else*: And this he speaks to controul the vanity of worshipping or depending upon Idols, or any created thing

* They are noted by some to be about 12000.

thing, *vers.* 20, 21. How strictly God by *Moses* recommended this Verity to *Israel*, we may not be ignorant, *Deut.* 6. 4. *Hear, O Israel, the Lord thy God is one Lord.* *Exod.* 20. 3. *Thou shalt have no other Gods before me.* To which agreeth that of the Apostle, *1 Cor.* 8. 4, 5, 6. *We know—that there is no other God but One.* For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many); But to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus, by whom are all things, and we by him. Now if these words, *There be Gods many, &c.* be taken in a good sense, yet the Phrase is used figuratively, not properly, and they are so called, upon the account of some Power or Office committed to them, as we find it *Exod.* 22. 28. & 4. 16. & 7. 1. So that they are only (as the Apostle saith) called Gods. But if we take the words on the worst part, as that is the most agreeable to the scope of the place, sith Idolatry is there the thing opposed, then its evident that these words, *There are Gods many, &c.* are spoken after the manner of Men only, or according to the foolish conceits of Men. Our Lord Christ, the great Apostle of Christianity, delivers this truth very clearly, when he calls his Father, *John* 17. 3. *The only true God.* And confirms the Doctrine of *Moses* in that behalf, *Mark* 12. 29. *Hear, O Israel, the Lord thy God is one Lord;* making it a part of that greatest and first Commandment, that we hear-ken diligently to that particular.

S E C T. III.

The Unity of the Godhead proved, from the Unity of the Nature and Essence of the Father, Son, and Holy Spirit.

As Christian Doctrine knoweth but one only true God, so it recommendeth us for the most ample discovery (attainable in this World) of this One and Eternal Godhead, unto the Name of *Father, Son, and Holy Spirit*, which some call the *Trinity*, a Phrase no way offensive to Christianity; yet, as some of the * Ancients, well observe. It is not necessary to impose words upon any Man which God himself hath not used, by which to make known himself. Yet truly this term, *The Trinity*, hath very near affinity with the Language of the Holy Ghost. *1 John* 5. 7. *There are three which bear Record in Heaven, the Father, the Word, and the Holy Ghost; these three are One.* We shall therefore briefly speak of the Unity of these Three, in respect of their Nature or Essence; which must either be the same, or else we endanger to rush upon that great Error, *viz.* to hold two Principles, Beginnings, or first Causes, in distinct Natures; and if we admit two, we may admit twenty, yea, *ad infinitum*; or if this be avoided, we must deny the Eternity of the Son and Holy Spirit, which is contrary to the Word of God, and the best Antiquity next that of the Holy Scriptures. But that the Son (*I speak now in respect of his Divine Essence only*) and the Holy Spirit are Eternal, as the Father is Eternal, or consequently of the same Nature or Essence, may be gathered from these Testimonies, *Col.* 1. 16, 17.

* Calvin. *Institut.* l. 1. c. 13. fol. 29.

For by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him: And he is before all things, and by him all things consist. These things are spoken of the Son of God, as appeareth *vers.* 15. who is expressly said, not only to be before all things, but him also by whom all things were created; and therefore himself was not created, and consequently he is Eternal. For two things only come under consideration in this case; Either he had his beginning in Time, or else is Eternal: That he had not his beginning in time, hear what himself saith *Rev.* 1. 8. compared with *vers.* 17, 18. *I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.* The very same words which are used by the Father himself, to demonstrate his Eternity, *Isa.* 41. 4. *I the Lord First, and with the Last I am he.* Again, *Isa.* 44. 6. *I am the First, and I am the Last, and beside me there is no God.* Thus we have the same Testimony, or manner of Speech to reveal to us, the Eternity of Christ as that of the Father. We have yet a further Evidence, *John* 1. 1, &c. *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; All things were made by him, and without him was not any thing made that was made.* The things to be noted here (as to the Point in hand) are still, that Christ is the Maker of all things, therefore himself was not made; he was with God in the beginning, even as God was in the beginning; yea, he was God in the beginning, and is openly called the Beginning it self, even as God is said to be the First, as before is shewed.

Again, *Heb.* 1. 2, 8. Christ is called *the express Image of his Fathers Person*, or rather the express Character of his Substance, καὶ ὁμοῦντος ἑωσολοῦτος αὐτοῦ, *Character substantia*, as *Montanus*. Whence his Godhead is truly inferred, sith neither of the Angels, or any Created thing, may it be said, that it is the express Character of his Substance. For that he is of a more sublime Essence, than to be compared with any Created thing; For unto what shall we liken God, or where-with shall he be compared? But of the Son 'tis said, *Who being in the form of God, thought it not Robbery to be like, or equal with God; and hence his Godhead is further declared, and therefore his Eternity, is justly inferred; for as those Testimonies which prove his Eternity, do also prove his Godhead, so the Testimonies which prove his Godhead, do prove his Eternity; and thence is concluded, that he is of one Essence with the God and Father of our Lord Jesus Christ.* When therefore it is said, *ver.* 8. *Thy Throne, O God, is for ever and ever:* There is both his Godhead and Eternity asserted, with as much clearness, as the Eternity of the Father is asserted, *Psal.* 90. 1. *From everlasting to everlasting, thou art God.* And the like followeth of these words, *Thou Lord, in the beginning laid the foundation of the Earth, and the Heavens are the Works of thy Hands,* *Heb.* 1. 10. with as much truth and clearness, as if we should prove the Eternity and Godhead of the Father, by *Gen.* 1. 1. *In the beginning God created Heaven and Earth;* which I suppose is allowed a cogent Evidence in that respect.

See a full place to this purpose, *Mat. 5. 2. His going forth hath been of old from everlasting.*

S E C T. IV.

Of the Essence of the Holy Ghost.

That the Holy Ghost is Eternal, and consequently of the Essence of the Father, and so God by Nature, is evident from *Heb. 9. 14. Who through the Eternal Spirit, offered himself, &c.* Here the Holy Spirit is openly said to be Eternal, and though this word Eternal (I acknowledg) is often used to express the Duration of that which once had a Beginning, yet being referred to the Godhead, it must also respect from Eternity to Eternity; or, as the *Psalmist* hath it, *from everlasting to everlasting*, *Psal. 90. 1.* And that in this sense, it agrees to the Holy Spirit, may be gathered from these Grounds: 1. Because he is expressly called God, *Acts 5. 3, 4, 9.* where the false dealing of *Ananias* is said to be a *tempting of the Holy Ghost*, or a *lying unto God*, and not to Men. 2. The work of Creation is ascribed to the Holy Ghost, *Gen. 1. 1, 2, 3. And the Spirit of God moved upon the face of the Waters. And God said, Let there be Light, and there was Light. Psal. 104. 30. Thou sendest forth thy Spirit, and they are created.* And hence we gather the Eternity of the Godhead of the Holy Spirit, because God is no where said to create the World, or any part thereof by Angels, or any other created Thing. 3. Because the Holy Ghost is said to *proceed, and come forth from the Father*, *John 15. 26.* Not by Order, or Designation only, for so the Angels, or Men, may be said to proceed and come forth from God; but here the procession of the Holy Ghost, is evidently distinguished from his sending: *But when the Comforter is come, whom I will send unto you, from the Father; even the Spirit of Truth, which proceedeth and cometh forth from the Father.* And therefore can have no meaning so fitly as this, *viz.* To proceed and come forth of the same Essence, or Substance, of the Father. A like passage we have, concerning Christ's coming forth from the Father, *John 16. 28, 30. I came forth from the Father, and am come into the World; again, I leave the World, and go to my Father.* Upon this the Disciples reply, *Now are we sure thou knowest all things, and needest not that any Man should ask thee; by this we believe, that thou camest forth from God.* The Disciples here cannot intend only this, that they believed Christ was sent from God, for seeing this their Belief is grounded upon the Omniscience of Christ, it must needs follow that they there acknowledg him to be of the very Nature and Essence of God; and so they seem to take our Saviours words to signifie, in *ver. 28.* which now they profess to receive believingly. In like manner, the proceeding of the Holy Ghost from the Father, *John 15. 26.* is better understood of the Nature whereof he is, than of the Commission by which he comes unto us; otherwise, it were not a matter of such special remark. For either Christ, or the Holy Spirit, to come forth from God by Legation, or Appointment only, sith both Angels and Men have frequently received such

Authority, and accordingly are said to come from God : For instance, of *John the Baptist*, it is said, *There was a Man sent from God, whose name was John.* 4. Because the Holy Ghost is one with the Father, as the Son is one with the Father, 1 *John* 5. *These three are one.* If therefore the Son be of the Nature of the Father, and so one with him (as that we have proved) then it followeth, from the like Unity between the Father and the Holy Spirit, that he is of the same Essence, and so God Eternal. 5. The Holy Ghost is called the *Finger of God*, *Luke* 11. 20. *Mat.* 12. 28. Not as an Instrumental Cause may be termed so, for so this should be no special Prerogative, seeing even wicked Men are said to be the Hand of God in such a sense as that, *Psal.* 17. 14. but as the Power, or Strength of God, by which his Works are wrought; and so it is taken, *Exod.* 8. 19. We may therefore conceive by this Phrase, the *Finger of God*, that the Holy Spirit is of the Essence, Nature, or Substance of God, even as the finger of a Man, is of the substance and nature of his Body; which is the Metaphor here used, to set forth the Unity between the Father and the Holy Spirit. 6. And lastly, Either we must hold, that the Holy Ghost is Eternally God, or else a Created Being: but of the latter, there is not the least intimation in the Word of God, and therefore no way safe to espouse such an Opinion.

Now whether these three, the *Father*, *Son*, and *Holy Spirit*, thus one God, as hath been shewed, may fitly be called three Persons, I shall not determine; only this, I say, I see no inconveniency that can attend it, for sith the Father is openly called a *Person*, *Heb.* 1. and the Son, the express Character of his *Person*, or *Substance*; it may seem no way inconvenient to allow the same to the *Son*, and to the *Holy Spirit*. But for as much as we may, perhaps, have further occasion to touch these things, when we come to the defence of Christianity in the parts opposed, we shall now proceed to speak of the Essence of this One God, who is Blessed for ever. *Amen.*

S E C T. V.

Of the Nature and Essence of God.

That the Nature, or Essence of God, is Spiritual, not Corporeal, is the subject of our present Discourse; yet certain it is, God hath spoken very briefly in his Word, concerning his Nature, or Essence. And we shall therefore as briefly as we may, note these two things, 1. That he is not Corporeal. 2. That he is a Spiritual Being. 1. Not Corporeal, because all things properly Corporeal, or which hath a Body, are Circumscribable, or may be contained in some Place; but the Heaven of Heavens, cannot contain God, 2 *Chron.* 6. 18. But will God in very deed, dwell with Men upon the Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee, how much less this House which I have Built, *Jer.* 23. 24. Can any hide himself in secret places that I cannot see him? Do not I fill Heaven and Earth, saith the Lord? 2. The Nature, or Essence of God, is Spiritual. Here we have our Blessed Saviour's Testimony,

John

The Essence of God is spiritual and incorporeal.

Augustin.

John 4. 24. God is a Spirit: To which, agrees that of the Apostle, 2 Cor. 3. 17. Now the Lord is that Spirit. By this Immensity of God, and the Testimony of our Saviour, and of the holy Apostle, we are taught to think, or conceive of God, contrary to all Bodily Composition, (because no Body is capable of such Immensity) and after a very Spiritual manner; and yet when all is done that can be done, to demonstrate this Divine Being, we shall find more room to admire with Humility, than to discourse with the greatest Subtily, for he dwelleth in that Light which no Man can approach unto. So that *Augustin* might well say (as he is quoted by Mr. Monk) *No where throughout the revealed Will of God, is the Truth sought out with greater Labour; no where is our finding out of the Truth fruitfuller; no where do we err with greater danger.* 1 Cor. 15. 34. *Some have not the knowledge of God. I speak this to your shame.* For though we cannot know him now perfectly, yet may we in no case be wholly ignorant of him.

S E C T. VI.

That God is
Eternal.

That this God is Eternal, without Beginning, and without End. This Proposition is warranted by the holy Apostle, *Rom. 1. 20.* from what may be seen of God, by the Things he hath made, even his Eternal Power and Godhead. And indeed, if his Eternity be not maintained, we shall soon impeach his Godhead, and *Atheism* will obtrude upon us. The *Psalmist* doth fully declare this Truth, *Psal. 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth, or the World, from everlasting to everlasting, thou art God.* And the same in *Moses*, *Deut. 33. 27. The Eternal God is thy Refuge.* *Isa. 57. 15.* He is called the *High and Lofty One, that inhabiteth Eternity.* And again, *Isa. 63. 16. Thy Name is from everlasting.* *Psal. 93. 2. Thou art from everlasting.* *Hab. 1. 12. Art not thou from Everlasting, O Lord, my God.* So that we may say, all the Gods whose beginning is known, are Vanity; but this God is our God, for ever and ever. Nor need we add much in this place, partly, for that we are only giving a plain Description of Christianity, as it respects the Knowledge of God; and partly, for that we have already in some measure Evinc'd the Eternity of the Godhead, when we discours'd of the Unity of the Essence and Nature of the *Father, Son, and Holy Ghost*; otherwise we might by sundry Arguments illustrate this Truth, which yet is best defended, by the Evidence of the Scriptures alledged.

S E C T. VII.

Of the Omnipotency of God.

That God is Omnipotent, he doth whatsoever he pleaseth. God hath spoken once, yea, twice have I heard this, saith *David*, *That Power belongeth to God, Psal. 62. 11.* God was known to the Fathers, more especially by his Name, *Almighty*, *Exod. 6. 3.* I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the Name of *God Almighty.* And with
great

great frequency the Holy Scripture gives that Title unto God; from whence we understand that God is in no wise to be opposed by any Power, there is nothing too hard for God; by his Power he *made the World*, Jer. 10. 12. and by his Power he ruleth for ever, *Psal.* 66. 35. He hath power to cast into Hell, *Luke* 12. 5. and by his Power he is able to subdue all things to himself; And saith the *Prophet*, our God is in Heaven; he hath done whatsoever he pleaseth, in Heaven, in Earth, and in all Places. This is that mighty One who challengeth the most Just in Acts of Power, *Job*, Chap. 38, 39, 40, 41. This is he who overvieth the greatest Tyrants; raising up *Pharaoh*, that he might shew on him his Power, *Exod.* 9. This is he to whom the Righteous ascribe Power and Dominion, Rule and Government; His Kingdom ruleth over all, *Psal.* 103. 19. This is he, who though he delegates Power as it pleaseth him, yet shall have all Power delivered up to him, and be all in all: Therefore let us say as we are taught by Christ, *Thine (O God) is the Kingdom, the Power, and the Glory, for ever.* Amen.

S E C T. VIII.

God is Omniscient, nothing can be hid from him.

When we say God is Omniscient, we intend both his Prescience, and immediate observation of all things, whether projected or done. As to God's fore-knowledg, thus saith God by the Prophet, *Isa.* 44. 7. *Who, as I, shall call, and declare it, and set it in order for me, since I appointed the Ancient People? and the things that are coming, let them shew unto them.* By this Speech God proves himself to be the only true God, declaring hereby that no other could know these things as He, they being the things determined by his own Will, and wholly inscrutable as to any created being. To the same purpose is that passage, *Isa.* 45. 21. *Tell ye, and bring them near, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? Have not I the Lord? and there is no God else beside me; a just God and Saviour, there is none beside me.* David setteth forth the Omniscience and Prescience of God very fully, *Psal.* 139 throughout; *O Lord, thou hast searched me, and known me; thou knowest my down-sitting and up-rising; thou understandest my thoughts afar off.*—For there is not a word in my Tongue, but loe, thou knowest it altogether. And excludes all created Beings in respect of this Knowledge; *Such Knowledge (saith he) is too wonderful for me; it is high, I cannot attain unto it.*—*Yea, the Darknes hideth not from thee, but the Night shineth as the Day; the Darknes and the Light are both alike to thee.* Herein is the Wonderful Wisdom of God held forth, in that he knoweth our Thoughts before they be ours, yea, hundred of years before the Creature hath any being at all; *Thine Eyes did see my Substance, yet being unperfect, and in thy Book all were written, which in continuance were fashioned, when yet there was none of them,* vers. 16.

As to his present observation of all things, we do not suppose that God knoweth things gradually, or by degrees, for that would argue imperfection

perfection in God : But when we find things spoken to us, sounding that way, as in *Gen. 18. 21. I will go down now, and see now whether they have done altogether according to the cry of it, which is come up unto me ; and if not, I will know.* For these words are fitted to our capacity, and do teach us that God is slow to anger ; and therefore seems to take no notice of many things ; not that he is in any-wise ignorant, for it is written, *Heb. 4. 12. All things are naked and open before him with whom we have to do.* And *Prov. 15. 11. Hell and Destruction are before him, i. e. he knows whatsoever is there. How much more the Hearts of the Children of Men.* And what can be supposed more occult or hidden than *Hell, Destruction,* and the *Hearts of Men* ? and if all things be naked and open before him, then nothing can be hid from him. And the same is confirmed by rational demonstration ; He that made the Ear, shall not he hear ? He that gives Man Understanding, shall not he know ? And he that made the Eye, shall not he see ? It is therefore irrational to think, that any Ignorance is incident to the most High ; wherefore he is *Omniscient.*

S E C T. IX.

God is Just, there is no Unrighteousness in him.

It is a very important Question of the Apostle ; *Is there Unrighteousness with God ? how then should he judg the World ?* Shewing the dreadful absurdity of not believing God to be Righteous altogether, an Opinion too common among Men.

1. This Justice or Righteousness whereof we now speak, must not be taken as a thing only attributed unto God, but as that which is essential to him, and without which he would cease to be God. *Dan. 9. 7. O Lord, Righteousness belongeth unto thee. — Ascribe ye Righteousness unto our God.* Our Blessed Saviour gives this Appellation to his Father with great solemnity, *John 17. 25. O Righteous Father.* And so do the Holy Angels, *Rev. 16. 5. Thou art Righteous, O Lord, which art, and wast, and shalt be.*

2. His Righteousness is and shall be best known by his Judgments ; For whilst he suffereth long, Evil Men say in their Heart, the Lord will not do Good, neither will he do Evil : And God knowing their Thought, detects them, *Psal 50. These things hast thou done, and I kept silent ; thou thoughtest that I was altogether such an one as thy self ; but I will reprove thee, and set thy sins in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. And thus is the Lord known by the Judgment which he executeth. Yea, the Heavens shall declare his Righteousness, for God is Judg himself, Psalm. 50. 6.*

3. In that we say there is nothing Unrighteous in him, we hold that Unrighteousness had no being from God, being indeed a privation, as the shutting out of Light causeth Darknes ; but there is no privation in God, he is the same yesterday, to day, and for ever. The Righteousness of Men is mutable, it being no part of their Essence or Being ; but in God,

to be Righteous, is the same as to be God, and therefore he is called Righteousness it self, *the Lord our Righteousness*. Like as it is said, *God dwelleth in the Light*, so it is as truly said, *That God is Light, and in him is no Darknes at all*, 1 John 1. 5.

S E C T. X.

God is very gracious, full of Mercy, no Cruelty in him.

The Knowledg of God, as he is merciful, is the ground of all Hope to poor Sinners; without this there is no coming to God. *Psal. 130. 3, 4, 7, 8. If thou, Lord, shouldst mark Iniquity; O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Let Israel hope in the Lord, for with the Lord there is Mercy; and with him plenteous Redemption: and he shall redeem Israel from all his Iniquities.*

As we have shewed that Righteousness belongeth to God, so 'tis said that Mercy belongeth to him also, *Dan. 9. 9.* Which glorious Attribute he hath always displayed to the Children of Men, though not always in the same manner. To *Adam*, *Gen. 3. 15.* yea, to *Cain* himself, *Gen. 4. 7.* *If thou dost well, shalt thou not be accepted?* This Negative Interrogative concludes in the Affirmative, *viz.* Thou shalt be accepted if thou dost well. Thus timely did God lay a Foundation, whereon to build a sure belief, that he is gracious to all Men, even so as to accept their Sacrifice if they do well.

It was the Grace of God that moved him to warn, and wait upon the Old World so many years as the Ark was a preparing, and therefore called *the Long suffering of God*, 1 Pet. 3. 20.

The Covenant made with *Noah*, is full of God's Grace, and established as a Merciful Covenant for ever, *Gen. 9.* and no part of it annulled to this day, but confirmed rather by the Covenants delivered since. When Men had greatly Corrupted themselves, and Darknes had spread it self over the Earth, God sets up the Light of his Grace in the Covenant made with *Abraham*, for the Comfort of all Nations. *Gen. 12. 3.* *I will bless them that bless thee, and Curse them that curse thee, and in thee shall all Families of the Earth be blessed.*

When the Lord brought *Israel* out of *Egypt*, then again he proclaimed his Name to be the Lord: *The Lord God, Merciful, Gracious, abundant in Goodness and Truth*, *Exod. 34. 6.* *David* sets forth this Gracious Attribute, to be from Everlasting to Everlasting, *Psal. 103.* And his tender Mercies to be over all his Works, *Psal. 145. 9.* His Works and good Providence shew forth the same, insomuch that all Nations are without Excuse, *Acts 14. 17.* Yea, his making of one Blood all Nations, to dwell upon the face of the Earth; his appointing the bounds of their Habitations, is, that they might seek the Lord and find him, *Acts 17. 26, 27.*

But the most ample Demonstration of the Grace and Mercy of God, is that which hath appeared in the Lord *Jesus Christ*, full of Grace and Truth, *Joh. 1. 12.* And as it is written, *When we were without Strength, in due*

due time Christ died for the ungodly, Rom. 5. 6. And again, God commended his Love unto us, in that whilst we were Enemies, Christ died for us.

This is the Root-Grace, from whence all our Graces spring, 1 John 4. 10. *Herein is Love, not that we loved God, but that he loved us, and sent his Son into the World, to be a Propitiation for our Sins.* And again, *We love him, because he first loved us,* 1 John 4. 19.

This Grace, Favour, and Love of God, is of large Extent, every Man hath an Interest in it, Heb. 2. 9. And truly, should any Man be born into the World, since Sin entered into the World, it had been happy for that Man he had never been Born, rather than to have no share in God as he is Gracious; the vilest Creature on Earth, would be more engaged to God than such a Man. But to divert all Conceits of that kind, viz. That there is no Grace extended to some Men. Let us hear what the Record of Truth saith: *The Grace of God which brings Salvation, hath appeared to all Men,* Tit. 2. 11. But after what manner, or measure, we need not much enquire (but rather to mind what it teacheth us, ver. 12.) However, so Gracious was God to the whole World, as that the Propitiation, or Atonement in the Blood of Christ, is for them all, 1 John 2. 2.

The Method in which God will judg the World, shews his Mercy, Grace, and Goodness to the whole World: *For such as had not the Law, shall be judged without the Law; and they that sinned in the Law, shall be judged by the Law.* See the Graciousness of God in this: He will not exact that of Men, they never had from him; he will not enter into Judgment with the *Gentiles*, on the same Terms that he will judg the *Jews*, they had five Talents to the *Gentiles* one; the Improvement is not expected to be equal, but the Non-improvement according to each Mans proportion, shall justly incur the Censure of the Judg. Yet neither doth he in Judgment exact the utmost Mite; for if so, where were his Mercy? he remembreth that we are but Dust, Psal. 103. 14.

Excellently doth the Apostle set out the Grace of God, in the Nature and Extent of it, Rom. 5. 20, 21. where, having shewn how much, how greatly the Gift by the Second *Adam*, outvies the Loss we had by the First *Adam*; he then shews the use of the Law, That it entred, that Sin might abound, or appear exceeding Sinful (for by the Law is the knowledge of Sin). At length he displays the Mercy of God, saying, *But where Sin did abound, Grace did much more abound: That as Sin had reigned unto Death, (which sure is general enough) even so might Grace reign through Righteousness unto everlasting Life, through Jesus Christ our Lord.*

Whereas, we say, there is no Cruelty in God; hereby we do exclude in our Thoughts and Belief in God, all such Notions as tend to impeach the great Attribute of his Mercy and Grace, viz. *As to think that he made any Men, or Angels, with purpose or design to cast them into Hell.* Such Cruelty is so contrary to the Nature of God, that he doth not only disclaim it as a thing not in him, Isa. 27. 4. but holds it in Execration by his Word, where ever it is found: *Gen. 49. 7. Cursed be their Anger, for it was fierce, and their Wrath, for it was Cruel:* Proclaiming the sentence of

Death

Death against such as exercise Cruelty, *Ezek. 18. 18. As for his Father, because he cruelly oppressed,— he shall die in his Iniquity.* He that thus severely condemns Cruelty in his Creature, must not be supposed to be cruel to him himself; for all the Vertues that are found in us, are originally in God. But more of these things in due place.

S E C T. XI.

God only is Perfect, so as no Imperfection is in him.

All created Beings are dependent upon their respective Causes, and therefore the most Perfect of them have their Imperfections, and yet all have Dependence upon God, *Acts 17. In him we live, move, and have our being.* It is he that bears up the Universe, *Psal. 75. 3. The Earth, and the Inhabitants thereof are dissolved, I bear up the Pillars of the Earth.* We have shewed before, that the Perfection of the Almighty, cannot by searching be found out, whereas the perfection of Created Things is comprehensible and finite: *Psal. 119. 69. I have seen an end of all Perfection, (saith David) but thy Commandment is exceeding broad.* God and his Word, have a Perfection beyond the reach of *David.* Because therefore we cannot find out the Perfection of God, (though we know he is Perfect) we are referr'd for a competent Discovery thereof, to his Way and Word, *Psal. 18. 30. As for God, his Way is Perfect, the Word of the Lord is Tried.* *Psal. 19. 7, 8. The Law of the Lord is Perfect, converting the Soul: The Statutes of the Lord are pure, making Wise the Simple.* And to his Works, *Deut. 32. He is a Rock, his Work is Perfect, for all his Ways are Judgment; a God of Truth, and without Iniquity, Just and Right is he.*

And indeed, who can contemplate the mighty of Works of God, but must ascribe Perfection to him? whether we consider his Works of Creation, or Providence, the great and wonderful Frabrick of Heaven and Earth; the deep and wide Sea, with innumerable Creatures therein found, do abundantly set forth the Infinite Wisdom and Power of the great *Architect*, or Builder, of this admirable Frame.

We are referr'd also to his Will, according to the Counsel whereof all Things shall stand, and he will do all his Pleasure, *Rom. 12. 2. Be not conformed to this World, but be ye transformed by the renewing of your Minds; that you may prove what is that good, and acceptable, and perfect Will of God:* And so to acquiesce therein, because it is Perfect. *Thy Will be done on Earth, as it is in Heaven, Mat. 6. 10.*

We are also referr'd to the Gifts of the Spirit of God: for every good and perfect Gift is from him, *James 1. 17.* And as the things of a Man are not known to any Man, but the Spirit of Man which is in Man; so the things of God knoweth none; but the Spirit of God, which searcheth into the deep things of God.

Which Spirit the Servants of God have received, that by it they may know the things that are freely given them of God, and so know more of the Perfection that is in God: Who is absolute in all the Perfections

of Wisdom, Power, Mercy, Justice, &c. and none beside him ; for there is none Perfect save the Lord.

S E C T. XII.

His place of Residence is in Heaven, yet not confin'd to Place.

1. Did not the prodigious Opinions of some, give occasion to insist upon this Particular, yet were it necessary to understand somewhat herein ; for it must needs be a great stay to the Soul, to know where to find his God. God therefore, by his Holy Child Jesus, hath fully set forth the verity of our Proposition, when he teacheth us to pray after this manner: *Our Father which art in Heaven, &c.* And by his own Example, who in Prayer, did frequently lift up his Eyes to Heaven, *John 17. 1.* And by his Ascension declared the same, when a Cloud received him out of the sight of his Disciples, *Acts 1. 9.* whereby he fulfilled the Word which he spake, saying, *I ascend to your God, and my God, to your Father, and my Father.* By *Heaven*, in the words of our Saviour, we must necessarily understand the Created Heaven, that which he made in the Beginning of the World, *Gen. 1. 1.* sith the Circumstance of the Place, and the equity of the Words, will not bear a Figurative Interpretation ; in which sense sometimes the word *Heaven* is used. For had our Saviour intended the Church, or the Heavenly Vertues in himself, he needed not have lift up his Eyes. But I am not now to dispute Opinions, but to prove the Proposition : And thus saith the Lord by the Prophet, *Isa. 66. 1.* *The Heaven is my Throne, and the Earth is my Footstool.* So *Acts 7. 49.* Our Blessed Saviour informs us, that there is joy in Heaven over one Sinner which repenteth, *Luke 25. 7.* which he interprets himself, to be in the presence of the Angels of God, *ver. 10.* And when *Stephen*, lifting up his eyes stedfastly into Heaven, and saw Jesus Christ sitting on the Right-Hand of God ; doubtless the Apparition was according to the common acceptation of such Expressions, God Almighty by these Passages giving us to understand, where his Glorious Presence is more especially resident. According to that in *David*, *Psal. 123. 1.* *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.* And when *Solomon* had built an House for the Name of the Lord, he makes his prayer of Dedication to God in the Heavens, as his proper Dwelling-Place, *1 Kings 8. 39.*— *Then hear thou in Heaven, thy Dwelling-Place, and forgive, &c.*

2. *God is not Confin'd to place.* Although the most High God hath chosen Heaven for the Place of his Glorious Presence and Residence, yet doth not that holy Habitation so contain him, but that according to his Pleasure, he is present in every Place, as *David* witnesseth, *Psal. 139. 8, 9, 10.* *Whither shall I go from thy Spirit ? And whither shall I flee from thy Presence ? If I ascend to Heaven, thou art there ; if I take the Wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thy Hand lead me, and thy Right-Hand hold me.* And truly, when we consider the Sun in the Firmament of Heaven, which is but a
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Created Body, yet presents it self by his radiant Beams to the Universe in so little time as we know ; it cannot be incredible that he that made it, should and doth present Himself more universally. And this *Solomon* well understood, and therefore saith, *1 Kings 8. 27. The Heavens, even the Heaven of Heavens cannot contain thee.* And though it is most true, that the High and lofty One inhabiteth Eternity, and dwelleth in the High and Holy Place, yet with him also that is of a humble and contrite Spirit, *Isa. 57. 15.* In the first, he dwelleth by his Glorious Presence ; in the latter, by the Spirit of Grace. *Ephes. 2. 22.* Ye are built up an Habitation of God through the Spirit. After this manner his Church is his Rest, and there will he dwell for ever, *Psal. 68. 16.*

S E C T. XIII.

Nothing can be done without God's Providence, though contrary to his Will.

How much the Holy Will of God is contradicted, by the Instigation and Actions of Devils and Wicked Men, is so notorious throughout the Word of God, and the whole World, that it needs no demonstration, seeing it is impossible for him that is perfectly good to will any wicked thing. *Jer. 2. 5. What Iniquity have your Fathers found in me ?* *Jam. 1. 13, 14. God tempteth not any Man, but every Man is tempted, when he is drawn away of his own Lust, and enticed.* It is granted, by those that hold the Secret Will of God dissonant from us, (which because Secret we shall not dispute) 1. *That the revealed Will is good, because it commands Good only, and makes us good, and leads us to the Everlasting Good, even Heavenly Blessedness.* 2. *It is acceptable, because nothing is pleasing to God, which is not agreeable to his Will ; and that doth highly please him, which accordeth with his Law and Gospel.* 3. *Perfect, because it containeth all things belonging to Perfection, &c.* To all this we willingly subscribe. But to call God's *Permission*, his *Will*, we suppose to be dangerous ; for though he permit or suffer men to do evil, yet he in no wise willeth it, but willeth the direct contrary ; as appears in his severe threatning of *Adam*, and in him all Mankind, with Death, if he did contrary to his Will, *Gen. 2. 17.* The like to *Noah* and his Sons, *Gen. 9.* and in them all Generations of Men that were to succeed them. How frequently doth he rebuke his Ancient People the Jews for this, and would divert them from that which is contrary to his Will (which yet he permitted) with great intreaty, *Jer. 44. 4. O do not this abominable thing, which I hate.* To which agrees the consent of all Holy Writers resulting in this, *That this is the Will of God, even your Sanctification ; and that you abstain from Fornication ; 1 Theff. 4. 3.*

2. When we say, that *nothing comes to pass without God's Providence.* We do not mean (as some) *That God hath eternally determined, and that unalterably, all things to be that have been, and that all things are determined by him which are ; and that all things shall be, which shall be.* For who dare once imagine that God should unchangeably decree, or decree at all ? The manifold Acts of Villany that have been, are, and will yet be

See Wilson's Dictionary of the last Edit. in the Word Providence.

be done in the World : this must unavoidly make him the Author of Sin, and Men, and Devils, the Executors only of his Decrees, which God forbid.

And though it is true, that a Sparrow falls not to the Ground without his Providence, *i. e.* not without his Permission ; yet hath he not decreed eternally that it shall be at such or such a time, or in any cruel way, as it often falleth out directly contrary to his Will, *Deut.* 22. 6. It hath pleased God so to constitute the Creation, especially Mankind, as that he is capable of doing well or ill, and hath left him to a certain kind of Liberty and Power in his Actions : and how he will exercise the same, is not unknown to God ; yet Man is not inevitably compelled (ordinarily) to do this, or forceably restrained from doing that.

We therefore say, That the Providence of God, without which nothing is done, is only his fore-knowledge and permission, in respect of all the wickedness which is done ; and after that manner may he only be said to determine in cases of that Nature ; that is, he determines not to hinder by his restraining such Iniquity, knowing how to advance his Glory another way, even by punishing the disobedient. *Levit.* 26. 23, 24. *And if ye will not be reformed by me, by these things, but will walk contrary unto me ; then will I also walk contrary unto you, and punish you yet seven times for your sins.*

But in all good Actions the case is far otherwise : for he doth not only will and command them to be done, but also co-operates to the doing thereof. *It is he that worketh in you, both to will and to do of his good pleasure.* *Isa.* 26. 12. *O Lord, thou wilt ordain Peace for us, for thou hast wrought all our works in us.*

I can do all things through Christ strengthening me. *Heb.* 12. 1, 2. *He is the Author and Finisher of our Faith.* *John* 15. *For without me ye can do nothing.* And therefore to him alone is the Glory due of all that is done well. But on the contrary, the dishonour of all evil Actions is due to Satan, and Wicked Men, the Authors and Actors thereof. *1 Sam.* 24. 13. *Wickedness proceedeth and cometh forth from the Wicked, as saith the Proverb of the Ancients.* *John* 8. 44. *You are of your Father the Devil ; and the Lusts of your Father ye will do. He was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lye, he speaketh it of his own, for he is a Lye, and the Father of it.*

S E C T. XIV.

It is unlawful to form any shape or image of God, so much as in our minds.

What Shape or Form the Invisible God possesseth, in respect of his Existence, is a thing which we ought to be ignorant of, he having not revealed it. And though *Moses* is said to see his *back-parts*, *Exod.* 33. 23. yet neither is the Form thereof declared by *Moses*, or any other Mortal beside him.

How severely God warned *Israel*, to remember that they saw no similitude in *Horeb*, and that they should therefore never attempt to make any

any similitude of it is evident, *Deut. 4. 12, 15, 16, 17, 18, 19.* Take ye therefore good heed unto your selves, for you saw no manner of Similitude on the day that the Lord spake unto you in Horeb, out of the midst of the Fire; Lest you corrupt your selves, and make you a graven Image, the similitude of any Figure, the likeness of Male or Female, the likeness of any Beast that is on the Earth, &c. And lest thou lift up thine Eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all Nations under Heaven.

Notwithstanding this, great hath been the vanity of *Israel*, and all Nations in this very Evil, wretchedly faining divers Shapes and Forms of God. *Psal. 106. 20.* They made a Calf in Horeb, and worshipped the Golden Image. Thus they changed their Glory into the similitude of an Ox that eateth Grass. It were too tedious here to insert the prodigious Shapes of the Gods of many Nations, as set down by *Austin de Civit. Dei.* Indeed it is better to suppress the memory of them, than to name them; Remembling also how it is written, *Acts 17. 29.* Forasmuch then as we are the Off-spring of God, we ought not to think that the God-head is like to Silver or Gold, or the works of Mens hands, &c.

Sith therefore no Man can describe the Form of God, respecting still his Essence, for otherwise he hath given a gracious description of himself, (as we have seen above) it followeth that we ought not to form in our Minds any similitude of him, (we ought not so to think, saith the Apostle) *Isa. 40. 15, 16, 17.* All Nations before him are as nothing—as the Dust upon the Ballance,—the drop of a Bucket. To whom then will ye liken God? or what Likeness will ye compare unto him?

To conclude; It speaks much of the Wisdom and Mercy of God, in that he hath kept secret his Glorious Presence from us, in this mortal state partly, for that it would certainly be prophaned many ways; as we see by experience, in respect of those who are on the one hand superstitiously disposed in making Images to Christ, &c. and on the other hand by cursed Oaths, wherein the Eternity, Life, Soul, precious Blood, his Holy Heart, and dreadful Wounds, are abused and blasphemed from day to day, by *pseudo Christians.* But forasmuch as we know we shall shortly see Face to Face, know as we are known, and be with the Father and the Son where he is, that we may behold his Glory; our present non-enjoyment thereof, may be an occasion of great force, to give all diligence to those Vertues which give entrance into that everlasting Kingdom and Glory, *2 Pet. 1. 11.* And in the mean time to be content to be ignorant of Him in the things we ought not to know. We read of one caught up into Paradise, who heard things not lawful to be uttered. There are therefore things of an Heavenly Nature, not fit to be known here. Let us strive to be religiously inquisitive after what is knowable only, and then to glorifie God according to what we know of him, and be thankful *Rom. 1.* lest otherwise he give us up to vile Affections, and strong Delusions, as he did some in days past, *Rom. 1. 24.* And the same Judgments are extant in our days, for many have changed their Glory for that which is their shame; and as they liked not to retain God in their know-

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ledg;

ledg, as his Word directs them, hence they justly seem deprived of the knowledg of God, and of Jesus Christ whom he hath sent ; attributing the things that are spoken of God, and the Lord Jesus Christ, to something in themselves, which is the ready way to deny that there is any God at all.

Having thus endeavoured to set forth, in a familiar and plain manner, the knowledg of the Godhead, in respect of the Divine Essence of the *Father, Son, and Holy Spirit*, and the Attributes by which they make known the Godhead to Men. We shall now, God willing, say somewhat of the Lord Jesus, with respect to his Manhood, and the gracious Offices which therein he performed for the Children of Men. For it is in him only that we are compleat, who is the Head of all Principality and Power, *Col. 2. 10.* And given to be Head over all things to the Church, the fulness of him that filleth all in all, *Ephes. 1. 22, 23.*

C H A P. III.

Of the Knowledge of Jesus Christ, whom God hath sent to be the Saviour of the World.

S E C T. I.

TO know the Lord Jesus Christ aright, in order to Life Eternal, consideration must first be had of the wretched Estate of Mankind, by reason of Sin entring into the World ; and that he is unable, of his own strength, to recover his Fall ; so that of necessity he must seek an Helper, and one that is able to save to the uttermost, or else be lost eternally. For, that Mankind is design'd to an Eternal Estate, may be understood ; From his Creation, being made the Image of God, after his Likeness ; and not the least intimation of Mortality attending him, in case he persevered in his Integrity ; Mortality being threatned upon Disobedience, and not otherwise as we read of.

Secondly, The Redemption of Mankind speaks forth this Truth ; for that clearly respects a State of Eternity ; and therefore presupposes that the State he lost was such ; and as Sin put him out of his former Happiness, so Sin may prevent his attaining the Eternal Happiness held forth by the Redeemer, who hath brought Life and Immortality to light by the Gospel. Not but that God had designed his creature Man to an Eternal Estate before the Gospel was preached ; Hence I suppose it is called *the Mystery, which from the beginning of the World was hid in God, who created all things by Jesus Christ.* So that whether we rightly consider the Creation or Redemption of Mankind, from thence it will appear, that God design'd him for a State of Eternity, and put him into a present capacity to enjoy it : But he falling from that Glory wherein he was statted, God, who is rich in Mercy, provided for his recovery a more fixed state of Eternity ; And by the Gospel doth now *let all Men see what*

is the fellowship of this Mystery which was hid in God, &c.— To the intent that now unto Principalities and Powers in Heavenly Places, might be made known by the Church, the manifold Wisdom of God, according to the Eternal Purpose, which he purposed in Christ Jesus our Lord, Ephes. 3. 9, 10.

Thirdly, This very thing, that God designed Mankind to an eternal State, is perceivable from the Light which universally Men are endued with: still are they thirsting after something more durable and fixed, than what they have here; and therefore generally they labour for Immortality, though under great mistakes as to the Way by which it's most certainly attained. This is confirmed by the experience of Men generally, and might be evidenced by sundry Testimonies from Heathen Authors, who have excellently discoursed thereof: One Instance shall serve for many.

Hydaspes (agreeing also with *Hermes*, and *Sybilla*) saith, That Godly *Hydaspes*.
Righteous Men being delivered and severed from the Unrighteous, shall with *Sybilla*.
 tears and groans lift up their hands to Heaven, imploring the help of *Jupiter*, *Hermes*.
 and thereupon *Jupiter* shall regard the Earth, hear their Prayers, and destroy the Wicked. Which (saith *Lactantius*) is all true, save one Passage, *Lactantius*.
viz. He ascribes that to *Jupiter*, which only God shall do.

Again, This may be understood from the attempt of the Devil upon Mankind: for we do not find that he much envies our Mortal Life; And had *Adams* been such only, what great Conquest had he obtained? For what great matter is it for those that lived an hundred Years ago, whether some died aged Twenty, or others Forty Years, they are all now in the Dust? No, no, it was a better Estate wherein Man was created, which Satan envied; and therefore by Subtilty, prevailed to bring him out of the Favour and Enjoyment of that God, in and with whom he was now capable to live for ever, and to turn his happy Eternity to an unhappy Eternity, like his own: Here he is found a Murtherer from the Beginning, *John* 8. 44.

The same may be somewhat felt from the temper of wicked Men. As the thoughts of Eternity torments them, whilst wicked; so they hate above all things, that any Body should labour after it, in the way wherein it's to be found. Now if God had not designed Mankind to a state of *Eternity*, the Wicked are the most illuminated, which God forbid.

Lastly, It appears from the temper of good Men; for generally such as are truly Vertuous, are bending their desires to an Eternal State, restless till there. This is certainly true by experience of such as *not have*, as well as those that *have* the Sacred Scripture, which seems to inform us, that Man's Original estate, was a state capable of *Eternity*; and therefore that way he hath a kind of Motion, unless he suppress it by Corruption, and Worldly-mindedness.

By this time we may perceive, that the Fall of Man was no such small thing in the Damage brought upon us, as some conceive; for seeing that the Life fall'n from, or lost, was in it self *Eternal*: Who may not think, but the Penalty for such a fault may justly be Commensurable, or of the same latitude? However, it was a fair Introduction to it, and had not Grace prevented, might have been sadly experienced. But now hath
 Grace

Grace prevail'd, and Life and Immortality is brought to light by the Gospel, through the Knowledge of Christ, whom to know is our Way to Life; the Knowledge of whom to make manifest, is our present Business, so far as we have attained.

S E C T. II.

Sheweth that God hath made known his Grace in Christ from the Beginning.

Although God did not speak to the Fathers in times past by his Son, as now he doth in these last Days to us, who have his Sacred Doctrine to contemplate at all times, and in all cases, yet was he made known to such as enquired after him; as it is written, *1 Pet. 1. 10, 11, 12. Of which Salvation the Prophets have diligently enquired, who prophesied of the Grace that should come unto you; searching what, and what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the Sufferings of Christ, and the Glory that should follow.* And unto Adam was a gracious Promise made of the overthrow of the Serpent, whose Head (or Power) God declared should be broken, *i. e.* His Victory made null and void, and the Conquest given to the Womans Seed; which is most fitly referr'd to Christ, who was manifested to destroy the works of the Devil. And as in the beginning of the Old World, God thus provided that Men might have hope of Salvation; so he left not himself without Witness, as *Abel, Enoch, &c.* Yea, in the very end of that World, we know *Noah* was a Preacher of Righteousness. And Christ is said to preach by his Spirit, to them. And thus was the Gospel preached to them that are Dead, that they might be judged according to Men in the Flesh, but live according to God in the Spirit.

1 Pet. 3.

1 Pet. 4.

As *Noah* was Christ's Witness to the Old World, so he was to the Beginning of the New, with whom God made a Covenant of Mercy and Justice for all Generations, *Gen. 9. 1. to 18.* Giving the Rain-Bow for a Token of his merciful Remembrance, even then when Judgment should be impending; and by this preaches that he is a Merciful God to this Day.

When Men had in a manner totally forsaken the Lord again, then God chose *Abraham*, and delivered to him the Knowledge of his Mercy in Christ, *Gen. 12.* and declared, the extent of that Blessing should be for all Nations. Thus *Abraham* saw Christ's Day, and rejoiced, *John 8. 56.* who doubtless would not fail to reveal it to others; for therefore did God reveal his Will to him, because he knew he would teach others, *Gen. 18. 17, 18.* After which time, more plenty of Testimonies are found in the Scriptures; as in *Deut. 18. 15. A Prophet shall the Lord your God raise up unto you of your Brethren, Him shall ye hear, &c.* And to omit the Quotations that might be brought, our Saviour's Method for Instruction of his Disciples, may serve for all; concerning which 'tis said, *Luke 24. 27. And beginning at Moses and all the Prophets, he Expounded*

pounded to them in all the Scriptures, the things concerning himself. It seems then, that in all the Prophets, and in all the Scriptures, God took special care that the Knowledge of his Son, might be Communicated to the Children of Men.

And though all Nations had not at all times the Law and Prophets to read, and to inform them in the Knowledge of Christ, yet it is to admiration what Discoveries were made to many concerning him, and more particularly to the Sybils, whose words as set down by *August. de Civit. Dei*, I will set down for a Testimony; only first I will set down *Augustines* opinion of these Sybils, *Lib. 18. cap. 23.*

In those Days (saith he) *Sybilla Erithrea* (some say) prophesied. There were many Sybils (saith *Varro*) but this *Sybilla* wrote some evident Prophecies of Christ.— *Flavianus*, a Learned and Eloquent Man, *Flavian.* (one that had been a *Consuls* Deputy) shewed us a *Greek Book*, saying they were this *Sybils* Verses; where in one place, he shewed us a sort of Verses so composed, that the first Letter of every Verse being taken, they all made these words.

Ἰησοῦς Χριστὸς, τοῦ Θεοῦ υἱὸς, σωτὴρ.

Jesus Christus, Dei Filius, Salvator.

Jesus Christ, Son of God, the Saviour.

Moreover, *Augustine* observes out of the works of *Lactantius*, many *Lactant.* Passages of a certain Sybil, which he inserts together thus: Afterward he shall be taken by the ungodly, and they shall strike God with wicked hands, and spit their venomous spirits in his Face. He shall yield his holy Back to their strokes, and take their blows with silence, lest they should know that he is the Word, or whence he came to speak to Mortals: They shall crown him with Thorns, they gave him Gall instead of Vinegar to eat; this Table of Hospitality they shall afford. Thou foolish Nation, that knewest not thy God; but crownedst him with Thorn, and feastedst him with bitterness. The Vail of the Temple shall rend in two, and it shall be Dark three hours at Noon-day; then shall he Die, and sleep three Days, and then shall he arise again from Death, and shew the First-fruits of the Resurrection, to them that are called. All this out of *Lactantius*, as quoted by *Augustine*.

And because the Verses you heard of before, are very considerable, I shall here Insert them also.

J In sign of Dooms-Day, the whole Earth shall sweat,
E Ever to Raign a King in Heavenly Seat.
S Shall come to Judge all Flesh, the Faithful and
U Unfaithful too, before this God shall stand,
S Seeing him high with Saints, in Times last end.
C Corporeal shall he sit, and thence extend
H His Doom on Souls: The Earth shall quite lie waste,
R Ruin'd, or e grown with Thorns, and Men shall cast
I Idols away, and Treasure searching Fire,
S Shall burn the Ground, and thence it shall enquire
T Through Seas and Skies, and break Hells blackest Gates:

S So shall free Light salute the blessed states
 O Of Saints; the Guilty lasting flames shall burn,
 N No Act so hid, but then to Light shall turn.
 N No Breast so close, but God shall open wide,
 E Each where shall Crys be heard, and Noise beside.

O Of gnashing Teeth, the Sun shall from the Skie
 F Flie forth, and Stars no more move orderly.

G Great Heav'n shall be dissolv'd, the Moon depriv'd
 O Of all her Light; Places at height arriv'd,
 D Deprest; and Valleys raised to their seat:

T There shall be nought to Mortals, high or great.
 H Hills shall lie level with the Plains, the Sea,
 E Endure no Burthen, and the Earth as they

S Shall perish, cleft with Lightning. Every Spring
 A And River burn, the fatal Trump shall Ring
 V Unto the World from Heav'n, a dismal blast,
 I Including Plagues to come for ill Deeds past.
 O Old Chaos through the cleft Mass shall be seen;
 U Unto this Bar shall all Earths Kings convene;
 R Rivers of Fire and Brimstone, flowing from Heav'n.

Lud. Viv. More I find of this nature from the Sybils, but this shall serve. One Passage worth noting, we have in *Ludovic. Vives*, who gives us an account of the Answer of *Serapis to Thules*, King of *Egypt*, in the Wars of *Troy*; who enquiring of him, Who was most Blessed? Received this answer,

Πρῶτα θεός, &c.
 Σύμφυτα ἀντρίκια, &c.

*First God, and then the Son, and next the Spirit,
 All Coeternal one in Act and Merit.*

From whence it is remarkable, that the Knowledg of Christ was not hid from the Heathen, but by Acts of God's Providence they knew much concerning him. There is no doubt, but much more was done on God's part, than either Sacred Writers, or others, give us an account of, under this very Consideration: God did not delight to satisfie the Curious, but to edifie the serious Enquirer. It is certain, we have but an Abridgment of the Doctrine and Works of Christ, no account at all of the Labours of divers of the Apostles; yet here is all the reason in the World, to believe they were mindful of the Trust committed to them. *Paul* tells us, That the Gospel was Preached to every Creature under Heaven, *Col. 1. 23.* He doth not tell us in what Manner, or by what Instruments; it's meet we should herein be ignorant in many things;

things: We may adventure to leave the World to God's Mercy, he will not reap where he hath not sown, nor gather where he hath not strowed. And let us beware, lest whilst we consult the Case of many Nations not known to us, we neglect not the Grace held forth to our selves. As some I fear, because they cannot see how all Men have means afforded to know Christ, they will needs suppose they have none; and then conclude, the knowledg of him is not material; or else, that God hath utterly cast away such Nations. Strange Conclusions, from as strange Premises. Let us remember, *Secret things belong to the Lord our God; but things revealed, to us, and to our Children for ever, that we may keep all the words of his Law.* Deut. 29. 29.

S E C T. III.

Of the Method wherein we intend to treat of the Knowledge of Christ; chiefly concerning his Humanity, and what he did for Mankind in that capacity.

It is very sadly to be considered, how all the parts of Christian Knowledg hath been defaced with Error, and scarce any thing more than this which respects the Knowledg of Christ's *Incarnation*. Which as it is a great Mystery, *1 Tim. 3. 16.* and hard to be explicated in the full Glory thereof; yet it must be acknowledged also, to be intelligible to very low Capacities, because every Christian is particularly concern'd in the knowledg and belief thereof, as ever they look for eternal Life. Waving therefore the Curiosities of old or later Times, judging it better to suppress in silence Mens various Apprehensions, than to puzzle the Reader with them; we shall content our selves with what is plainly propounded in the Holy Scripture, and generally acknowledged by sober Christians, (with little variation) saving that of late, not above thirty years since, some have espoused dangerous Opinions, so dissonant to the common Faith of Christians, ever since the establishing thereof in the World, that where their Notions are admitted, it is certain the Truth concerning Christ's Incarnation and Resurrection, with the Glory then to follow, will be rejected.

Nor are we here immediately concern'd to treat of the wonderful Union between the Divine and Humane Natures, in that Heavenly Man the Lord Jesus, whose Name *Immanuel, God with us*, doth undoubtedly signifie, the uniting of these two Natures, as they never were before that wonderful Conception and Birth of our Saviour, *Matth. 2.* And therefore must not only signifie God with us, or with our Nature, by the communication of his Spirit; For so he had often been with the Prophets and other Holy Men from the beginning of the World; yea, and by very remarkable signs of his presence, to *Abraham* and his Seed, who had God nigh unto them, in all they called upon him for: yea, they heard God speak, with audible Voice, out of the Fire, and yet did live. They had also his Presence by special manifestations in his Temple, which sometimes was filled with the Glory of the God of Israel. Yet none of these

these might be called God with us, in that excellent way wherein Christ is said to be God with us. And let it be remembred, that this

* Immanuel, *The strong God with us, or God made Flesh*, Isa. 7. 14. Mat. 1. 23. John 1. 14. *The Union of two Natures in one Person of our Redeemer, is noted in this word Immanuel. Also his Office as Mediator, &c. Will. Christ. Dict. Let. I.*

Name * *Immanuel*, as it signifies *the Strong God*, so it arises from that miraculous Conception and Birth of the Lord Christ, Isa. 9. 6. Mat. 1. 18, &c. Not to his being filled with the Holy Ghost from the Womb, for so was *John the Baptist*. Nor to his being sanctified from the Womb, as *Jeremiah*. Nor from any other manner of the Presence of God in a way of Grace or favour only. Nor yet by miraculous operation, enabling him to the Work of his Ministry among Men; For so God had often been with *Moses*, as when he smote the *Egyptians* with so

many Plagues, *Exod. 9.* and divided the Red Sea, and gave Water out of the Rock, and Manna from Heaven in the Wilderness. And such a Presence and Union with God, as to be a fellow-worker together with him could not be all; for so God was with the Apostles themselves, *2 Cor. 6. 1.*

Nor can we think, from good grounds, That this *Immanuel* should signify any Created Substance united to us; for the word *us*, referring to his Humanity, the word *God* must refer to an higher Nature, than any that was created or made, be it Angel or Spirit, and therefore must needs be real or very God; as it is also written, *1 John 5. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is very God, and eternal Life.*

And for the more familiar discovery of what is needful to be known of him, specially with respect to his Humanity, we shall observe this order; to shew,

1. That the Christ, the Saviour of the World, did really take a Body of Flesh, and was truly Man by Nature.

2. That according to the Will of God, and his Eternal Wisdom, Christ did, in the place and stead of Man-kind, fulfil that Law by which the whole World stood guilty before God.

3. That he really suffered Death, in that Body of Flesh, for the Sins of the World, out of the free Grace and Love he bore unto the World.

4. That the Righteousness performed by Christ is imputed unto Men, and made theirs through Faith, which worketh by Charity; and this Faith is counted to Men for Righteousness.

5. By the Power of his Godhead he rose from the Dead bodily, and became Victor over all the Power of Death, &c.

6. That this Jesus is invested with all Power in Heaven, and in Earth, and become the Universal Lord of Mankind, and Head over his Church in all things.

7. That Christ shall descend from the Created Heavens, whither he is ascended, in the same Body which was raised from the Dead; to judge and determine the final Estate of all Men and Angels to Eternity, at his Appearing and Kingdom.

8. That in the interim Christ dwells in his Church, by his Holy Spirit, whose

whose Office it is to lead into all Truths; not to abrogate what Christ hath taught his Church to observe, nor to introduce a Ministration distinct from that established by the Lord Jesus.

S E C T. IV.

That the Christ, the Saviour of the World, did really take a Body of Flesh, and was Man by Nature.

The truth of this Proposition is evident; 1. From the Prophecies which went before of him, *Gen. 3. 15.* He is called *the Seed of the Woman*; and nothing can be so called which is not of Humane Nature, unless in an allegorical or figurative sense; which here must not be admitted, because it would certainly expose us to great uncertainty in the most important business of our Salvation; and no Man shall be able to determine securely what is the undoubted meaning thereof.

2. When God promised, *Gen. 12.* *That in the Seed of Abraham all Nations should be blessed*; it cannot with any fairness be denied, but that it is plainly interpreted of his Seed according to the Flesh, and referr'd to the Lord Jesus; *Gal. 3. 16.* *Now to Abraham and his Seed were the Promises made. He saith not, And to Seeds, as of many, but as of One, and to Thy Seed, which is Christ.* And again, *Heb. 2. 16.* *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

3. When God promised to raise up unto Israel a Prophet like unto Moses, *Deut. 18. 18.* *of their Brethren*, he plainly intends it of their Essence and Nature; *Rom. 9. 5.* *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed for ever.* For otherwise it could not be of them, if of a distinct Nature from them.

4. When the Prophet saith, *Behold, a Virgin shall conceive, and bring forth a Son*: the words are not delusory, as if it should only seem to be a Conception, but was really so; and how that should be, without a real participation of her Substance, the Holy Scripture doth not, neither can Philosophy determine: And if here we admit of a Trope or Figure only, we are still exposed to such uncertainty as will undermine the Faith of Christianity.

5. The reality of the accomplishment of these Prophecies, doth confirm our Interpretation of them; for as it is said, the Power of the Highest should overshadow the Holy Virgin, and the Holy Ghost should come upon her; so she did Conceive *in her Womb*, went her months *with Child*, and had a Son born of *Her*, who is also called the *Fruit of her Womb*: which could not truly and properly be said, but as the Lord Jesus was made of her Substance; as it is said *Gal. 4. 4.* *But when the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law.*

6. Christ's receiving Nutriment from her Breasts, as other Children from their Mothers; his growing from an Infant-state to Manhood; his being subject to his Parents; his frequent Eating, Drinking, Sleeping,

and wearisomness in Labour and Travail; are all evidences of the reality of his Manhood. And last of all;

7. His Death doth most plainly shew that he was really Man, mortal, i. e. subject to death even as we. Heb. 2. 9. *We see Jesus made a little lower than the Angels for the suffering of Death.* Acts 2. 23. *Him being delivered by the determinate Counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.* John 19. 33.—*They came to Jesus, and saw that he was dead already;—Then took they the Body of Jesus, and wound it in Linnen Clothes.—There laid they Jesus, to wit, in a new Sepulchre.* Rev. 1. 18. *I am he that liveth, and was dead.* Now then considering that the Angelical Nature was too sublime to taste of Death, which was the Punishment due for our Sin, with the condemning Power and Curse of the Law: then a Nature more sublime could not die for us; though the Divine Nature might sympathize with the Humane Nature in his Sufferings for us: so then there is no other Nature, but that which is Humane (except brut Animals) whereof he could partake, and it was Man whom God design'd to redeem. And as by Man came Death, by Man also came the Resurrection from the Dead. Or, if there be any other Nature than these mentioned, whereof Christ may be supposed to partake, yet that is wholly unknown to all Men; and to say he did partake of it, is nothing else but to say we know not what.

We conclude therefore, That it is the security of God's People, to rest in these Testimonies before recited, with other such; as, *Remember that Jesus Christ is of the Seed of David, &c.* 2 Tim. 2. *And knowing that God had sworn with an Oath to him, That of the Fruit of his Loins, according to the flesh, he would raise up Christ to sit on his Throne,* Acts 2. 30. *Concerning his Son, Jesus Christ our Lord, who was made of the Seed of David according to the flesh,* Rom. 1. 3. Taking them also in the most proper and open signification, or otherwise, we are inevitably entangled in such Difficulties as no Man can assuyl, how-ever things may be coloured with flourishes and subtilties.

S E C T. V.

According to the Will of God, and his Eternal Wisdom, Christ did, in the place and stead of Mankind, fulfil that Law, by which the whole World stood guilty before God.

How deeply Mankind stood indebted to the Righteous God of Heaven and Earth, and how unable he was to pay that score; and how consequently he must inevitably undergo the eternal displeasure of God, with the malediction of his Righteous Law, is excellently set forth, Rom. 3. 9, &c. *Are we better than they? No in no wise: for we have before charged both Jews and Gentiles, that they are all under sin; As it is written, There is none Righteous, no not one.—They are all gone out of the way, they are altogether unprofitable, there is none that doth good, no not one.—Now we know, that what things soever the Law saith, it saith to them that are under the Law; that every Mouth may be stopped, and all the World may become subject to the Judgment of God. Therefore by the Deeds of the Law shall no*
Flesh

Flesh be justified in the sight of God; for by the Law, is the knowledge of Sin. So then, we see there is a Law, by which the whole World stands Guilty; and upon that account, subject to the Judgment of God. It matters not then for the Mode, or Circumstances, under which the Law is given, they both fall short before God. He hath therefore shut up all in Unbelief, or concluded all under Sin; and surely we may conclude, it is, that he may magnifie his Mercy unto all, even to the whole World in this case, as well as to the Jews, *Rom. 11. 32.*

And as he, even so we, have reason to ascribe Wisdom to God, for it hath appeared Wonderfully; he having designed to magnifie his Mercy in Christ, as the only Physician to Cure the Malady of Mankind, would certainly provide a Plaister commensurable with the Sore, that none may cry out and say, I am undone, I am wounded with the unavoidable wound of Mankind: And there is no Balm for me, the Physician hath made the Plaister so narrow, that Thousands, and ten Thousands, cannot possibly have Healing by it; nay, he hath determined to see us perish without any Remedy. Alas! there is none to save us, neither could we come whole and sound into the World; we are born to be destroyed, and destroyed we must be. To quell which hideous (and indeed most just) complaint (if indeed God had not in his Wisdom provided Relief for them): Behold, thus saith the Lord, *Isa. 45. 22. Look unto me, and be ye saved all the ends of the Earth: for I am God, and there is none else.* Therefore seek to me, and none but me, and ye shall be saved: for I am God; even such a God as delight to save, but not to destroy. *Ezek. 18. 23. Have I any pleasure at all in the death of the Wicked? This is good and acceptable in the sight of God our Saviour; who will have all Men to be saved, and come to the knowledge of the Truth, 1 Tim. 2. 3, 4.*

When we are bid to behold the Lamb of God, which taketh away the Sins of the World, *John 1. 29.* are we to except any Person in the World, or the greatest part of the World? God forbid. Are they all become guilty *per force* (except *Adam*) and have none to justify them? Where is then the Lamb? Behold, here is Fire, the Wood, and the Knife, but where is the Sacrifice, may many say, if indeed the Lamb of God died not for them? But the Holy Ghost resolves the Query to the full, *1 John 2. 2. He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

Acts 17. The Apostle speaking of Mankind, indefinitely declares that they are all the Off-spring of God. And can we think that he will harden himself (like the *Esdrig*) against his Off-spring, as though they were not his? We which are evil by Nature, would not so deal with our Off-spring; and surely God transcends us in all Goodness whatsoever.

Under the Parable of the Creditor, and the two Debtors, *Luke 7. 40.* may fitly be understood *Jew* and *Gentile*, even whole Mankind; and some Expositors do take it so. Now they were both in one Predicament in this; they had nothing to Pay, though the Debt was not equal. Now the Kingdom of Heaven is compared to him that takes an account of Persons thus engaged, *Mat. 18. 21. to 28.* Now, saith our Saviour, when they had nothing Pay, he frankly forgave them both, *viz. caused*

fed the Bond to be cancell'd by which they stood obliged, nailing it to his Cross; requiring them in their Capacity, to do likewise one unto another, and to love him.

And from hence, that all Men are bound to love Christ, as their indispensable duty, under pain of *Anathema*, or Execration; *Maran-atha*, till the Lord come (or, as some) even for ever, 1 *Cor.* 16. 22. Hence we justly infer, that God in Love gave Christ for all Men, even to bless them, in turning every one of them away from their Iniquities, *Acts* 3. ult. And shew me the Man which ought not to love Christ, and then I will shew the Man whom Christ did not love. But if all Men are bound to love him, then it's certain the Will of God was, that his Love should extend to them: *For we love him, because he first loved us.* And herein is Love, not that we loved God, but God loved us, and sent his Son to be a Propitiation for our Sins, 1 *John* 4. 10, 19. And again, herein perceive we the Love of God, because he laid down his Life for us. The result is this, whom God loved, them Christ died for. All that Christ died for, ought to love him; but all Men ought to love him. *Ergo*, God loved, and Christ died for all Men, who hath therefore obliterated the condemning power of the Law, by which they were indebted to him; so that according to the Will of God, and his Eternal Wisdom, the Door of Salvation is opened to them, and they exhorted to enter therein with thanksgiving, *Psal.* 100. 1, 2, 3, 4.

S E C T. VI.

That Christ did really (not phantastically) suffer Death in his own Body, for the Sins of the World, &c.

That the Death of Christ was real, and accomplished in his own Specific Body, attended with anguish of Soul, under the burthen of the Sins of Men, and the Wrath of God, is that we have need to remember, and hold fast; when we consider how many there be, who labour to divert Men from the true understanding of, and due affiance in the Death and Bloodshed of Christ, which he accomplished at *Jerusalem*, as it it were not that Death and Bloodshed which brings Life unto the World: They boldly saying, *That Blood which cleanseth from Sin, was never seen with mortal eyes*, yea, and that *nothing which was Mortal, was called Christ*. And so would make the Death of Christ, by which he ransomed the World, and the Blood which was shed for Remission of Sins not a real and bodily Death; not real and properly Blood, but a Metaphorical Death and Bloodshed, *viz.* The suffering of the Spirit, when its motions are not obeyed, &c.

But this cannot be the mind of the Scripture, in which the Spirit of God informs us, 1 *Cor.* 15. That Christ Died, was Buried, and Rose again the third Day, according to the Scriptures. For after that manner (I mean his being oppressed because of Sin) he may be said to have Died (if yet it be fit so to speak) ever since Sin was committed, and so daily Dieth still.

Where-

Wherefore by our asserting the reality of Christ's Death, we design to give testimony to his Death upon the Cross, *Mat. 27.* and only that, as being that, and only that, wherein the price of our Redemption is concern'd; as it is written: *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; as it is written, Cursed is every one that hangeth on a Tree, Gal. 3. 13.* And again, *In that he died, he died unto sin once, Rom. 6. 10.* And again, *Once in the end of the World hath he Appeared, to take away sin by the Sacrifice of Himself, Heb. 9. 26.* Not that he often suffered; yea, that we might especially remark the Reality of his Dying for us, the Holy Ghost hath set a special remark upon the reality of the effusion of his precious Blood, *John 19. 33, 34, 35.* But when they came to Jesus, and saw that he was Dead, they brake not his Legs, but one of the Souldiers with a Spear pierced his side, and forthwith came there-out Blood and Water. And he that saw it bare Record, and his Record is true; and he knoweth that he saith true, that ye might believe. Surely, the Lord foresaw that some would hesitate about the reality of this Bloodshed for Remission of Sin, and therefore hath made as strong provision against that Error, as can be delivered in Sacred Scripture. It is needless to multiply Scriptures to prove this thing further; yet may it not be altogether unuseful to note, how certainly this thing was known to the World, even among the Enemies of Christ, who therefore contemned him, as the *Pharisees* did before them, *Mat. 27. 41, 42.* who were so sensible of the reality of his Death, that they exulted over him, saying, *He saved others, himself he could not save: let him come down from the Cross, &c.*

That Christ was put to an Ignominious Death (saith *Hugo Grotius*) Groti
 is no uncertain Report, but so manifest, as that the Enemies of Christians will avouch the same. The memory of it was so fresh among the Infidels for 300 Years after, as the *Queen-Mother to Constantine*, hearing of her Son's conversion to the Christian Faith, sent him her Letter, wherein she laid great folly upon him, in that he would place his confidence in such a Man as suffered himself to be nailed to a Cross of Wood.

Thus the preaching of the Cross (to wit, Christ Crucified upon the Cross) was foolishness in the judgment of the Wise and Noble: But God forbid that we should glory in any thing save in the Cross (*i. e.* the Sufferings) of our Lord Jesus Christ, by which through Faith, we are reconciled to God.

Certainly, there is no other Death of Christ to be named, than that which he suffered upon the Cross, he being no way subject to Death, but as he was the Man Christ. It is therefore great Vanity, to talk of Christ being dead in Men (as some do speak in our days); for having once died, he dieth no more, Death hath no more dominion over him. Besides, should we allow a little this groundless Notion, to see what the end thereof will be; yet how should such a Death (I mean Mens opposing the Spirit of Christ) be the Redemption of the World? is the World Redeemed by the Spirits being opposed? Sure, this is the Death that cries for Vengeance, if any thing do, *Acts 7. 51.* Or, how are Men

said to be reconciled to God by such a supposed Death; for so we are said to be by the Death of his Son. Surely, such a Death ever did, and ever will produce another Effect, even a separation between God and Men, *Isa. 59. 2.*

Avoiding therefore these Vanities, let us rejoyce in the Loving-Kindness of God, who spared not his own Son, but delivered him to Death for us all; so being justified by his Death, we shall be saved by his Life. *Rom. 5. 10.* *For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life.*

S E C T. VII.

That the Righteousness of Christ, is imputed to Men, and made theirs through Faith which worketh by Love, and this Faith is accounted unto Men for Righteousness.

How it cometh to pass, that any should take the Righteousness of Christ's Performances, or actual Obedience, to be designed by God only as an excellent Pattern, or Example to Men, is not easie to conceive. When we consider, 1. That we had very excellent Presidents before his coming, such as is hard for us to imitate; whose Examples also even to this Day, remain Patterns to us, *James 5. 10.* Yea, and since his Ascension, his Apostles are very excellent Presidents, even such as few (if any) can fairly pretend to follow. Surely Christ did nothing in vain, or without great need on our part; and yet so eminent was the Pattern of the first Witnesses of Christ, in the Ministration of the Gospel, that they even seem to have followed Christ *κατὰ πρόβατον*, or step by step, both in active and passive Obedience; at least so far, as that it may seem sufficient for our Example. Now if Christ should be called our Righteousness, only because he is our Pattern, he alone could not be called our Pattern; and consequently, he alone would not be called our Righteousness. But seeing Christ, and Christ alone, may truly be said to be our Righteousness, *Jer. 23. 6.* we must therefore look upon his Righteousness to be of far greater Concernment to us, than the Righteousness of the most holy Saint that ever yet lived; nor will it be easie to do this, unless we hold to that Article, *The imputation of Christ's Righteousness to Men.* And in this case, it's easie to demonstrate the Transcendent Advantages that accrue to us from his Righteousness, and from his only: For where are we bid to look to the Saints for Righteousness? Or where are they said to be made of God unto us Righteousness? Or where are they called our Righteousness? But unto Christ we are thus directed, *Isa. 46. 12, 13.* *Hearken unto me ye stout-hearted, that are far from Righteousness. I bring near my Righteousness, it shall not be far off; and my Salvation shall not tarry.* *Isa. 45. 24, 25.* *I have sworn by my Self, the word is gone out of my Mouth,— every Knee shall bow, &c. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall Men come — In the Lord shall all the Seed of Israel be justified, and shall glory.* This place is applied to Christ, *Phil. 3.* who is also said to be

be made of God unto us *Righteousness (as well as) Redemption, &c.* 1 Cor. 1. 30, 31. *That according as it is written, Let him that glorieth, glory in the Lord.*

Righteousness is two-fold, our own Righteousness, (or the Righteousness of the Law) and that which is called the Righteousness of * God, Phil. 3. 9.—*And be found in him, not having on my own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.* Again, *The Righteousness of God without the Law, is manifested, being witnessed by the Law and the Prophets,* Rom. 3.

* Some do add a third, which they call Civil Righteousness, but I think the Law includes this.

21. That is, God hath now, in respect of us, cancelled the Law, which stood as an hand-writing against us, and was contrary to us, nailing it to the Cross of Christ. And hath manifested, or shewed forth a way to be made Righteous without the Law; yea, by which we may be justified from all things, from which we could not be justified by the Law, Acts 13. 39. Of this Righteousness, Paul saith, the Jews were ignorant; and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God, Rom. 10. By submission, in this place, we may not well understand a conforming of our selves to the Precepts of God, (though such submission must be found in us); but this place may be well expounded by Gal. 2. 17. *If while we look to be justified by Faith, we our selves are found Sinners.* And again, *Even we have believed in Christ, that we might be justified by the Faith of Christ; and not by the Works of the Law, for by the Works of the Law shall no Flesh be justified.* Thus then the whole World being found guilty before God, could not, by any Righteousness which they have done, lift themselves out of that state of Sin and Misery; wherefore God, in the greatness of his love to Mankind, hath laid help upon One that is mighty to save; who brings near his Righteousness, to those that were far from Righteousness, that in him they might have Righteousness through Faith; though in themselves there is too much demerit, to bear the Appellation of Righteousness.

That God imputes Righteousness to Men without Works, is so plain, that it can never be denied. What is thus imputed, is not acted by us, but expressly reckoned as a matter of free Gift, or Grace; and this can be the Righteousness of none but Christ, as it concerns the Gentiles, who have believed through Grace, because no other way can the Righteousness of God be made ours. And this Righteousness of Christ must needs be that which he wrought in the days of his Pilgrimage: for if we take Righteousness as it is essential to the Godhead, it cannot be imputed to Men; For who is Holy as the Lord? 1 Sam. 2. 2. The very Heavens are not clean in his sight, Job 15. 15. And he is more just than to impute us Righteous, if indeed there were no Righteousness to be imputed to us; and there is none Righteous, no not one. Except therefore the Righteousness of Christ be laid hold on, there is no Righteousness to be imputed to Sinners.

Now whether the Passive Righteousness of Christ only, or his Active Righteousness also, be that which is imputed to Sinners, is doubtful to some; but for my part I take it to be both. This is that fine Linnen, white

white and clean, which arrayeth the Church of God, *Rev.* 19. 7. And the best Robe which God puts upon returning Sinners, *Luke* 15. Nor can I see to what end Christ did so exactly fulfil the Law, if he did it not for us, or in our stead: and so is the end of the Law for Righteousness to every one that believeth, *Rom.* 10. For though it is true, he was born under the Law, and so stood bound to keep the Law, yet for our sakes he was so born; and consequently all that he did in that capacity, was on our account also, as well as his Sufferings: For the Transgressions committed against the Law, was he crucified in our place and stead, and so it follows, that the whole Righteousness of Christ, Active and Passive, is reckoned as ours through believing. And how it can truly be said, that the Righteousness of the Law is fulfilled in us, unless it be by Christ's fulfilling it for us, I cannot at all conceive; sith it is certain, That *the Law was a Yoke, which neither we nor our Fathers were able to bear*, *Acts* 15. And though it is true, that Practical Righteousness wrought by the People of God, is a comely, yea, and a necessary Ornament, and may lie within the verge of *Rev.* 19. 8. Yet this I further say, that it is not so immediately signified in that place, as Righteousness Imputative; because the Righteousness there mentioned, is said to be granted to the Saints, (whereas Practical Righteousness is acquired by Industry); *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* *2 Cor.* 5. 21. Now certain it is, Christ was made Sin for us only by imputation, for he had no Sin; and as he was made Sin, so are we made the Righteousness of God in him, which must needs be by the free Imputation of his Righteousness to us; for there is otherwise none Righteous, no not one.

S E C T. VIII.

By the Power of his Godhead he rose again from the Dead bodily, and became Victor over all the Power of Death, &c.

The Resurrection of Christ from the Dead, is that upon which the whole of Christianity depends; *1 Cor.* 15. 1, 2, 3, 4, 5. And yet such is the Power of Darkness, that in the very days wherein the Apostles lived, the Faith of some was overthrown in this most important Article. Howbeit the truth of our Proposition is evident, *Rom.* 6. 4. *Christ was raised from the Dead by the Glory of the Father. Destroy this Temple, and in three days I will raise it up,* *John* 2. 19. *I have Power to lay down my Life, and I have Power to take it again,* *John* 1. 18. Which also was gloriously performed, *Mat.* 28. 2. For though his Adversaries covered his Sepulchre with a mighty Stone, and sealed it also, and set a Watch of Souldiers over it, yet by the Power of God the Earth was moved, the Souldiers fainted, and Christ was raised. Being attested first by the Angels, who said, *Why seek ye the Living among the Dead? He is not here, he is risen; come see the place where the Lord lay,* *Luke* 24. 6, 7. Remember how he spake unto you when he was in Galilee, saying, *The Son of Man must be delivered into the hands of sinful Men, and be Crucified, and the third day*

day he shall rise again. Which also came to pass, with this glorious Event, That many of the dead Bodies of the Saints arose after he was risen, and went into the Holy City, and appeared unto many, Mat. 27. 52.

The reality and certainty of the rising again of the same Body which was crucified, Christ himself confirms by many infallible proofs, *Act. 1. 3. Being seen of his Disciples forty days, and speaking of the things pertaining to the Kingdom of God. And did eat and drink with them after he was risen from the Dead; for he shewed himself alive, and that openly; not to all the People, but to Witnesses chosen before of God, Acts 10. 40.* Yea, that they might be fully ascertained in this grand Point of the Christian Faith, he required them to handle him; to put the Hand into his Side, and the Finger into the print of the Nails; assuring them, that a Spirit hath not Flesh and Bone as they saw he had, *Luke 24. 39.*

Christ's Witnesses being thus amply assured of the truth of the Resurrection, did with great power give evidence thereof, as we read, *Acts 4. 33.* To this also Peter refers that passage in *Psal. 16. 10. Thou wilt not leave my Soul in Hell, neither suffer thy Holy One to see corruption; and Acts 2. 32, 33. This Jesus hath God raised up, whereof we all are Witnesses.* Wherefore having so sacred and so full an Evidence, I think it needless to enlarge, yet the Scriptures are very full to set forth the excellency of this Truth, and that *mighty Power which was wrought in Christ when he was raised from the Dead, Ephes. 1. 19, 20.*

And seeing the whole Gospel is but a trifle, yea, a false report, if this Truth fall to the Ground; we are therefore to beware of those, who under specious pretences would delude the Understanding about this Point; telling of Christ being risen in them, risen in Spirit, &c. Which is no way truly applied to the Resurrection of Christ; for Christ never died in respect of his Divine Part, and therefore cannot be said to rise again in that respect: but it was his Manhood only which was capable of such a change, as to die and live again, and that so he did, hear what himself saith, *Rev. 1. 18. I am he that liveth, and was dead, and behold I am alive for evermore.*

The veracity of Christ's Resurrection being maintained, the whole Gospel is confirmed; and that to be the most excellent Ministration in the World: for none hath had this Attestation, that the Author thereof was Victor over Death. I conceive, could the Jews believe that he did rise from the Dead, (though their great Objection was about his Godhead) they would soon forsake *Moses*, or rather be directed by *Moses* unto Christ. This Miracle of the Resurrection of Christ makes all alive, as it were: It was that which begat the Apostles themselves to a lively hope, *2 Pet. 1. 3. And if we believe that Jesus died and rose again; then they also that sleep in Jesus, shall God bring with him, 1 Thess. 4. 14, &c.* This is that which groundedly makes any Man contemn Death, because he knows he is a conquered Enemy: To contemn it from any other Principle, as some Heathens and others have done, is but desperateness, falsely called Courage: But the Christian Man sees his Captain gone before him, and hath abolished Death, or made it void, and brought Life and Immortality to light by the Gospel. It is Christ only, who by Death;

Hof. 13. 14. conquered him that had the Power of Death. It is he that brings to pass that saying; *O Death, I will be thy Plagues; O Grave, I will be thy Destruction.* Now let the faithful Christian alwayes rejoyce and give thanks to God, who giveth us the Victory through our Lord Jesus Christ.

S E C T. I X.

This Lord Jesus Christ is invested with all Power in Heaven and in Earth, and only Head to his Church in all things.

Christ's Investiture with all Power in Heaven and Earth, is asserted by himself, *Mat. 28. 18. All Power is given to me in Heaven and in Earth;* who therefore enters into the full exercise of his Authority, in establishing the Glorious Gospel as a Rule to all the World. *Go ye therefore, teach all Nations. Preach the Gospel to every Creature, &c.* The same is confirmed by the Apostle, *Act. 2. 32. This Jesus hath God raised up.—Being by the right Hand of God exalted,—fulfilling that which was written. Psal. 110. 1. The Lord said unto my Lord, Sit thou on my right hand, until I make thy Foes thy Footstool.* And again, *Acts 4. 10, 11. Jesus of Nazareth, whom God raised from the Dead.—This is the Stone which was set at naught by you Builders, which is become the Head of the Corner.* The Apostle Paul gives testimony; *That God hath set this Lord Jesus at his right Hand, far above all Principalities and Powers, Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come; and hath put all things under his Feet, and given him to be Head over all things to the Church, Ephes. 1. 20, 21, 22.* And that the Church might have full evidence in this Case, Christ himself hath sent this Testimony from Heaven to his Churches, being ascended thither: *And behold, I am alive for evermore, Amen; and have the Keys of Hell and Death, Rev. 1. 18.* It is he that shuteth, and no Man openeth; and openeth, and no Man shutteth. Jesus Christ is that Universal King, highly exalted, according to God's most solemn Decree, *Isa. 45. 23. To whom every Knee must bow, first or last; and every Tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.* Yea, it is ordained of God, that all Men should honour the Son, even as they honour the Father, *John 5.* And therefore saith the Spirit, *Every Creature which is in Heaven and in Earth, &c. heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and to the Lamb for ever and ever, Rev. 5. 13.*

From this Sovereignty committed to the Lord Jesus, I observe, 1. The Wisdom of God, in advancing his Holy Child Jesus to this Universal Jurisdiction over the World, specially in things relating to the Souls of Men; and that therefore every Man must give an account to him, *For, for this cause he both died, rose, and revived, that he might be Lord both of the Dead and Living: so that we must, every one, give an account of our selves unto God.*

2. It's dangerous for any Man to arrogate to himself the Title of Spiritual Head in the Church; for this one Spiritual Body, hath one
Spiritual

Spiritual Head, the Lord Jesus. Nor is it possible for any one Man to be constituted Head of the Church Universal, neither is it any way reasonable it should be so. Not possible, because such an Head is, or must be Elective, and the Church Universal can never make such an Election. Unreasonable, because all Churches have equal Power, which is made void by such a Constitution. But the greatest reason of all that lies against such an Headship, is, because no Man is fit for it, it's a Work befitting none but the Lord Jesus; He is the Master of the Family. Ministers are all Stewards of the Mysteries of God; Christ tells us he is our Master, but no where requires his Church to call any of his Stewards Masters: All that is required by the great Apostle of the Gentiles, is this, *1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.*

3. To know Christ in his Exaltation, will teach Men to trust in him; for he can restrain the rage of *Saul*, and deliver *Paul* out of the Mouth of the Lion. He supports *Steven* in the hour of Death, and breaks open the Iron Gate to let *Peter* out of Prison: He is faithful, who will not suffer his People to be tempted above what they are able, but will, with the Temptation, make a way to escape, that they may be able to bear it.

4. The Knowledge of Christ, as exalted, teacheth subjection to his Will, and to be desirous to be under the Government of such a Prince: To be cautious how we prefer any Laws to his, but especially of conforming our selves to any Laws against his. For though Christ's exaltation at the right Hand of God, to be a Prince and a Saviour, to be Head over all things to the Church, does not prejudice the Government of the World in the Hand of Earthly Princes; yet is his Authority so far advanced above all Power, that he must be obeyed rather than Men, *Acts 4. 19.*

Christ being declared to be endowed with plenary Authority, and having settled the Affairs of his Kingdom, by giving Commandments to his Apostles, &c. He was pleased to enter into his Glory, to ascend the Heavens, and to take his *Celestial Throne*, according to the evidence of these Scriptures, *Acts 9. 10. & 7. 55.* 'Tis said, He was taken up from his chosen Disciples into Heaven. The Angels avouch the same. *Paul* avers, That the same that descended into the lower parts of the Earth, did also ascend far above all Heavens. *Ephes. 4. 9, 10. I leave the World, saith Christ, and go to my Father. The Heavens must retain Him, saith Peter, untill the times of the restitution of all things, Acts 3. 21.*

Now when Christ thus ascended, he received Gifts for Men, and sent down the Gifts which he received, to continue in the Church (being such as fit Men for the Work of the Ministry, *Ephes. 4.*) to the end of the World, or till the perfecting of the Saints, (which Gifts are mistaken by some for Christ himself); nay, worse than this, a false Gift, or a confident persuasion of any thing, is too commonly thought, by deceived Souls, to be the Voice of Christ, whom they suppose dwelleth in them. This is doubtless a part of the fulfilling of Christ's Prediction, that many false

false Christs shall arise and deceive many. Remember that *Peter*, that had received largely of Christs Spiritual Gifts, yet teacheth no such thing to be the Ascension of Christ; as the receiving of Gifts and Graces, to give a raisedness of Soul to the Saints, which it may well be feared many suppose to have, which are really ignorant of them. However these Gifts are precious, but Christ the Giver, far more precious; who dwelleth in that Light whom no Man in his mortal state hath seen, nor can approach unto.

S E C T. X.

That Christ shall descend from the Created Heavens, whither he is ascended, in the same Body which was raised from the Dead, to judge and determine the final estate of all Men and Angels to Eternity, at his Appearing and Kingdom.

The second coming of Christ, or his coming to judge the World, is so express in the Holy Scriptures, that we may as groundedly look for that his Coming, as the Fathers might look for his coming in the Flesh. But as there was but few received him when he Came, so it may be fear'd, few wait for his second Appearance: However, our Lord hath assured us, that he will come again: *John 14.3. And if I go and prepare a place for you, I will come again and receive you to my self; that where I am, you may be also.* And again, *ver. 28. Ye have heard how I said unto you, I go away, and come again.* He gave us further assurance hereof, after his Ascension, *Rev. 22. Behold, I come quickly, &c.* The same is asserted by the testimony of Angels, *Acts 1.11. The same Jesus— shall so come in like manner, as ye have seen him go into Heaven.* Testified also by the Apostles, *And he shall send Jesus, who before was Preached unto you, Acts 3. 20.* St. Paul tells us, Christ shall come with all his Saints, *2 Thes. 4. 16.* for saith he, *The Lord shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall rise first.* This is that glorious coming of Christ, which the Saints are taught to wait for, *1 Thes. 1. 10. Ye turned from Idols to serve the Living and True God, and to wait for his Son from Heaven, even Jesus who delivered us from Wrath to come.*

When the Apostle remembers the People of God of this Doctrine, he certifies they had not delivered any cunningly devised Fables, when they made known the Coming, and Power of our Lord Jesus Christ. And though the Holy Ghost fore-saw, that this Truth would be contemned in the latter Days, with bold demands, *Where is the Promise of his coming?* Yet doth it encourage the Children of God, to rest in the assured expectation thereof, *2 Pet. 3. throughout.* Now Christ had been come in Spirit long before this Epistle was written, so *Peter* himself had received him; therefore he can only be understood here, to respect his Personal Appearance, when he shall come to be glorified in his Saints, and to be admired in all them that believe: But to others in flaming Fire, taking Vengeance of them that know not God, nor obey the Gospel of our Lord Jesus Christ, *2 Thes. 1. 7, 8.*

At this coming, he will determine the final state of Men and Angels: *For he hath appointed a Day in which he will judge the secrets of Men by Jesus Christ, according to the Gospel, Rom. 2. 16.* Yea, he shall judge both the quick and the dead, (as he is appointed) at his Appearing and Kingdom. The Sentence to be then given, is already foretold, *Mat. 25. 41.* And the Devils themselves believe this, and tremble, *James 2.* being reserved in Chains under darkness, unto the judgment of the great Day, *2 Pet. 2. 4.*

Reason seems to approve this Verity; because otherwise, the greatest part of Iniquity would go unpunished, and the greatest part of Righteousness go without reward. But God is Righteous, and therefore he will render a reward to every Man, according as his work shall be, *Rev. 22.* Before Christ's glorious Tribunal must all Flesh appear, as before a most Righteous Judge, who will make manifest the hidden things of Darkness; and then shall we discern between them that serve God, and them that serve him not.

By Christ's designing, or determining Mans Estate eternally, we intend an endless State, to the Righteous and Wicked respectively. And should we otherwise take the word Eternal than the native force importeth, we cannot avoid making the felicity of the Good, as temporary as the misery of the Bad; which absurdity forbids such an Interpretation. Seeing, First, It cannot be denied that Eternal Life is set out to be perpetual, with as much amplitude of Speech as may be, *1 Pet. 5. 10.* *Who hath called us unto his Eternal Glory by Jesus Christ.* *2 Tim. 2. 10.* *Therefore I endure all things for the Elects sake, that they may also obtain the Salvation which is in Jesus Christ, with Eternal Glory.* As God's People shall ever be with the Lord after the Resurrection, *1 Thes. 4. 17.* so their Kingdom is to be *Everlasting*, and their *Habitation Eternal*, *2 Cor. 5. 1.* Those things we see not, but hope for, are *Eternal*, *2 Cor. 4. 18.* Our Redemption and Salvation, are *Eternal*, *Heb. 9. 12, 15.* Our King is *Eternal*, *1 Tim. 1. 17.* and our Life is *Eternal*: *Fight therefore the good fight of Faith, lay hold of Eternal Life, 1 Tim. 6. 12.*

On the other side, the Condemnation of wicked Men is *Eternal*, *John 5. 24.* for it is here put in direct opposition to *Eternal Life*, *Mark 3. 29.* It is expressly called *Eternal Damnation*, *Mat. 3. 29.* even such as hath *no forgiveness in this World, nor in the World to come.* The punishment of the Damned, is compared to a *Worm that never dieth*, and to *Fire that never goeth out.* The last Judgment is expressly called, the *Eternal Judgment*, *Heb. 6. 2.* and therefore must conclude the Parties concern'd in it respectively, in an equal state with respect to duration, though their portion differ exceedingly; even as much as Light and Darkness differeth, or excelleth each other.

Nor need this seem Incredible, that God should cause Men to subsist in torment to Eternity; it's as easie for him to fit a Man to endure in Eternal Misery, as to fit a Man to endure to Eternity in Felicity. As we see an instance of his Power and Providence frequently in this World, where many live longer in great Affliction, than others that have what Felicity this World can afford. Surely, as his Providence rules in these

Cases, his Power is able to dispose the after-states of Men, according to his Word. He that truly believes there is a God, that made all things of nothing, and by his Power hath caused them to continue in their present admirable Frame for so many thousands of Years, and may continue them if he please, many thousands more; he can never think it Incredible, that God can make Men subsist to Eternity, either in a state of Wrath, or Blessedness.

Let us therefore hear the conclusion of the whole Matter: *Fear God* (saith the Prophet) *and keep his Commandments*,—for God shall bring every Work unto Judgment, with every secret thing, whether it be good, or evil, *Ecles. 12. ult.* Because he hath appointed a Day, in the which he will judg the World in Righteousness, whereof he offereth Belief to all Men (*πιστιν παραχρῶν πᾶσιν*, *fidem præbemus omnibus*) in that he hath raised up Christ from the Dead, *Acts 17. 31.* O, that therefore Men would believe this, that it may be well with them to Eternity!

S E C T. XI.

That in the interim, Christ dwells in his Church by the Holy Spirit, whose Office is to lead into all Truth, not to abrogate what Christ taught his Church to observe, nor to introduce a Ministration distinct from that which was established by the Lord Jesus.

Nor doth our Lord Christ his personal absence from his People on Earth prejudice those whom they love, though they see Him not; and are made to rejoice with joy unspeakable, and full of Glory. Because, according to his Promise, he hath sent them a Comforter, even the Holy Ghost to reside with them for ever, *τὸ Συντελεσας τῷ αἰῶνος*, *Consummationem seculi*, to the Consummation of the World, *Mat. 28. 20.* Who dwelleth by his operation in the hearts of the Faithful, for their particular Comfort, *Gal. 4. 6.* And in the Mystical Body of Christ, by the communication of Spiritual Gifts, *Ephes. 4. 16.* From whom the whole Body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase in the Body, unto the edifying of it self in Love: And thus she is an Habitation of God through the Spirit. This Christ promised, *John 14. I will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.* The Church is the Temple of the Holy Ghost, *1 Cor. 6.* The Sons of God are led by the Spirit of God: and if any Man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.*

This Promise therefore is Universal, made to as many as the Lord shall call, *Acts 2. 39.* Given to all that obey him; *There is one Body and one Spirit, even as ye are called in one hope of your Calling, Ephes. 4.*

There are certain rules by which this Holy Spirit may be known from the spirit of Error: 1. Its property is to lead unto all Truth. It doth not stumble at any part of Truth. *Gal. 5. 7, 8.* Who did hinder you that you should not obey the Truth? This persuasion cometh not of him that Calleth you. Christ said, this Spirit would bring all things to Remembrance. It does

does not lead the Saints to Forgetfulness. It reacheth to pray, *Thy Will be done on Earth, as it is in Heaven*; where sure the whole Will of God is obeyed. It breatheth forth such desires as these, *Psal. 119. O that my ways were directed to keep thy Precepts! Then shall I not be ashamed, when I have respect to all thy Commandments.*

2. This Spirit doth not speak of it self, *John 16. 13. Howbeit, when the Spirit of Truth is come, he shall guide you unto all Truth: FOR HE SHALL NOT SPEAK OF HIMSELF: But whatsoever he shall hear, that shall he speak.* He shall not pretend to give any new Ministration; for this would be to dishonour Christ as not being Head over all things to his Church: *But, saith Christ, he shall glorifie Me. For he shall take of Mine, and shew it unto you, ver. 14.* The Spirit of Truth is certainly known by his adhering to, or leading Men to hearken unto the Doctrine which the Apostles received from Christ. *1 John 4. 6. Hereby know we the Spirit of Truth, and the Spirit of Error.*

3. As the Spirit of Truth doth not institute any thing in the Church of its own beside or contrary to the Doctrine of Christ, so neither doth it repeal any of his Laws. *Gal. 3. 15. If it be a Mans Covenant, when it is confirmed, no Man disannulleth, or addeth ought thereto.* This Spirit doth Anathematize an Apostle, if he make void the Doctrine which he preached by Christ's Authority; yea, it withstandeth an Angel from Heaven in like manner which shall attempt it, *Gal. 1. 6, 8.* And hereby are justly avoided as deceitful Spirits, 1. Those which have cumbered Christianity with such a multitude of Traditions, that it's not easie to recount them; as may be shewed in due place. 2. All those Spirits which vainly pretend to lead Men into a more sublime, or spiritual path of Gospel Obedience, than Christ or his Apostles prescribed, and threewithal to neglect the Footsteps of that good Shepherd, and his faithful Ministers.

These Spirits do in effect deny the *Messias*: For it was understood even among the *Samaritans*, that when he came, he would teach them *ALL THINGS*: And indeed, otherwise we must look for another which were upon the matter to deny him. When the Spirit saith thus to the Churches in the Person of Christ, *I will lay upon you no greater Burthen than that which you have already: hold fast till I come, Rev. 2.* Doth he not plainly provide against any or other further Ministrations, and confirm to the coming of our Lord, what they had already? And this too, in opposition to the Doctrine of *Balaam*, *Jezebel*, and the *Nicholaitans*. And consequently the Doctrines, or Devices of any whatever.

Thus far touching the Knowledge of Jesus Christ, whom God hath sent to save Mankind, by his Death and Resurrection, to rule them by his Word and Spirit; and in case of Rejection, to punish them with Eternal Condemnation: This is that great Law-giver, who is able to Save and to Destroy. This is he that freed Man from the Yoke of Bondage, and hath established an easie Yoke, even the Law of Liberty; the Law of the Spirit of Life, to make Men free from the Law of Sin and Death. It now remaineth that we prosecute our designed Subject, namely, to describe Christianity, with respect to the Internal parts thereof, which yet remains to be considered. And the first Head which occurs is this:

1. *Concerning the denial of our selves in point of fleshly Vanities ; or the true Nature of Christian Humility for Sin.*
2. *Concerning our Conformity to Christ in the Spirit of our Mind.*
3. *The Hope and expectation of a Christian, at the appearing of Jesus Christ ; together with the comfortable parts of the Inheritance they here partake of by the way.*

And this shall we do, if God permit, partly to help such Christians as are unmindful of that most necessary part of Religion ; who as they are a reproach to the form of Godliness, so they profit nothing to themselves by their Profession. And partly to still the Adversaries of the Form of Godliness, under a specious (but most false) pretence to the Power ; which operated in Christ and his Faithful Ones, directly opposite to these Mens doings.

C H A P. IV.

Concerning the denial of our selves in point of fleshly Vanities ; or the Nature of Christian Humility for Sin.

S E C T. I.

SELF-denial is one of the great things which our Lord Christ held forth to his Followers, both in Life and Doctrine ; and that under such an absolute necessity, as that without it none could be his Disciples, *Luke 9. 23.* And knowing perfectly what was in Man in respect of this, as well as in other Enormities ; he labours to free him from the captivity of this Corruption, as from that Root from whence his Misery had its Original, and which tends to make it perpetual.

Self, I take to be truly expressed, or described thus : *The Will of Man corrupted, and as such, made the Rule of his Actions.* Whereas God never ordain'd Man's Will to have such Dominion, but alway to be in subordination to Reason, and his Will and Reason to be subordinate to the Will of God revealed to him. *Jer. 10. 23. O Lord, I know that the way of Man is not in himself ; it is not in Man that walketh to direct his steps.* And therefore by how much Men are actuated by the impulse of their desires, without regard to the Will of God, or Rational Principles, as regulated by the Will of God ; they are so far guilty of that Iniquity, which is censured by the Apostle, *Ephes. 2. 3. Among whom also we all had our Conversation, in time past, in the Lusts of our Flesh, (or of the Mind) fulfilling the Wills, ἐπιδοῦναι, desideria, of the Flesh, and of the Mind.* In which state a Man is compared very fitly to a Bullock unaccustomed to the Yoke, *Jer. 31.* To a wild Ass which useth to snuff up the Wind, *Jer. 2. 24.* To a swift Dromedary traversing her ways, *Jer. 2. 23.* as supposing themselves to be Masters of their own ways, saying in effect, Who is Lord over us ? And while the Creature is held in
this

this corruption or blindness of Understanding, he cannot serve God ; *For no Man can serve two Masters*, Matth. 6. 24. A necessity therefore there is, that this *Will of Man* be subdued, because it produceth nothing to Godward ; *God's Children are not born of Flesh, neither of the Will of Man*, John 1. But of the Will of God ; *Of his own Will begat he us*, Jam. 1. 18.

Now the Design of Christ in establishing Christianity, being to destroy this corrupt Principle, the *depraved Will of Man*, and to advance the Will of God, to be done on Earth as it is in Heaven ; we shall therefore endeavour to set forth the Work of *Self-denial* in its gradual and particular Operations :

1. *Powerful conviction of Sin, and Man's wretchedness on that account.*
2. *An awful consideration of God's Majesty and Justice.*
3. *Due observation of the patience of God in waiting to be gracious.*
4. *True sense and sorrow of heart for Sin, as committed against a gracious God.*
5. *Hatred against Sin in the very first thoughts or motions of it.*
6. *Humble confession to God, and application to him for mercy.*
7. *Solemn resolutions henceforth to become subject to the Will of God.*

The opening of which Particulars will (I conceive) comprehend, whatsoever is generally to be found in Christian Men, (when becoming such) with respect to the Internal, or inward part of Self-denial, which is our present undertaking ; referring what is concomitant thereto, in point of further actual Obedience, to its proper place, when we come to speak of the External parts of Christian Religion.

S E C T. II.

Of the Powerful conviction of Sin, and a sense of the wretchedness of Sinners upon the account of Sin.

For the better attaining to a powerful conviction of Sin, and a sense of Man's wretchedness by reason of Sin, it is necessary to understand the general state of Transgression into which Mankind is involved ; concerning which we find the Scripture giving this Testimony, *That all have sinned, and come short of the Glory of God*, Rom. 3. 23. *And that by one Man Sin entered into the World,—for that all have sinned*, Rom. 5. 12. And that *the whole World lieth in Wickedness*, 1 John 5. 19. Which is also evident by common experience, every Nation being greatly corrupted, through the abounding of Iniquity ; and the universality of the ways of Sin doth evince the same, none being free from Mortality, and the Calamities of Mankind : so that the Apostle might well say, That both Jew and Gentile are proved to be under Sin.

The Sin of Mankind is either *Original* or *Actual*. The first is come upon all, even the very Infant State of Mankind lie under it ; of whom that saying is true, Rom. 5. *They have not sinned after the similitude of*

Adam's Transgression. Yet Death reigning over them, proves the Transgression of *Adam* to be upon them. This is that Root Sin, called *the Sin of the World*, John 1. 29. whereof none are free. Nor is it convenient to extenuate or lessen this Sin, either in its nature, or the punishment it brings with it; It being indeed the *filum certissimum*, or leading Thred to all other Iniquities, Mankind being hereby corrupt, *ob origine*, and wholly deprived of the Glory of God, without the intervening Mercy of a Saviour. And hence we find *David*, when complaining of his sinful State, looks back to his corrupt Original, *Psal. 51. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.* Knowing (as *Job* saith) none can bring a clean thing out of an unclean thing. So that they are not to be despised, who say, That in our humiliation for Sin, we ought to bewail this our sinful Original among the rest of our Iniquities; which hath been to *Adam's* Posterity, like the Sin of Traitors, which bringeth with it corruption of Blood to their Off-spring, for which they must bear the shame of such Transgressions. How do we find that the Sin of Progenitors was wont to be lamented by their Off-spring among the *Israelites*, Lam. 5. 7. And is there not the same reason that *Adam's* Children should do the like, as being sensible of the evil Consequences thereof? We also may say, Our Father hath sinned, and we have born his Iniquity.

2. To bring Men to a powerful Conviction, and so to Conversion, the knowledg of our Personal Offences is by all means especially necessary, which are aggravated according to the Circumstances we lie under, in respect of the means which we have to know and to avoid Sin; and therefore those who follow sinful Courses, where the Law of God or his Gospel is published, from time to time, and may be consulted with at their pleasure; who have the Records, or Holy Writings of God by them, must needs be very greatly guilty before God, not only for doing what he hath forbidden, and omitting what he hath commanded, but for that these Sins are committed with an high hand. John 9. 41. *If ye were blind, ye should have no Sin; but now ye say ye see, therefore your Sin remaineth.* John 15. 24. *If I had not done among them the Works which none other Man did, they had not had Sin; but now have they both seen, and hated both me and my Father.*

And though our Saviour here, say the Jews, had not had Sin, &c. It is certainly to be understood, *not in that respect* in which now they were guilty. For when he else-where teacheth, that it shall be more tollerable for *Sodom* and *Gomorrhah*, than for the Cities of *Israel*, where his mighty Works were done; yet he doth not thereby acquit *Sodom*, in the day of Judgment, from most just condemnation: For though they had not so great means as *Ghorazin* and *Bethsaida* had, yet they had means sufficient to leave them without excuse; and among other helps, common to Mankind in general, as the mighty Works of Creation, common Providence, the Principles of Reason, or the Law of Conscience, &c. they had this additional advantage of Righteous *Lot* his living among them; who also shewed them the way of Righteousness; all which must needs render them even self-condemned, when God shall judg Men in Righteousness.

It is evident therefore, that as the plenitude of means to see and avoid Sin, doth greatly aggravate the Sins of those who abuse such favours: so neither shall those escape whose Advantages are less, because all have that which is this way sufficient; as is well observed by Mr. *J. Calvin*, according to Mr. *J. Goodwin's* quotation of him, which I will here insert, and then proceed to shew the nature of that powerful Conviction of Sin, which is attended with Conversion.

After that Adam was left in such confusion, he was fruitful in his cursed Seed, to bring forth a Generation like unto him; that is to say, vicious, perverse, corrupted; void and destitute of all Good, rich and abounding in Evil. Nevertheless the Lord of his Mercy, who doth not only love, but is himself Love and Charity,—giveth them time and leasure to return unto him, and set themselves to that Obedience from which they had strayed: And though—suffering them to go after the desires and wishes of their Lusts, without Laws, without Government, without any correction by his Word: yet he hath given them warnings enough, which might have incited them to seek, taste and find him,—and do him homage according to the dignity of a Lord so good, so powerful, so wise, and eternal.

S E C T. III.

Amful consideration of the Majesty, Justice, and Goodness of God.

Powerful Conviction of Sin, which leads to Salvation, takes its beginning, and is carried on by the help of due consideration, of the Majesty, Justice, and Goodness of God. To which purpose the Lord calleth upon the Wicked, *Psal. 50. 22.* after this majestick manner, *Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver you.* The Prophet *Habakkuk*, upon contemplation of the Majesty of the Works of God, shews the Effect it produceth; *Chap. 3. 16.* *When I heard, my Belly trembled; my Lips quivered at the Voice; rottenness entered into my Bones, and I trembled in my self, that I might rest in the day of trouble: When he cometh up unto the People, he will invade them with his Troops.* Here we are moved to consider the Majesty and Justice of God, from the observation of what he did to his implacable Enemies of old time, and thence to learn, that he will certainly punish Iniquity: Yea, how often are the Children of Men stirred up to consider what God did to *Pharaoh*, *Baalam*, the *Egyptians*, and the *Midianites*, that so they might beware of provoking the Eyes of his Jealousie, by sinning against him. Yea, and from these his proceedings with Sinners, is his Righteousness understood, as we read, *Micah 6. 5.*

It is the Son that *considereth*, which turneth from the sinful way, *Ezek. 18. 28.* whilst the careless and forgetful Fools *consider not that they do evil*, *Eccles. 5. 1.* When God would convict *Israel* of Sin, he doth it by provoking them to consider their ways; and his Judgments that were upon them for Sin, *Hag. 1. 5, &c.* He that doth not consider that God, in whose Power is the Breath of his Nostrils, will never turn to him, but flatters himself with a persuasion, that God is *such an one as himself*, *Psal.*

50. 20. Or else, that their doings are not very ill, though never so wicked, *Mal. 4. 13. What, have we spoken so much against thee?* But contrariwise the considerate Soul cryeth out, *Against thee, thee only have I sinned, and done this evil in thy sight, Psal. 51. 4.* Certainly, the want of Consideration staves off Conviction, and makes Men give their Souls wicked counsel; as may be seen, *Luke 12. 19. Soul, take thine ease, eat, drink, and be merry:* Which may provoke God in justice, even at that very time, to take away their Souls. Let Men therefore consider the severity of God, who (however they flatter themselves) hath said, *I will reprove thee, and set thy Sins in order before thee.* And again, *God shall wound the Head of his Enemies, and the hairy scalp of such an one as goeth on still in his Tresspasses, Psal. 68. 21.* Let us therefore behold, and consider the goodness and severity of God; his severity to them that fell from him, his goodness to them that continue in his goodness; otherwise they must know a time of cutting off.

The consideration of the brevity of our Life, is a strong motive to Conviction; and hence God himself breatheth forth these Expressions, *O that they were wise, that they would consider their latter end, Deut. 32. 29.* That *David* might know how frail (infirm and weak) he was, prays that *God would make him to know his end, and the measure of his days, Psal. 39. 4.* It is in vain for any to hope for Remission of Sin, who have not been convicted of, and humbled for it in this World; for when our Saviour saith, *Except ye repent, ye shall all perish, Luke 13. 3.* He points us to a Work which we must pass through before our end come.

The most important Motive to this powerful and effectual Conviction whereof we speak, is that unspeakable Goodness of God manifested in Christ. For how canst thou see the condescension of thy God to send his Son to die for thee, and thou not consider what manner of Love this is? Shall God stretch out his hand all the day long, and wilt thou not regard it? Doth he beseech thee to be reconciled to him, and wilt thou not observe him to comply with such tenders? *2 Cor. 5. 20.* Wilt thou harden still thy impenitent Heart, and so treasure up to thy self Wrath against the Day of Wrath? *Rom. 1.* O foolish People and unwise, do ye thus requite the Lord? Is not He thy Father that hath bought thee? &c. Consider therefore how great things he hath done for you, *Deut. 32. 6. 1 Sam. 12. 24.*

S E C T. IV.

Of the great patience of God in waiting to be gracious to Sinners.

We are taught by the Apostle, *Rom. 2. 4.* that it is the Goodness and Forbearance, or Long-suffering of God, that leads Sinners to Repentance; that is, God designs to overcome them at the last this way. Thus he dealt with the old World, *Gen. 6. 3.* giving them time, or space of Repentance, but they abused his patience, and repented not. Thus he dealt with his Ancient People, suffering their manners in the Wilderiness, *Acts 13. 18.* ἑτεροπορίσεν, as a Nurse her Children; yet they were

over-

thrown in the Wilderness, 1 Cor. 10. But the *Ninevites* improved the Patience of God unto Repentance; and surely such as consider it, will do the same. For what can more oblige a Sinner, than to consider his manifold Provocations, wherewith he hath provoked the Lord the many Days, and Years, wherein he hath made himself obnoxious to the Wrath of God, and yet he is spared? and God is speaking still with this gracious Voice, *Jer. 14. 27. Wilt thou not be made clean? when will it once be?* A like heart-breaking passage we have, *Jer. 2. 32. My People have forgotten me days without number.* The Lord would hereby inform Sinners that he waits, and thinks the time long ere they return to him.

That Parable of our Saviour, *Mat. 2. 36, 37.* sets forth to the Life; the Patience of the Almighty. He sends once, and again, but his Request is denied, and his Messengers beaten and slain; yet his Patience is extended: He will send his *only Son*, if peradventure Sinners will yet be intreated. What Patience like to this? The Majesty of God being considered on the one hand, and the vileness of the Sinner on the other. Our Blessed Saviour, who is God over all, blessed for ever hath shewed forth such Patience in order to Sinners Conversion; that who ever contemplates it aright, will even be confounded, and broken as it were in pieces, to consider the *Maledicta* and *Malefacta*, the ill Words, and ill Deeds, which he bore on this account. Yea, even now he suffereth with great Patience, the Ennitious Sinner, who, like *Saul*, breaths forth Persecutions and Blasphemies against him; and whilst he might destroy them, gently bespeaks them thus: *Saul, Saul, why persecutest thou me?* This, this was that, which led one Sinner, a chief Sinner, unto Repentance; and doubtless, will effect the same blessed Work, where such his Gracious forbearance is considered, as the Apostle witnesseth, *1 Tim. 1. 16. Howbeit, for this cause I obtained Mercy, that in me Jesus Christ first might shew forth all Long-suffering, for a Pattern to them which should hereafter believe to Life everlasting.* True it is, incorrigible Sinners do abuse all the Patience of God, who though he waits that he may be Gracious, as *Isa. 30. 18.* yet do they wretchedly fulfil the saying, *Isa. 26. 10. Let favour be shewed to the Wicked, yet will he not learn Righteousness; in the Land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord.* And again, *Eccles. 8. 11. Because Sentence against an evil work is not executed speedily, therefore the hearts of the Sons of Men are fully set in them to do evil.* Thus, though it be most certain, that the Long-suffering of God to us-ward, is an evidence that he is not willing that any should perish, but that by this means they should come to Repentance, and to the knowledge of the Truth, and be saved, *2 Pet. 3. 9.* Yet do they turn this Grace into wantonness, despising the riches of his Goodness, not considering that the forbearance of God should lead them to Repentance. Howbeit, this Grace is not in vain, but effectual upon the serious Soul: *Psal. 86. 15. But thou, O Lord, art a God full of Compassion, and Gracious, Long-suffering, and plenteous in Mercy and Truth; O turn unto me, and have mercy upon me: Give thy strength unto thy Servant, and save the Son of thy Handmaid.*

S E C T. V.

Of true sence and sorrow for Sin, as committed against a Gracious God.

To see Sin to be exceeding sinful, is an excellent Introduction to Christianity, and so necessary, that the Internal part thereof is not rightly founded without it. Hence, *Rom. 7. 13.* this we learn, That God's powerful manifestation of Himself to the Consciences of Men, when he reveals the dreadful Nature and Effects thereof, is, *that Sin might appear working Death*; that so by his Command, Sin might appear exceeding sinful, testifying that *in the filthiness thereof there is lewdness*, *Ezek. 24. 13.* yea, many aggravations, but above all that, it is committed against that God from whom we receive Life, and Breath, and all good things. The thoughts of this broke the Heart of *David*, more than all the aggravations of his sin, in the case of *Uriah* (which yet were very dreadful) *Psal. 51. 4.* *Against Thee, Thee only have I sinned, and done this evil in thy sight.* Hence he crieth out, *Psal. 38. 5.* *My Wounds stink and are corrupt, because of my foolishness; there is no soundness in my flesh, because of my sin,—for my Loyns are filled with a loathsome Disease, and there is no soundness in my Flesh.* All which proceeded from the Arrows of the Almighty (as he speaks *ver. 4.*) which are those powerful Convictions that the Law worketh, when by it Sin is revived, or made to shew its strength, *Rom. 7.* And herein is that saying verified, *The Law worketh Wrath*; and causeth the Sinner to cry out, *O wretched Man that I am, who shall deliver me from the body of this Death*, *Rom. 7. 24.* This sence of Sin is expressed by the pricking of the Heart, *Acts 2. 38.* which proceeds from that word, which is sharper than any two-edged Sword, because it is a Revealer of the thoughts and intents of the Heart, *Heb. 4. 12.* The very secret evils committed long ago and forgotten, are now set before the Sinner; as *Job* speaks, *Job 13. 26.* *Thou makest me possess the sins of my youth*: Yea, as witnesseth another, *Psal. 90. 8.* *Mens secret sins are set in the light of his Countenance.* Upon this followeth a Godly sorrow, *Fer. 31. 19.* *After I was instructed, I repented (saith Ephraim) I smote upon my Thigh, I was ashamed; yea, even confounded, &c.* Of this Matter speaketh *David* most feelingly, *Psal. 77. 2, 3, 4.* *In the day of my trouble, I sought the Lord; my Sore ran in the night, and ceased not, my Soul refused to be comforted. I remembered God, and was troubled, I complained and my Spirit was overwhelmed; thou holdest mine Eyes waking, I am so troubled I cannot speak.* With which agrees the experience of the most inward Christian, in the time of his Conversion, who is rather struck with astonishment in the consideration of his Miserable Estate, than filled with Words: Whose way is now to mourn in secret, to search with all diligence into his ways and doings in Times past, and in the bitterness of his Soul to pour out his Complaints before the God of Heaven; watching as one that watcheth for the Morning Light, till the Lord have Mercy upon him, without which he apprehends he is for ever lost, *Psal. 130. 5, 6.*

S E C T. VI.

Of hatred against Sin, in the very thought, or first motions to it.

When Godly Sorrow hath thus placed it self in the heart of a Sinner, Satan then enraged, would have him swallowed up, and to that purpose taking occasion by the Law, stirreth up all manner of concupiscence in his Soul, *Rom. 7. 8.* so that he might weary him of that Travel after the New Birth, and reduce him to his old repose in his Iniquities; but God who hath his Eye over his poor Creatures, turns this to Good, and makes the Soul by this fall into a great hatred of Sin, and an irreconcilable indignation against it; *Rom. 7. 15.* *What I hate, that do I,* is the sad-complaint of such a Sinner. Of this holy indignation against Sin, we read, *2 Cor. 7. 11.* *For behold, this self-same thing that ye sorrowed after a Godly sort, what carefulness it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what zeal; yea, what revenge, &c.* And now is that Counsel of the Lord, *Psal. 97. 10.* very acceptable; *Ye that love the Lord, hate evil.* And Davids experience is now understood, who saith, *I hate vain Thoughts, I hate and abhor Lying: I hate every false Way, Psal. 119.* And this Christian Vertue is the most potent against the sins, wherein the Sinner hath the most offended, *Psal. 101. 3.* *I will set no wicked thing before mine Eyes, I hate the sins of them that turn aside; there shall no such thing cleave to me.* This had been his own great Treasons, who thus speaketh, in that dreadful case of *Uriah*; and is the great object of his dislike, it being ever before him; as he saith, *Psal. 51. 3.* So the sacred Apostle, more nauseates his Sin in persecuting the Church of God, than any thing, *1 Cor. 15. 9.*

This hatred of Sin standeth especially in two things. 1. In flying from it, as from the most dangerous thing in the World, *2 Tim. 2. 22.* *Flee youthful Lusts. 1 Cor. 6. 18. Flee Fornication. Every sin that a Man doeth, is without the Body; he that committeth Fornication, sinneth against his own Body. 1 Pet. 3. 11. Eschew evil. Ephes. 5. 3, 4. But Fornication, and all Uncleanness, or Covetousness, let it not be named among you; neither Filthiness nor foolish Talking, nor Jesting, which are not convenient.*

Secondly, In doing all we can to destroy Sin, both in our selves and others. And here we must bear a free Testimony against it upon all due occasions, as our Place and Capacity repuirs. For thus doth God himself shew his hatred against Sin by detecting, or making discoveries of it. And this hath been the work of the Righteous, who as they reprov'd, so their righteous Souls were vexed from day to day, with the unlawful deeds of evil Men, *2 Pet. 2. 7, 8.* A true hatred of Sin, will especially lead us to mortifie, crucifie, or kill it; as *Paul, 1 Cor. 9. I beat down my Body, I bring it in subjection.* And as he did thus for himself, he endeavoured to do the like, or at least to see the like done by others, labouring always to turn Men from Darkness to Light, and from the power of Satan unto God; *Having in a readines, to revenge all disobedience, 2 Cor. 10. 6. And to bring into subjection every thought, to the obedience of Christ, ver. 5.*

S E C T. VII.

Of humble confession to God, and application to him for Mercy.

One of the most sure evidences of the reality of the Work of Grace, as it respects the internal part of Christianity, is the deportment of the Sinner between God and his own Soul, in point of *Humiliation, Confession, and Supplication*; and where it is so, there it is thus. All high thoughts of a Mans self are laid aside, he now consults not his Parentage, he glorieth not in the Honour of this World; his noble Extraction signifies little. If his Father was honourable in Vertue, he is ashamed he should have so vile a Son: If his Father was Vicious, he laments his Pedigree, and most of all, that he hath troden the same vicious steps. When God would humble *Israel*, he tells them their *Father* was an *Amorite*, their *Mother* an *Hittite*, *Ezek.* 16. 3. When *Israel* would humble themselves, they say, *We have sinned with our Fathers, we have committed Iniquity, we have done wickedly; our Fathers understood not, &c.* *Psal.* 106. 6, 7. But most of all, he layeth himself in the Dust, as having the largest Bill against himself. Thus *David*, *Psal.* 32. 5. *I acknowledge mine iniquity unto Thee, and my sin have I not hid; I said, I will confess my transgressions unto the Lord: And he forgave the iniquity of my sin.* Here we find forgiveness of Sin, upon confession of Sin; an Evangelical Grace; *1 John* 1. 9. *If we confess our sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Iniquity.* Our Saviour setteth forth the nature of a true Convert, in this point, *Luke* 15. in the Parable of the Prodigal, who upon his return to his Father, comes with this humble Confession: *Father, I have sinned against Heaven and against thee, I am not worthy to be called thy Son, make me as one of thy hired Servants.* Under this Speech is set forth the condition of every true Christian, whose Heart is rightly touched with the sense of his Iniquity. Yea, surely the Soul is ever thus humbling it self before God, it can hardly think it ever layeth it self low enough. The words of the Prophet, *Prov.* 30. 2. are considerable to this purpose: *Surely, I am more brutish than any Man, and have not the understanding of a Man in me.* It is doubtless the nature of true Grace, to abate the Sinner before the Lord exceedingly. Hence the Apostle crys out, *Depart from me, for I am a sinful Man, O Lord*, *Luke* 5. 8. As if he should say, Lord, I am not fit to come where thou art, I am so vile; and so the pious *Centurion*, *I am not worthy thou shouldst come under my Roof.* Nor is this the frame of a Christian only in the time of his Conversion, but it remains with him from time to time, finding still occasions of Humiliation; not only from the remembrance of former, but also from the experience of his daily Infirmities, to prostrate his Soul before the Lord, *Lam.* 3. 19, 20, 21. and *Rom.* 7. *I find then a Law (saith the Apostle) that when I would do good, evil is present with me; for I delight in the Law of God after the inner Man, but I see another Law in my Members warring against the Law of my Mind.*

As the truly regenerate Man is deeply humbled before God, and made to acknowledg his Deeds, *Acts 19. 18.* So he is exceeding much devoted to the Lord in Prayer, especially private Prayer, which he can better perform with sighs and groans, than with words; and yet sometimes finds enlargement to pour forth his Soul in fervent Expressions to his Heavenly Father; who hath great delight in the Prayer of the Upright. In the 88 *Psalms*, we have an abridgment of those sorrowful Complaints, and fervent Desires, which are wont to proceed from the Faithful Children of God, whose Cries go up to him night and day. As also testifieth our Saviour, who informs us that the Elect do cry unto God *day and night*; And to encourage this Work so acceptable to God, puts forth a Parable; *Luke 18. 1.* teaching Men to pray always, and not to faint. In these Heart-Prayers, or secret Devotions (for as yet the New-born Christian can do little openly) great is the communion such Souls have with God in Spirit: great also is the submission of such Souls to God, for they being truly humbled, do bear the rebukes of the Almighty with great content; their *uncircumcised Hearts being now humbled, they bear the punishment of their Iniquity*, as we read *Levit. 26. 41.* Yea, they taste the words of the Prophet, *Mich. 7. 9.* *I will bear the indignation of the Lord, because I have sinned against him,—He will bring me forth to the Light, I shall behold his Righteousness.* These are the Souls who justify God in all Fatherly Corrections, as being merciful beyond their desert; who punisheth much less than our Iniquities deserve. If the Lord hide himself, they pursue him with Supplications; if he manifest himself to them, they pray for the continuation of such favours. Thus they *continue in Prayer, and watch in the same with thanksgiving*, *Col. 4. 2.*

S E C T. VIII.

Of the Resolves of duly-humbled Souls.

Holy and hearty Prayers to God, seldom go without some solemn Vows, or Expressions, of Holy Resolutions and Purposes, to be at the dispose of that God to whom such Prayer is only due. And because the sum of all we can purpose or resolve, is to cleave unto the Lord; so the regenerate Soul doth most ardently adhere to him, as *Cant. 1. 4.* *Draw me, we will run after thee,—We will remember thy Love more than Wine; the Upright love thee.* They are in relation to Christ, resolved as *Ruth to Naomi*, *Ruth 1. 16, 17.* even to follow him in life and death. And as for Sin, O how great is the purpose of their Hearts to have no more to do with it. *Plal. 17. 3.* *Thou hast proved my heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing; I have purposed my mouth shall not transgress.* When *David* was in trouble, his Prayers and Promises went together, *Psal. 66. 13, 14.* And so they did in the case of *Jacob*, *Gen. 28. 20, 21, 22.* and like faithful Men they performed their Promises when their Prayer was answered. Surely when God healeth the backslidings of poor Creatures, and gives some taste of his Grace, then are they ready to say with *Ephraim*, *What have I to do any more with Idols?*

Ashur shall not save us, we will not ride upon Horses, neither will we say to the works of our hands, Ye are our Gods; for in Thee the Fatherless findeth mercy, Hosea 14. 3, 8. And now the great desire of the Heart is, that the enlightned Soul may no longer live to himself, but to him that died for him, and rose again; and thus conforming themselves to the Exhortation, Acts 11. 23. With purpose of Heart to cleave unto the Lord: seriously recogitating the vanity of their former ways, they turn their feet unto the Testimonies of the Lord, Psal. 119. 59.

Now as in the former Chapters we have endeavoured to set forth the Knowledge of God, and Jesus Christ whom he hath sent; and therewithal shewed the nature of true Faith, as by it we are made partakers of the Righteousness of God, and justified from all things from which we could not be justified by the Law. So in this Chapter, the sum of what we have said, is to shew the nature of true Repentance unto Life, which is one of the great Blessings of the Gospel of God, and was even so from the beginning. For the Law never did, neither ever could give such Repentance unto Men; but being not the ministraton of Faith, it worketh Wrath, and leaves Men under condemnation, as we have shewed: For if *there had been a Law given which could have given Life, verily Righteousness should have been by the Law, Gal. 3. 21.* Now, forasmuch as this Mercy of Repentance unto Life, hath in all Ages been granted unto Men: It is thence evident, that the blessed Effect of the Gospel hath been granted to Sinners in all Ages, but more clearly revealed to us in these last times; let us therefore give all diligence to bring forth *Fruit meet for such Repentance*; lest at the last it be such as ought to be repented of. It is Godly Sorrow that worketh Repentance unto Salvation. A truly contrite Heart becomes a Christian well, even in his progress in the ways of Christianity; because he hath need to pray daily for the forgiveness of those Trespases, which by humane frailty he falleth into. Gospel-Repentance being granted us as a state of Humiliation, admits of more exactness on our part, as well as other Graces; for who can say, *There is nothing of Corruption yet unsubdued?* And if not, Doth it not call for Humiliation, in order to its effectual purgation? certainly it doth.

C H A P. V.

Treateth of a Christian Man's Conformity to Christ, in the Spirit of his Mind.

S E C T. I.

WHen once the Regenerate Man hath put off the Body of the Sins of the Flesh, by the Circumcision of Christ, made without hands, Col. 2. 11. Then followeth that great and glorious Work, of putting on the New Man, which after God is created in Righteousness and true Holiness, after the Image of him that created him. Which standeth chiefly in being renewed in the Spirit of our Mind, Ephes. 4. 22, 23, 24. which we shall endeavour to demonstrate, by considering;

1. *The light esteem our Saviour had of earthly Things ; and how his People are therein to follow him.*
2. *What great esteem he had of Heavenly Things ; and how we are to follow him therein.*
3. *His patience in all manner of Sufferings ; and how therein we ought to follow his steps.*

And first of the First.

It is most certain, that scarce any thing is so great an Enemy to Religion, as the love of Earthly Things ; against which our Saviour bent himself, both by Example and Doctrine, that he might draw his Followers from that which is the bane of Religion.

1. By his Example : Though he was Lord of all, yet was he pleased to come into the World in as mean an equipage as the poorest (saving that he was born of a Kingly Stock) being brought forth in a Stable, and laid in a Manger. So greatly did he contemn the Glory and Riches of this World, that when he appeared in the World to propagate his Heavenly Doctrine, he conformed himself with the poorest of the People, taking his chief Servants out of them. Nor had he whereon to lay his Head, but was often relieved by the Alms of others ; and this he did not of necessity, but willingly. And here must the Regenerate Man learn to follow Christ ; that is, he must get above all Earthly Enjoyments ; he must let this mind be in him, which was also in Christ Jesus, Ephes. 2. 5. who thus humbled himself for our Example.

2. The same we learn from his Blessed Doctrine, providing in his first Sermon against Earthly-mindedness, that being the thing which the Gentiles seek after ; provoking his Followers to learn, by the common Acts of God's Providence, to be without carefulness, in respect of Food and Rayment ; at least so as that our Cares that way, should not impede our seeking, above all things, the Kingdom of God and his Righteousness ; pronouncing the state of them that not only trust in Riches, but such as have

have Riches, to be very dangerous, *Mark 10. 20, &c.* Christians are compared to *Pilgrims* and *Strangers* upon the Earth, on purpose to take them off from the love of present things, without which they can never be conformed to Christ; for *if any Man love this World, the Love of God is not in him, 1 John 2. 15.*

It is therefore a vain and foolish thing for Earthly-minded Men, in what Form of Religion soever, to flatter themselves that they are Christians, shall go to Heaven, &c. when our Saviour makes it next to an impossibility. It is a remarkable passage, *Luke 7. 22. And to the Poor the Gospel is preached:* As if our Lord should say, My Business is very little with Rich Men, my Doctrine is little acceptable unto them, 'tis in a manner but lost labour to preach the Gospel to them; they have their Portion in this World, they will none of me. How dreadful is that Voice, *Jam. 5. 1, 2, 3. Go to now ye Rich Men, weep and howl for your miseries that shall come upon you. Your Riches are corrupted, and your Garments Moth-eaten. Your Gold and Silver is cankered; and the rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire; ye have heaped Treasure together for the last Days.* Surely the thoughts of this might cause Men to tremble, who trust in uncertain Riches, and are not rich towards God. *Let your conversation be without Covetousness, is a great Exhortation, Heb. 13. 5. and be content with such things as you have;* and to inforce this, a Promise follows, *for he hath said, I will never leave thee, nor forsake thee.* The true Christian rests upon this, knowing, *That they that will be Rich, fall into temptations and a snare, and into many foolish and hurtful Lusts, which drown Men in Perdition and Destruction, 1 Tim. 6. 9.* Let the serious Christian consider, that in the Doctrine of Jesus, there is scarce any thing more pressed than this, *That Men beware of the things of this World, so as to set the Affection upon them, for a Man's Life consisteth not in the abundance of the things which he possesseth.* The true Christian that is conformed to Christ in the Spirit of his Mind, prayeth on this wise, *Give us this day our daily Bread;* Or he is like *Agur, Give me neither Poverty nor Riches,—feed me with Food convenient for me, Prov. 30. 8.* In a word, He that will rightly put on the New Man, that will put on the Lord Jesus, must do it without making provision for the Flesh, to fulfil the Lusts thereof, *Rom. 13. 14.* I have read of one of the Ancients, who being asked, *What Vertue makes a Man most acceptable to our Saviour?* He answered with much affection, *That it is Poverty; and that Poverty is the way to Salvation, the Nurse of Humility, the Root of Perfection, and hath many hidden Fruits and Commodities known to very few.* Now though this Passage may be something hyperbolical, yet much truth lieth in it: For what was, or what is the cause, why so few rich and noble Personages receive the Gospel, whilst many of the poorer sort did, and do still receive it? Is it not only this, *The one is Rich, the other Poor?* There can no other thing be assigned but meerly this; for set aside this, and the advantage generally lyeth on their part in many respects. Let therefore that Exhortation, *Col. 3. 2. be acceptable to all Men, Set your Affections on things above, and not on things on the Earth.* For it were better for thee to cast all thy

Riches

Jerom. Plat.
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Riches into the Sea, then that thou for thy love thereto shouldst be cast into Hell. Remember, it is our Saviour that saith, no Man can serve two Masters, ye cannot serve God and Mammon, Mat. 6. 24. Let us therefore love the Lord our God, and him let us serve.

The Apottle informs us, *That he that is joyned to Christ, is one Spirit*, 1 Cor. 6. 17. And where this Union is effectually made, it cannot be but the things of the World are contemned: Witness the same Apostle, *Phil. 3. 7, 8. But what things were gain to me, them I counted but loss for Christ. Yea doubtless, and I count all things loss, for the excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may win Christ.* Sure, this is the Man, the Christian Man, whose Pattern we ought to follow, yea, must follow, if we intend to be accepted of Christ; who saith, *He that loveth his own life more than Christ, is not worthy of him.* St. Paul did not only condemn Riches, but the Honours of the World also, which is usually a companion with Riches: And here the true Christian must learn the Mind of Christ, to condescend to Men of low Estate, and not to mind high things. Here the Brother of high Degree is taught to rejoyce that he is Abased, and the Brother of low Degree in that he is Exalted, James 1. 9, 10. The Law of Christianity making them equal as Christians, and yet preserves their different Qualities, or Degrees, as Men: 1 Cor. 7. 20. *Let every Man abide in the same Calling, wherein he was called, walking with God.*

S E C T. II.

What great esteem Christ had of Heavenly things, and how his People are to follow him therein.

Heavenly things admit of a twofold Consideration, either these that are Practical in this World; or those that respect the Inheritance of the Saints to all Eternity. The latter we shall have occasion to speak of in the next Chapter, the former now falls under our Consideration; concerning which, we find our Blessed Saviour wholly devoted thereunto, according to the Prophecie which went before of him, *Psal. 69. 9. The zeal of thine House hath eaten me up.* And again, *I delight to do thy Will, O God; yea, thy Law is within my Heart. I have preached Righteousness in the great Congregation: Lo, I have not refrained my Lips, O Lord, thou knowest. I have not hid thy Righteousness within my Heart, I have declared thy Faithfulness, and thy Salvation: I have not concealed thy loving Kindness, and thy Truth from the great Congregation,* Psal. 4. 8, 9, 10. Thus we find the Lord Christ greatly affected with the Work of God, even consumed as it were to perform it, insomuch that he esteemed it more than his material Food, *John 4. 34. My Meat and Drink (saith he) is to do the Will of Him that sent me, and to finish his Work.* Another Instance we have of his great forwardness to fulfil the Will of God in the case of Baptism, travelling in order thereunto from Galilee to Jordan, which was a considerable Journey; and presseth to have it done speedily, with a *suffer it to be so now; for thus it becometh us to fulfil all Righteousness,* Mat.

3. 15. A most excellent Example he was in taking hold of Time to do his Fathers Will, *John 9. 4. I must work the Work of Him that sent me, while it is Day, the Night cometh when no man can work.* Now let us try, and we shall find that the truly Regenerate Man laboureth to follow Christ in these things, even step by step, as fast as may be; for now nothing is so delightful, as to be concern'd in the Work of God. *David saith, A Day in the Lord's Courts, is better than a thousand; to be a Door-keeper there, is better than to dwell in the Tents of Wickedness. The blessed Mans delight is in the Law of the Lord, and in that Law doth he exercise himself Day and Night, Psal. 1. 1, 2.* And *David rejoiced at the Word of God, as one that findeth great spoils, Psal. 119. 16.* Yea, he saith, *My zeal hath consumed me, because mine Enemies have forgotten thy words, ver. 139.* Expressing the greatness of his affection to the Law of God, *Ver. 97. O how love I thy Law! it is my Meditation all the day.* Yea, he had taken these Testimonies *as an Heritage for ever*; and they were the *rejoycing of his Heart.* And what was *David's* temper herein, ought to be, yea, and is doubtless in good measure the Temper and Spirit of all the Faithful Children of God: Who having seen the Beauty of the Lord in his Temple, desire to be often so in his Presence, *Psal. 27. 4.*

So greatly was the Apostles affected with the Work of God in the Gospel, that they desired to give themselves continually to the Ministry of the Word and Prayer, *Acts 6. 4.* And so delighted were the Christians generally in those Days, that they were wholly devoted to the Advancing of the Gospel of God, selling their Possessions to that very end, *Acts 2. 45.* and were continually praising God, and the Lord added to the Church daily such as should be saved. Whilst the *Galatians* continued in their *pristine Christianity*, such was their fervour, that they are declared to have a Blessedness among them towards Truths Advancement, *Gal. 4. 15.* The Church at *Thessalonica* is praised for their fervent Endeavours, to spread abroad the Gospel in every Place, as well as for the exceeding encrease of Faith and Charity among themselves, *1 Thes. 1. 8. 2 Thes. 1. 3.* The zeal of the *Roman Church* is commended, for that their Faith lay not dormant, but was Active; and so spoken of throughout the whole World, *Rom. 1. 8.* The *Ephesian Church* is praised for their Faith in the Lord Jesus, and love to all the Saints, and the Ministry also; for that they laboured and had not fainted, *Ephes. 1. 15. Rev. 2. 3.*

And thus we find, that those Vertues which were so radiant in our Saviour, upon the account of Zeal and Activity in the Work of God, did also shine in the Regenerate very excellently, by which we have occasion to try our selves in respect of Conformity to Christ, whether our Conversation be in Heaven, or Heavenly things; or if otherwise, that we are minding Earthly things, we are far from Christianity, in respect of the Internal part, what profession thereof soever we pretend to. And such Formalists there were, even in the Apostle's time, whom he thus bewails: *Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the Cross of Christ; whose God is their Belly, whose end is Destruction, whose glory is their Shame, who mind Earthly things,*

things, Phil. 4. 18, 19. *Wherefore let us not be conformed to this World, but let us be transformed by the renewing of our minds, Rom. 12. 2.*

S E C T. III.

Of the Patience of Christ in all manner of Sufferings, and how therein we ought to conform our Minds to him.

As it is given to Christians, not only to believe on the Lord Jesus, but also to suffer for his sake, Phil. 1. 29. so they are most effectually encouraged thereunto by his famous Example, whereof we are now to treat, and wherewith we find him attended from his Birth to his Death. No sooner is he born, but Herod seeks his Life, Mat. 2. 13. No sooner doth he consecrate himself to God in sacred Baptism, Mat. 15. 16. and in Prayer receives the Holy Spirit, being now sealed therewith, and declared to be the Son of God by Voice from Heaven; but Satan sets upon him by subtilty, trying all sorts of Temptations: And first, such as might arise from necessity, or want of Food, (for Christ was touched with a feeling of our Infirmities, being now an hungred) Satan upon this tempts him to distrust his Sonship, or Relation to God, because exposed to these straits, Mat. 4. 3. *If thou be the Son of God, &c.* And under this Head, are contained all those Temptations which befall his People in the want of Earthly things, which want is supplied by the Word of God, which here Christ feeds upon; who also hath promised not to leave, or forsake his People. After this manner David supported himself, Psal. 119. *Unless thy Word had been my delights, I should then have perished in mine Affliction.* Satan knows that Disobedience is incident to humane Frailty; and can he but cause Men to despair of Gods Providence, he works their Ruine: but in this attempt he is vanquished by our Saviour.

The next Assault is, to try if he can draw our Saviour to the sin of *Presumption*, as he did the first Adam: *If thou be the Son of God, cast thy self down, &c.* Christ conquers here also by the Word of God, which though it abound with Promises of great preservation to the Children of God, yet doth it also forbid them to presume upon unnecessary Dangers, and unwarrantable Undertakings; *Thou shalt not tempt the Lord thy God.* Now under this Head, are contained all those Transgressions, which come of presuming to go beyond the Word of the Lord; and here we see the way to avoid them.

Satan's last and most plausible Stratagem, is Flattery: He presents our Saviour with the glory of the World, upon condition he would *prevaricate in the matters of Religion*. This our Saviour repulses with greatest Indignation, *Get thee behind me Satan*; it is written, *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Under this Head are contained all those Flatteries, or alluring Temptations, which may attend God's People, to sway them in Religious Matters, upon hope of Worldly Advantages. In which case, we are instructed by our Saviour's Example, to give no place to the Devil, Who did not forbid Christ to worship

worship God, but to extend something of that nature to him, that so he might have a part with God at least. To this, our Saviour gives a double Answer, 1. *It is written, thou shalt worship the Lord thy God;* 2. *And Him only shalt thou serve.* God will have no Competitor, he will have all in point of Worship, or nothing. Let no Man then think to unite false Worship with true, till he can unite God with Satan; which will never be. The Temptations of Christ are reckoned among his Sufferings, and so may fitly be reckoned among the sufferings of his Servants; and they are happy that endure and overcome those Temptations, to which for the sake of Christ they are often exposed, who therefore will succour them: *For in that he hath suffered being tempted, he is able to succour them that are tempted,* Heb. 2. 18. Yea, those that continue with Christ in his Temptations, have a Kingdom appointed unto them, as Christ had a Kingdom appointed unto him, *Luke 22. 28, 29.*

Satan being thus vanquished, leaves Christ, and after this carries on his design by wicked Men, persecuting our Lord from place to place, exposing him to the contempt of the Proud, the reproach and scorn of the People; and finally, to be Imprisoned, Scourged, Buffeted, Arraigned, Condemned, and Executed, among Evil-doers: All which our Blessed Saviour underwent with great Patience, Constancy, and Resolution; and thus *being made perfect through Suffering, became Captain of our Salvation.* In all which, we are to learn Conformity with Christ, to arm our selves with the same, 1 Pet. 4. 1. Yea, to get this fortitude and noble frame of a Christian, because Christ our Captain hath gone before us, suffering for us in the Flesh, *leaving us an Example, that we should follow his steps:* And particularly in these, 1. Art thou contemned, or despised for Christ's sake, because thou art of mean Estate in this World? Even so was thy Lord, *Mark 6. Is not this the Carpenter, the Son of Joseph?* 2. Art thou reproached as one acted by a Phanatick, or Diabolical Spirit? So was thy Master, *John 10. 20. He hath a Devil and is mad, why hear ye him?* 3. Art thou accused falsely as one Factious, and Seditious? Even so was Christ, *Luke 23. 5. And they were more fierce, saying, he stirreth up the People. If thou let this Man go, thou art not Cæsars friend,* John 19. 12. 4. Art thou Naked and Derided? So was our Redeemer: *And the Men that held Jesus, mocked him and smote him, and when they had blindfolded him, they stroke him on the Face, and asked him, saying, Prophecie who is it that smote thee? And many other things blasphemously spake they against him,* Luke 22. 63, 64. 5. Art thou Imprisoned and Arraigned as a Malefactor? So was this Prince of Peace, *Isa. 55. 8. He was taken from Prison, and from Judgment.* 6. Art thou Spoiled of all thou hast? So was thy Saviour, *Mark 15. 24. They parted his Garments, casting Lots upon them what every Man should take.* 7. Art thou condemned to Death, as, and amongst Evil-doers? Thy Lord was so, and put to a painful and shameful Death, *Mark 15. 25, 27. And it was the third Hour, and they Crucified him—and two Thieves with him, the one on the Right hand, and the other on his Left.*

Now as we are taught to suffer according to the Will of God, by this admirable Example; so we are to take special regard, that we suffer for the

the same cause, and with the same temper or frame of Spirit. Otherwise a Man may suffer in vain, yea, and be a Persecutor even then when he is a Sufferer; and he is so, when in his Heart he wisheth he had the opportunity to persecute his Adversary. Thus did not our Saviour, he could have rescued himself, or had the Angels to have done it; but he more consults the Will of God, than any such thing. Even so should we patiently commit our selves to God's pleasure in well-doing. But *let none of you suffer as a Murderer, or as a Thief, or as an Evil-doer, or as a Busy-body in other Mens Matters. But if any suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf,* 1 Pet. 4. 15, 16.

For further encouragement to follow Christ in this Path, with the Spirit of our Mind; let us behold some Worthies that have gone this way before us, and left the Trophies of Victory behind them. The Apostle *Paul* is herein inferior to none: He desired to know the fellowship of Christ's Sufferings, *being made conformable unto his Death,* Phil. 3. 10. And assures us, That if he should be offered upon the Service and Sacrifice of the Faith of his Brethren, he did therein joy and rejoyce, *Phil. 2. 17.* The Apostles rejoyced that they were counted worthy to suffer shame for the Name of Christ. And *Moses* long ago had the same Spirit, and counted the Sufferings of Christ greater Riches than all the Treasures of *Egypt*, Heb. 11. 26. And how should they be otherwise esteemed, by such as know that *these light Afflictions which are but for a moment, work for us an exceeding and an eternal weight of Glory.* This Glory is so affixed to Christ's Sufferings, as that we are not secured of it without them. Rom. 8. 17.—*if so be that we suffer with him, that we may also be glorified together.* When the Word of God saith thus, *If we suffer with him, we shall also reign with him. If we deny him, he will also deny us,* 2 Tim. 2. 12. Methinks it should make the sufferings of Christ desirable, with submission to the Will of God; however it must needs take away the terror thereof.

The best way that I know how to make Christ's Sufferings acceptable to his People, is to consider,

1. That sufferings cannot be avoided, whether we do well or ill; if well, then we suffer from evil Men; if ill, God himself will punish us. If we faithfully confess Christ, we suffer here; If we deny him, we suffer hereafter.

2. That Christ is more excellent than all things, and therefore to be preferr'd before all things.

3. That in all our sufferings for Righteousness-sake, he bears the greatest burthen, or makes them easie to his People. *God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation make a way to escape, that ye may be able to bear it,* 1 Cor. 10. 13.

And lastly, There is a Kingdom assured to faithful Sufferers, *Luke 22. 28. That ye may be counted worthy of the Kingdom, for which ye also suffer,* 2 Thess. 1. 5.

C H A P. VI.

Wherein is considered the Hope, or thing hoped for, at the glorious appearing of Jesus Christ : Together with the comfortable parts of the Inheritance they here partake of by the way.

S E C T. I.

THe hope of the Promise made to the Fathers, (which *Paul* expounds of the Effects of Christ's Resurrection, *Acts* 26. 6, 7, 8.) is said to be that unto which all the twelve Tribes instantly serving God hope to come ; which Hope in the most glorious part we have also, as the Anchor of the Soul both sure and stedfast, against the winds of Error and humane Fear : both which would rob us of the Inheritance of the Saints in Light ; which in these days is not much set by, but seems to be an idle Tale to the Men of this World. In opposition to whom, we shall endeavour to set forth the blessed Inheritance of the Children of God, that all may know they are no such Bankrupts, as they are generally thought to be. Being indeed the richest for Inheritance of all others ; and that whether we respect their present or future State, for that they are joint-Heirs with Christ, *who is appointed Heir of all things*, *Heb.* 1. 2. And because this Inheritance is made up of many Blessings, and is received by sundry gradations, we shall begin with that which is first, and so proceed to the last ; if so we may any way affect our own Souls, or others, with the contemplation thereof, or with Christianity it self, the way wherein such great Blessings accrue unto us. And this we shall essay to do by a brief view of the ensuing Particulars, wherein this Inheritance consists, which are these ; The Heirs of God do inherit,

1. *His Righteousness.*
2. *His Name.*
3. *His Spirit.*
4. *All the Priviledges of his House.*
5. *They are Heirs of this World.*
6. *Of that which is to come.*

Of the first of these we have treated *Chap.* 3. *Seet.* 7. so that we shall say the less here. Yet because God's Righteousness is the first thing which his Children inherit from him, and that without which nothing else can be inherited, it is convenient we insist a little upon it here also. It is certain, that by Nature we were all the Children of Wrath, and far from Righteousness. Our Inheritance was Corruption from *Adam*, (*As is the Earthy, such are they that are Earthy*) ; None are Heirs by that Birth-right of Eternal Life, but must come to it by another Parentage, even by

by the Adoption of Grace, and so through Christ Heirs of God, *Gal. 3. ult.* and so Inheritors of his Righteousness. For this is that great Blessing which *Noah* received, who *became Heir of the Righteousness which is by Faith*; and consequently the rest of the Faithful were Heirs thereof as well as he, *Heb. 11. 7.* This is the Blessing which *Abraham* received, that Righteousness was imputed to him, which was written for us, to whom it shall be imputed also if we believe, &c. *Rom. 4. 23, 24.* To have Righteousness imputed without the Works of the Law, is the Blessed Man in *David's* account, *Rom. 4. 6.* God's Righteousness to be manifested without the Law, is the great Gospel Grace in *Paul's* account, *Rom. 3. 21, 22.* Yea, it is that to which both the Law and the Prophets bore witness. Our Saviour is foreshewn to advance the knowledge of this Grace in the Church of God, *Psal. 40. 10. I have not hid Thy Righteousness within my Heart, I have declared thy Faithfulness and thy Salvation; I have not concealed thy loving Kindness, and thy Truth from the great Congregation.* Christ fulfilled this Prophecy, *Mat. 6. 33. Seek ye first the Kingdom of God and his Righteousness*, holding forth remission of Sins, through believing on the Name of the only begotten Son of God. This Righteousness being not acquired, but imputed, is said to be attained by them *that followed not after Righteousness*; whilst those that followed after Righteousness, *attained not to Righteousness*; and the Reason is given, *because they sought it, not by Faith, but as it were by the Works of the Law*, *Rom. 9. 30, 31.* The Jews are charged with being ignorant of *God's Righteousness*, but they were no more ignorant of Moral Righteousness than other Men; and very skilful they were in the Righteousness of the Law, so *then God's Righteousness*, or the *Righteousness of Faith*, according to which Men are Heirs of Eternal Life, is a Righteousness which may be distinguished, both from *Moral* and *Legal* Righteousness; not so much in respect of the Work wrought, as the Person by whom the Work is wrought, (for Christ obeyed his Father in all Righteousness) and in whose stead, and the manner of its being made ours, which is by Faith. Hence (I conceive) *Christ is said to be the end of the Law for Righteousness to every one that believeth*, *Rom. 10. 3.* Yea, He is the Lord our Righteousness; He is made of God unto us Righteousness; in him we freely inherit what belongs to us as Heirs of God; therefore we are Heirs of Righteousness by him, even of that Righteousness which is by Faith.

S E C T. II.

The Children of God inherit their Fathers Name.

By Name here we do not intend so much any particular *Epithite*, as that blessed distinction in point of Quality, which God makes between his People and those that are without. Yet, *Isaiah* prophesies, That when the Gentiles should be called, his Servants should be called by a Name which the Mouth of the Lord should name, Chap. 62. 2. And it was God's way to put his Name upon his People in old Time. Hence they plead their right to Inheritance, *Isa. 63. 19. We are thine, thou never*
barest

* The Church
is expressly cal-
led Christ,
1 Cor. 12. 12.

bareſt rule over them, they were not called by thy Name. If we may refer the Appellation of God's People to any particular term, that of *Chriſtian* may be choſen, as beſitting their Goſpel-State, *Acts* 11. 26. being a name of bleſſed import, both to diſtinguiſh them from the Jewiſh State, as alſo to ſet forth the Graces wherewith they are enriched in the Goſpel; *Chriſtian* being derived from that worthy Name *ΧΡΙΣΤΟΣ*, or* *Chriſt*, and ſignifieth that Holy Unction or Anointing which they have with the Holy One, 1 *John* 2. 27. A Name of Conſecration, importing the People ſo denominatèd, to be ſet apart to Holy Matters; which the Apoſtle ſeems ſo to interpret, 1 *Pet.* 2. 9, 10. *But ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People; that ye ſhould ſhew forth the Praises of him, who hath called you out of Darkneſs into his marvelous Light: which in time paſt were not a People, but are now the People of God.* Our Lord is ſaid to have, by *Inheritance*, a more excellent Name than the *Angels*, *Heb.* 1. 4. Wherefore his People being joint-Heirs with him, have that honourable Appellation of the Sons of God, 1 *John* 3. 1, 2. which the Apoſtle admires, *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God. Beloved, now are we the Sons of God.*

It is a matter of weighty conſideration, that in Chriſtian Baptiſm, the Name of the Father, Son, and Holy Spirit, ſhould be ſo ſolemnly named, or the Believer ſo ſolemnly baptized into that Name; as if God would hereby declare he owneth thoſe for his Children: And thus he made publick declaration from Heaven, that Chriſt was *his Beloved Son* at the time of his Baptiſm, *Matth.* 3. 15, 16, 17. Surely the Name of *Chriſtian*, or *Sons of God*, is now made too common, and very unduly impoſed upon Men generally; for it cannot be rightly affixed, where the Graces ſignified thereby are not in ſome meaſure antecedent: It is a Name of ſignification, and to affix it to a Blank, or improper Subject, is injurious; we muſt be Sons, before we can inherit the Name of Sons. *If Children, then Heirs*, *Rom.* 8. 17. Yea, *Heirs of God, joynt-Heirs with Chriſt*. Theſe Children are born, not of Fleſh, or the Will of Man, but of the immortal Seed of God's Word: *And this is the Word which by the Goſpel is preached unto you*, 1 *Pet.* 1. 25. *John* 1. 12.

S E C T. III.

The Children of God inherit the Spirit of God.

As the Earneſt is a part of the whole Price, ſo the Gift of the Spirit is a part of the Inheritance of God's Children; *Ephes.* 1. 13, 14. *After ye believed, ye were ſealed with the Holy Spirit of Promise, which is the Earneſt of your Inheritance, until the Redemption of the purchaſed Poſſeſſion, unto the praiſe of his Glory.* The Promise of the Spirit, received through Faith, is one great part of the *Bleſſing of Abraham*, which was to come upon the *Gentiles* through *Jeſus Chriſt*, *Gal.* 3. 14. And is one of theſe great and precious Promiſes, by which we are made partakers of the *Divine Nature*, 2 *Pet.* 1. 4. That is, by its operation we taſte the Heavenly Gifts,

Gifts whilst in this World, and are fitted for an inseparable union with Christ to Eternity. And thus the Powers of the World to come are felt in the Soul [*i. e.* the powerful Ministry of the Gospel, called the World to come, as it was to succeed the Law, *Heb. 2. 5.*] And it is most evident, that without the influence of God's Spirit illuminating our Judgments, and heightning our Affections, and so evidencing with our Spirit that we are the Children of God, we may talk of much, but we truly inherit very little of those Vertues whereof we speak. This is that deceitful state which the Apostle compares to *sounding Brass*, and a *tinkling Cymbal*; namely, to have the Tongues of Men and Angels, *1 Cor. 13.* as it were, and yet be a Stranger to the Fruits of the Spirit of Promise, which seals the Sons of God to the Day of Redemption, *Ephes. 4. 30.* When *Paul* saith, *No Man can say that Jesus is Christ, but by the Spirit* *1 Cor. 12. 3.* *of God.* Sure he means some such thing as this, that no Man can make this profession of Christ sincerely, heartily, and to his comfort here and hereafter, as God hath ordained, but by the Spirit of God; for unless a Man herein be led by the Spirit of God, he is no Child of God, and so no Heir of God. But more of this hereafter.

S E C T. IV.

The Children of God inherit all the Priviledges of the House of God.

By the House of God here, we mean the Church of God, in her sojourning-state in this World. For to whom pertains the Adoption, or Sonship, to them pertains the Glory; namely, the most glorious of God's Ordinances, by which he presenceth himself in his Church. Thus was the Ark of the Covenant called the Glory of God, *1 Sam. 4. 21. Psal. 78. 60.* Yea, to them pertains the Covenants, the giving of the Law, [which suits with the State of the Church] the Service of God, and the Promises, *Rom. 9. 4.* What is here said of the *Israelites*, is applicable to the Church of Christ, respect being had only to the different Ministrations under which they are constituted. Those only are to be, they only can be taught to observe, or put in practice whatsoever Christ commanded, who were first incorporated into Christ. They only could, and did, continue stedfastly in the Apostles Doctrine and Fellowship, who were first added to the Church, *Acts 2. 42.* *Mat. 28. 19, 20.*

Whilst the *Gentiles* were not the Children of God, they were strangers to the Priviledges of the Church of God; but being the Sons of God by Faith, they became Heirs of Eternal Life, *Tit. 1. 2.* And so fellow-Citizens with the Saints, and of the Household of God. - More of this also, when we come to treat of the External part of Christianity. *Ephes. 2.*

S E C T. V.

God's People are Heirs of this World.

This may seem very improbable, that Christians should be Heirs of this World, or as such to have any part therein. But surely God hath not spoken any thing in vain, his Promises are not yea and nay; but Yea and Amen. Now, whoever possesseth the Earth, it is most certain God's People have the clearest Interest in it, though it is made for the Universe; and being so, it must needs be made for God's People among the rest. And it is theirs by Promise, under a two-fold Consideration; the first General, the second more Especial.

For the General Promises by which God's People have an Interest in present things, even the Christian Church, they are such as these, *Mat. 6. 33. Seek the Kingdom of God and his Righteousness, and all these things shall be added unto you.* He that observes the scope of our Saviour in this part of his Sermon, will find that he labours to settle the Minds of Men about matters of Food and Raiment, who being by such cares overpowered, are unapt for the Kingdom of God. Wherefore, that the Heirs of Salvation might have some Consolation upon this account, our Saviour makes them a sure Promise, that all these things shall be added, as an overplus is added to the Bargain; *For (saith he) your Heavenly Father knows ye have need of these things.* And that we might the better conceive the certainty of Promises of this kind, he points us to the Care and Providence of God in matters of far less moment, *viz. His feeding the Fowls of Heaven, who as David saith, Psal. 104. are satisfied with his Blessing, and what he gives them they gather.* He wills us to consider how the Grass of the Field is clothed, that we might from thence understand he will not be unmindful of his People; who, could they live more by Faith in his Word, should less feel the evil of the Cares of this Life.

The holy Apostle, *2 Tim. 4. 8.* delivers the same Doctrine, assuring us, that *Godliness hath the promise of the Life that now is, as well as of that which is to come*; and avers it to be the only profitable exercise which entitles us to all things. When *David saith, They that seek the Lord, shall not want any thing that is good, Psal. 34. 10.* it is evident, he meaneth particularly common Sustenance; and shews that the way to live and see Good, is to avoid the way of Iniquity, and to do good: *for the Eyes of the Lord are over the Righteous*; meaning to preserve them, and protect them.

The holy Scriptures abound with Passages of this kind, and with Examples of not only common, but special Favours this way bestowed on the People of God: as in the case of *Jacob, Gen. 48. 15.* who was fed by the Providence of God all his life long; and he sent a Man (even *Joseph*) beforehand into *Egypt*, to provide for his Servants in the time of Famine. It was God who fed his People in the Wilderness, *in a Land that was not sown, Jer. 2. 2.* It was God that turned the Hearts

of those that led his People Captive, to shew them Kindness according as they remembred Him, *1 Kings* 8. 46, 47. &c. The same God hath preserved the followers of his dear Son, so that not any of them have been herein forsaken of God. The same *Paul*, that knew what belonged to Straits at some turns, knew what belonged to Fulness at others, *2 Cor.* 1. 8. *Phil.* 4. 18. And by this variety was he instructed in all things, and had learned in all Estates to be content. And hath left to Posterity, not only his experiments of God's Providence this way, but hath asserted the Saints Interest in all these, as well as in other things. *1 Cor.* 3. 21, 22, 23. *All things are yours, whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, all are yours; and you are Christs, and Christ is Gods.* Signifying hereby that, so far as these things may conduce to the well-being of the People of God, they have a sure Interest in them all. Only thus much we are to understand, that those general Promises, admit of intervening Immergencies, for the trial of the Faith and Patience of God's People, who must sometimes be spoyled of their Estates; partly to discover the wickedness of the Wicked, and partly to shew the excellency of the Graces of his Children, in being willing to follow Christ in such Trials with joyfulness, *Heb.* 10. 32, 33, 34. Howbeit, in these very Trials God hath the soveraign dispose of things, and causeth them to work together for the good of them that fear God, *Rom.* 8. 28. As the Experience of many can, and will testifie, who have had the honour in these Days, to try the nature and consequence of these light Afflictions, which are but for a moment, *Rom.* 8. 18: So that true for ever is the saying of the Wise-man, *Eccles.* 8. 12, 13. *Though a Sinner do evil an hundred times, and his life be prolonged, yet surely I know it shall be well with them that fear God, that fear before him: but it shall not be well with the Wicked, neither shall he prolong his days—because he feareth not before God.*

Furthermore, Beside this Interest of God's People in things which pertain to this Life, there are very great and special Promises made to them, of far larger enjoyments even upon the Earth; which as the Prophets have foretold, so the same is confirmed by our Saviour, *Mat.* 5. 5. *Blessed are the meek, for they shall inherit the Earth.* Doubtless the meek did then, and in former times also, inherit the Earth in a way of common Providence, being always generally the preserved of the Lord: Our Saviour therefore in this Passage, seems to import some special Favour this way, which God had in store for his own People, even the advancement of that Kingdom whereof the Prophets had spoken, since the beginning of the World: And particularly *Daniel*, *Dan.* 7. 27. *The Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey Him.* Either this Prophecy hath been already fulfilled, or is yet to be accomplished; and hitherto nothing has been alledged which answers to the Prophecy, the most glorious Estate of the Church hitherto, being no way answerable to the tenor of those words, whether we consider the Jewish Church, or
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the Christian; and therefore we must look for the fulfilling of these Sayings, which cannot fall to the ground without Accomplishment.

When the Apostles demanded, or enquired, whether Christ would at that time restore the Kingdom to *Israel*, *Acts* 1.6. Our Saviour denies not but that such a thing was to be expected, only opposeth their curiosity about the Time. But when he saith, *The Father had put that in his own Power*, he fairly grants the thing shall be; and having expounded before unto his Disciples all things in the Prophets, and in the *Psalms*, concerning himself, he had doubtless opened things which concerned his Kingdom, as prophesied of by *David* and the rest. And in the second *Psalms*, we have this very remarkable to the case in hand, *That God would set his King upon his holy Hill of Zion; that this King is the Son of God; that the Heavens, and the uttermost parts of the Earth, should be made his Possession: That He should rule them with a Rod of Iron: That Kings are therefore to be Wise, and submit to Him: That all this is decreed and published for Instruction.* Now though some Nations have been made to acknowledge Christ to be the Son of God, and many Kings the same, yet all comes short of the extent of these words abundantly; so that there is yet a Time for the fulfilling that which lieth in them.

The Apostle, *Acts* 3. 21. speaks of a *Time of refreshing which shall come from the Presence of the Lord, wherein there shall be a Restitution of all things, spoken by all the holy Prophets since the World began.* Now though the Conversion of *Constantine*, may seem to bid fair for the fulfilling of this Prophecy in the judgment of some, yet sure it falls abundantly short; for there was far more of the World opposite to, than any way disposed to God-ward all his days, and ever since; so that we must conclude a greater Blessing is yet to be expected this way, than hath hitherto been received.

Rom. 8. 19. tells us, *That the earnest expectation of the Creature, waiteth for the manifestation of the Sons of God: And that the whole Creation groans and travellet in Pain: And that it shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God.* Doubtless this is a happier Time than hath yet been since the Curse entred upon the Creation, and therefore we may expect the Manifestation of the Sons of God in a state of glorious Liberty, and therewithal the Deliverance of the Creature, or the insensible part of the World, from the Bondage of Corruption.

And because the clearing this place *Rom.* 8. to stand for us in this matter, will be in effect to remove whatsoever can be objected against us; I shall therefore offer something to that purpose, which I take to be considerable. And though by *Creature* here, we understand the Insensible World, and the *Dumb Creature*; yet we are far from thinking, that they shall be joynt-Heirs with God's Children of Eternal Blessedness. But as *Chrysostome* expounds the place, *Into the Liberty of the Sons of God*, is as much as to say, *Together with the Liberty of the Sons of God*, they shall be freed from the Bondage of Corruption under which they groaned. And *Ambrose* to the same effect, *Habet enim in labore posita Creatura, &c.*

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The Creature travelling in Pain, hath this Comfort, that it shall rest from *Travel*, when they shall all believe whom God knows are to believe. This I have from a learned * Author, against whom many things are objected, but especially the Authority of *Augustine, Theodoret, Origen, Anselm, Lara, Gregory*; who, either take the place to be intricate as some; That by the Creature, is meant *Angels*: As others some again, take it to be the *Natural Man*: Others, the *Regenerate Man*; and some admit *all three*; and it's supposed that the meaning of the place is uncertain. To all which my Author answers to this effect:

* Hakewel.

1. That diversity of Interpretations, does not always infer the uncertainty of Sense.

2. That the Text it self, demonstratively controlleth all these Interpretations. Out of it I argue, and conclude;

1. Angels are not meant, for (*it can be*) neither the blessed Angels, nor the sinful. Not the Blessed, for they are not subject to Vanity and Corruption (*as the Creature here meant, is*); neither do they groan and travel to be freed from it, as the Creature is here said to do. *Neither are the sinful Angels here meant*; for they hope not for, but envy and grieve at the full Adoption of the Sons of God. Neither do they wait and groan for their own final Deliverance, but utterly despair of it, as being certain of their everlasting Rejection.

2. Neither is Man meant (*by the Creature in this place*): for then it *must be* either the Regenerate, or Unregenerate. Not the Regenerate, for they are plainly distinguished from the Creature; where it is said, *And not only they, but our selves also, who have the First-fruits of the Spirit*. Nor are the Unregenerate meant; for the Creature (*here meant*) is subject to Vanity, not of its own will; but *evil Men* do wittingly and willingly subject themselves thereunto. Again, the Creature longeth for Freedom, but these *Unregenerate Men* being without Faith, have no hope thereof, &c.

If neither Angels nor Men, then undoubtedly the *Dumb Creature* alone is meant; for there is no Third, yet neither the Imperial Heaven, nor Hell. Not that *Heaven*, for being the Throne of God, and Seat of Blessed Angels and Saints; not made for our use whilst we are here *in Via*, but reserved to be our Mansion when we shall dwell *in Patria*; it is neither defiled by Sin, nor subject to Vanity. Not Hell, because it is the place of endless Torment,— and may be said to groan for the actual Damnation of the Wicked, but never to wait for the Salvation of the Just. Thus, or to this effect, my Author; who also further shews what manner of Liberty the Creature shall partake of.

Not Beatifical, to behold the Face of God in the fulness of Wisdom, Righteousness, and Peace, that being not incident to any Creature beneath Man: But to be freed from Vanity, and to be restored to its Primitive, or better Perfection which the Creature is capable of, which is a glorious Liberty: Thus much on *Rom. 8*.

That the Church of God shall yet enjoy a greater Tranquillity than ever she yet attained, we must needs conclude from *Rev. 5. 10. & 20. 4*. Because no Man could yet with good Evidence, assign when these thousand

Years began, or how it can be truly said that Christ and his Saints have reigned upon the Earth. True it is, *Augustine* (a Man once of our mind in this Matter) assigns this thousand Years to commence about the time that divers went on Pilgrimage to the Sepulchres of Martyrs. Mr. *Fox* takes it to be of a far later date. But sure a matter of this nature, when it shall indeed come to pass, shall be too evident to be conjectured at. The sum of all is this, That the People of God are a People preserved by the Lord, and shall be highly honoured, even in this World : And yet behold, this is but a small thing, in comparison of the things which God hath further prepared for them that love him.

With one Caution I shall conclude this Section, and that is, That we be not too curious in searching into these Mysteries ; neither meddle with that Spirit which is too impatient of the time when God shall do this : Let us beware of Carnal Thoughts, as if by humane force these things should be effected. Christians are to keep the Word of God's Patience : Promises of this kind shall be fulfilled. We have no Precepts (that I know of) binding us to set up this Kingdom ; I know we are required to be patient unto the coming of the Lord. Let us therefore follow Peace with all Men, and Holiness, so shall we see the Lord. And *blessed are the Peace-makers, for they shall be called the Children of God, Mat. 5. 9.*

S E C T. VI.

The Children of God shall inherit Eternal Glory in the World to come.

Here we may better admire, than discourse of the Eternal Inheritance of the Saints. However, this we shall say, That were all that we have said of the Inheritance of the Saints the whole of their Inheritance, it were but of mean consideration, although it far transcends the Glory of the greatest Monarch that ever yet possessed the Earth. And therefore we must look further than these things. What though *Enoch* was translated that he should not see Death, and hath now enjoyed the happiness of that translated Estate many thousands of years ; yet should it now terminate, what would all that Blessedness amount to ? it should even appear as if it had not been. Nothing therefore but a State of Eternity in Blessedness can make us truly happy ; and such is the Inheritance of the Saints, avouched most plainly in the Scriptures of the New Testament, though not wholly obscured in the Old. Christ is said to *bring Life and Immortality to light by the Gospel, 2 Tim. 1. 10.* And hath assured his Followers of the possession of an Everlasting Life, and Kingdom, which shall have no end, *Matth. 19. 29.* Besides what they shall enjoy in this World for their faithfulness to him, he adds, *and shall inherit Everlasting Life :* which according to the Prophet, *Dan. 12. 2.* shall be conferr'd upon God's People at the Resurrection of the Dead. The same is testified *Luke 18. 30.* also *John 3. 36.* *He that believeth on the Son, hath Everlasting Life.* And again, *John 6. 40.* *This is the Will of him that sent me, That every one that seeth the Son, and believeth on him, may have Everlasting Life ; and I will raise him up at the last day.* And that

that the Kingdom they shall inherit is of like duration, appears *Luke 22. 29. I appoint unto you a Kingdom, as my Father appointed me, whose Kingdom is Everlasting, 2 Pet. 1. 11. For so an entrance shall be ministred unto you abundantly, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.*

And when we say this Inheritance shall be received in the World to come, we intend that heavenly Mansion or dwelling-Place, where the most High God, with his Holy Angels, do most gloriously reside above the Starry Heavens. *Psal. 103. 19. The Lord hath prepared his Throne in the Heavens. Psal. 115. 16. The Heaven, even the Heaven of Heavens are the Lords. Mat. 18. 10. Angels do always behold the Face of my Father in Heaven.* This is the Place prepared by God for the Eternal Rest of those that fear him. *2 Cor. 5. 1. For we know, if our Earthly House of this Tabernacle were dissolved, we have a Building of God,—eternal in the Heavens.* What Heaven can the Apostle speak of here, but that which we intend, seeing it is not received by the most Spiritual Saint till after Death, or some change equivalent to it? The Grave puts a period to the days of Grace, in respect of the Dead, (though it is introductive to the Glory of Eternity) for the Dead know nothing, (we speak only of that part which dieth). *Abraham* is ignorant of his Children, and *Jacob* of his Off-spring, *Isa. 63. 16. David* is not yet ascended, but in his Sepulchre, *Acts 2.* Yet these (with many more) died in Faith, and in the expectation of a better Country, a City, or Kingdom, that cannot be moved, *Heb. 11.* Yea, a Kingdom more glorious and fixed than the Gospel Church; seeing the Apostle speaks this with respect to the future State of such as were already famous in the Gospel of God, *Heb. 12. 22, to 29.*

And most clearly the Apostle *Peter, 1 Pet. 1. 4.* evinceth, That those that had already attain'd to a State of Faith and Grace like himself, were *born to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven.* Now what Heaven can this be, but the same whereof *Paul* speaks, *Col. 3. 1. where Christ sitteth on the right Hand of God?* Which *Stephen* by a miraculous Operation was made to behold. *Acts 7. 55, 56. But he being full of the Holy Ghost, looked stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the right Hand of God: And said, Behold, I see the Heavens opened, and the Son of Man standing on the right Hand of God.* This is that Heaven that must retain Christ until the times of the restitution of all things, *Acts 3.* Who therefore is expressly declared not to be on Earth, *Heb. 8. 4.*

A further evidence we have *1 Thess. 4. 17.* where 'tis said, *We shall be caught up, and meet the Lord in the Air; and so shall we ever be with the Lord.* The possibility of which glorious Transition, or Ascension; we have evidenced, not only in our Saviour's ascending bodily into Heaven, (*Acts 1.*) but also in *Elijah* who was taken up bodily into Heaven: Sure 'tis as easie with God to cause our Bodies to ascend, as to walk upon the Water, which yet hath been done by Christ in our Nature, or humane State; yea, *Peter* did it in part, and might have done it more had he believed. And to this, that in that day the Bodies of the Saints shall be freed

freed from Corruption, and made *like unto the glorious Body of Christ*, Phil. 3. 21. and so as capable to ascend the Heavens, as his blessed Body. And indeed if any believe not the ascension of the Saints Bodies to Heaven, it is because they do not believe Christ's Body ascended thither. For *if we believe that Jesus died and rose again, then they also that sleep in Jesus, shall God bring with him*, 1 Thess. 4. 14. Neither can those that believe not the Resurrection and Ascension of the Body of Christ which died upon the Cross, and therewithal the dead Bodies of the Saints, (Isa. 26. 19.) believe really any great Miracle recorded in the Scripture; seeing the grounds upon which they question the former, will lead them to question the latter, *viz.* The Translation of *Enoch*, the taking up of *Elijah*, (really and bodily); the reviving of the *dead Man*, upon his being made to touch the *Bones* of the *Prophet*: The raising of *Lazarus*, who came forth of the Grave bound hand and foot: The raising *Dorcas* and many others. All which are as so many pledges of the certainty of the Resurrection of all Men. For what Reason can any Man shew, why these should all be true, and the other not so? May we not as rationally believe, that we which remain unto the coming of the Lord Jesus, shall be caught up and meet the Lord in the Air, as we do believe that the *Prophet* was so taken up in a Chariot of Horses and Fire? Is it not as easie to raise a dead Body that hath been dead 4000 years, as to raise one that hath been dead and buried four days? And if once the Resurrection be granted, the glorious Inheritance of the Saints, and the just condemnation of the Wicked cannot be doubted. Now the Resurrection of the Dead, and consequently the Glory to come, as the Inheritance of the Saints, is excellently proved by our Saviour, *Matth. 22. 30.* where God acknowledging himself to be the God of *Abraham*, &c. though dead hundreds of years before that word was spoken, our Saviour expounds it of the Life which *Abraham* shall receive; and therein he is said to live to God, who calleth *things that are not, as though they were*, Rom. 4. 17. Now we know that by *Abraham*, *Isaac*, and *Jacob*, are not meant so many Spirits only, but rather so many Bodies; for the Spirits are not called by those Appellations, but the Bodies are thus denominated: And it's plain, that Christ refers in these Appellations, to that part of those Holy Men which died. And did this reasoning of our Lord Christ convince the *Sadduces*? and dare any be so vile, as to revive that dangerous Error so powerfully overthrown? Surely such Men have their Consciences seared with an hot Iron.

The two great Ordinances of Christ, to wit, *Baptism*, and the *Lord's Table*, do excellently set forth the Resurrection of Christ, and his second coming to glorifie his Church: For wherefore are they cleansed from Sin, if Death were the final end of Man? *Let us Eat, and Drink, for to morrow we shall die*, is the result of Mens denying this great Truth, 1 Cor. 15. 32.

But now in *Baptism* we are interested in the Fruits of Christ's Death, and therefore said to be buried with him in *Baptism*, *Rom. 6. 2, 3.* and have the answer of a good Conscience, by the Resurrection of Christ from the Dead; who is evidently set forth, *dead, buried, and risen again;*
for

for our Justification ; and therefore are Men said to have their Sins washed away in, and to be saved by Baptism, namely, because it setteth forth Christ, with the Effects of his Death unto our Understanding ; and we on our part by Faith receive, and put on Christ in Baptism, *Gal. 3. 27.*

Also the Lord's Supper (I mean, as celebrated in Bread and Wine, according to Christ's Commandment, *Matth. 26.*) gives evidence of the dying of the Lord Jesus, and of the coming again of the same Lord that died ; and thus his Resurrection, or conquest over Death, is evidently set forth herein, and the appearing of our Saviour, kept alive in the expectation of his People hereby ; Who when he comes, brings his Reward with him. *Rev. 22. 12. Behold, I come quickly, and my Reward is with me, to give to every one according as his Work shall be.* To them who by patient continuing in well-doing, seek for Glory, &c. Eternal Life. But to them that are contentious, &c. Indignation and Wrath, *Rom. 2. 1, to 10. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.* Yea, then shall they be free from mortal Delights, and be equal to the Angels of God in Heaven, *Luke 20. 36.*

CH A P. VII.

Treateth of Angels both Good and Bad ; and of the Service of the first, and Disservice of the Last to Mankind.

S E C T. I.

FOrasmuch as it may conduce much to our Comfort and Admonition, to contemplate this Subject touching the Angelical Powers, we shall not intermit in these our Discourses of the Internal part of Christianity to speak somewhat thereof, although an exact knowledg herein is undoubtedly reserved to Eternity ; Howbeit, some things in this case are revealed in the Scriptures, as necessary to be known by the Christian Man, *in via*, whose duty it is to hold such of them in execration, as shall prove themselves inimical to the Gospel of God, *Gal. 1. 4, 8.* and whose honour it shall be to judg them, when God shall bring to Light all the hidden things of Darknes, *1 Cor. 6. 3.* And that we may not wander into scrutinies which are unnecessary, we shall content our selves with the brief consideration of these ensuing Particulars.

1. *Of their Original.*
2. *Their Dignity, and great Number.*
3. *The Apostasie of some of them.*
4. *The envy of the Apostate against Man.*
5. *The Office and Care of the Good to such as fear God.*
6. *The final Estate of Angels both Good and Bad.*

When *Moses* gives an account of the Creation, *Gen. 2. 1.* he tells us, *Thus were the Heavens and the Earth finished, and all the Host of them :* Which implies the Creation of the Angles, among the rest of the Creatures. For though the Sun, Moon, and Stars, are sometimes called the Host of Heaven ; yet they are not all the Host of them, for we find the Angels are so called, *Gen. 32. 2. And the Angels of God met him ; and Jacob said, This is God's Host.* And *Luke 2. 13. There were with the Angels, (viz. those that first appeared to the Shepherds) a multitude of the Heavenly Host, praising God.* These are the Hosts, unto which the most High God doth so frequently intitle himself as their Lord in the Old Testament, though but once expressed in the New, *Jam. 5. 4.* for the word *Sabbaoth* and *Hosts* are of the same import. That these Glorious Saints are created Beings, is yet more evident, *Psal. 147.* where the Prophet having called upon the Angels, as well as other parts of the Creation, to praise the Lord, he gives this general Reason for it, *For he commanded, and they were created.* So that how excellent soever they are, yet were they not from Eternity, but took their Being in Time ; and by the Word of God they were produced or brought forth in a creaturely capacity, and so to be looked upon, and not to be adored with Divine Honours, as many have vainly fancied, and for which they are reproved by the Apostle, *Col. 2. 18.* As the Error of Adoration of Angels is dangerous, in that it intrencheth upon the Right of him who made them, and hath ordained them to worship him and his Holy Child Jesus, *Heb. 1.* So it is a very gross Error, to deny that there are any Angels or Spirits Celestial, as the *Sadduces* did, because it also taketh away the Glory of the Creator, in that part of his handy-work, which hath gloriously appeared in the Creation and Exaltation of those Heavenly Powers which are modestly to be sought out among the great Works of God, by all such as have pleasure therein.

S E C T. II.

Of the Dignity and great number of Angels.

Here the nature of Angels is first to be considered, which is described to be Heavenly, or Spiritual, elevated above all Terrene, or Sublunary things, *1 Cor. 15. 40.* For though the Sun, Moon, and Stars, be here more expressly noted for Celestial Bodies, yet I see no reason to exempt the Angels from that Appellation, because of the parity which the Saints shall hold with them, when they shall be endowed with Spiritual Bodies, *ver. 44.* compared with *Mat. 22. 30.* However, *Heb. 2. 16. For verily, he took not on him the Nature of Angels, &c.* And again, *ver. 9. Made a little lower than the Angels, for the suffering of Death ;* plainly shew, that the Angelical Nature, is Immortal, or such as cannot Die, and therefore dignified in Nature above Mankind, who though by the Power of God might have lived ever, and shall in the Resurrection be immortalized ; yet, in respect of his natural Constitution, he is subject to Mortality *ab origine.*

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When the Scripture saith of the Angels, that *He* (to wit God) *maketh his Angels Spirits, his Ministers a flame of Fire*, Psal. 104. 4. Hence the Apostle infers both, that they are created, or made, and that they are by nature Spirits, *Heb. 1. 7.* and thence infers the Godhead of Christ, because he is the Begotten Son of God, and as such in Nature above the Angels, yet admits that they are in a very high state for Creatures.

Again, their Capacity, to be either Visible, or Invisible, shews the sublimity of their Nature, *Numb. 22. 22, to 34.* For it appeareth not that the visive faculty of *Balaams* Ass, was more quick than *Balaams*; but God would not give him the favour to see the Angel, till he had manifested his Folly. In this the Angels agree with Spirits, whose property is to appear to sight, or to vanish out of sight. What is the proper form of Angels, is hard to determine; yet it is said of them, *Ezek. 1. 5.* that they have *the form of a Man*. Although 'tis true, the description there given is full of variety, their appearance was in Humane Form; both in the Old Testament, and the New: Nor have we any account of any Similitude more noble, either in Heaven, or in Earth. And to say they have no Form, is to make them (being Creatures) we know not what; nay, what every Man shall fancy. But certain it is, if we in the Resurrection shall bear the form of Men, as that is not to be doubted, and that we shall be like the Angels of God in Heaven, then they also must be like us, and consequently we shall bear much the same Similitude.

As the Angels are called Living Creatures, so a Query may be made, Whether they subsist by Nutriment, or without? I conceive they have a Nutriment fitted to their Heavenly State, not attended with Necessity; for when it is said, *Man did eat Angels food*, meaning Manna, which God rained down from Heaven, *called also the Bread of the Mighty*, Psal. 78. 25. what can we understand less, than that the glorious Angels have a nutriment of that kind? And here again, our parity with the Angels in the Resurrection, infers the truth of this, for then shall we have a capacity to eat and drink; for so had our Saviour, though this Capacity shall be devoid of necessity, for we shall neither hunger nor thirst any more.

The Dignity of Angels, appears in the *Epithites* given to them, *viz. Thrones, Dominations, Powers, Principalities, &c.* Which Titles must needs signify their great Dignities, as the greatness of their *Power* and *Might*, as the Apostle hath it, *2 Pet. 2. 11.*

Nor is it needful (as I suppose) to dispute about the Sovereignty of one of these Orders above another: The saying of *Augustine* is good in this place, *Ego me ista ignorare confiteor*: For though their Offices may differ, I rather think they are all immediately subject to one Lord, and not constituted Lords one over another. And though *Michael* is called the *Prince*, yet he is Prince of the Children of God, *Dan. 10. 21.* *Origen* takes this Angel to be Christ himself; who is also supposed to be called an Angel, *Rev. 8. 3, 4.* because he only can offer up the Prayers of his People acceptably. But if we understand *Michael* here to be an Arch-Angel, yet will it not follow that he hath Power over the Angels;
but

but some more especial Trust committed to him by God ; who may prefer some of these glorious Creatures to attend more immediately upon his Majesty than others ; for so it is said of the Angel *Gabriel*, That he *stands in the presence of God*, Luke 1. 19. and was sent upon the special occasion of the Conception of our Saviour, and the Baptist his Messenger.

Again, the Dignity of Angels is very great, in that they are said to be the Chariots of God, *Psal. 68. 17. The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them, &c.* Hence we learn, that the most High God doth transact his great Affairs by them in the Regiment of the World, as pleaseth him. Thus he commissionates them to destroy the *Assyrian Army*, 2 *Kings* 19. 35. to correct the Sin of his own People, 2 *Sam.* 24. 16, 17. to defend them against their Enemies, *Josb.* 5. 13, 14. to minister to Christ, *Matth.* 4. 11. to comfort him in his Agony, *Luke* 22. 13, 14. to roll away the Stone from his Sepulchre, making the *Earth to quake at his Resurrection*, *Matth.* 28. 2. Yea, they are sent to and fro through the whole Earth, *Zach.* 1. 10. These are they who are said to *excel in strength, doing the Pleasure of their Heavenly King*, and are said to *be great in Dignity*, 2 *Pet.* 2. 11.

The number of Angels is very great, as our Saviour informs us, when he tells us, he could have had more than twelve Legions of them to rescue him out of the Hands of Men, *Matth.* 26. 53. The same is held forth, *Dan.* 7. 10. *Tenthousand ministered to him*: Yea, they are expressly said to be innumerable, *Heb.* 12. 22. *The innumerable company of Angels.*

Thus was the most High God pleased to honour himself; by creating so mighty an Host, even from the beginning of the World, to be the Subjects of his Heavenly Seat, or Place of more especial Residence ; who are therefore called the Angels of God in Heaven.

S E C T. III.

Of the dreadful Apostacy of some of the Angels.

The Apostacy of some (and that very many) of these glorious Creatures, is evidently set down in Sacred History ; and most clearly in the New Testament. Our Saviour, *John* 8. 44. informs us, That the *Devil was a Murderer from the beginning, and abode not in the Truth* ; and saith, *He is a lyer, and the Father of it* ; alluding hereby to the first entrance of Sin into the World, through the Devil's instigation, when he contradicted God, *Gen.* 3. 4. *Ye shall not surely die, though God had said they should surely die.* This *Moses* leaveth, with the mention of the Serpent, not expressing any thing of the Apostacy of the Angels in this place ; which our Saviour fully openeth, and the same doth the Apostle allude to, 2 *Cor.* 11. 3. which is yet further explained, *Rev.* 12. 9. & 20. 3. *That old Serpent, called the Devil and Satan, which deceiveth the World.*

Many and very strange are the Opinions of Learned Men, both Heathens, Jews, and Christians, touching this Matter, as *Plato*, *Josephus*, *Cyrillus*,

Cyrrillus, whose Opinions are recounted by Dr. *Willet* in his *Hexapla in Genesen*; to which I refer the curious Reader, and do rest satisfied in this, that here we so plainly find the defection of the Angels, from that good Estate wherein they were created; for of them it's said, 2 *Pct.* 2. 4. *God spared not the Angels that sinned.* And as they at the first made use of the Serpent's Organ, from thence to reverberate Falihood; so have they since spoken through Idols, but most of all through evil Men, to the seduction of the World, and the estranging them from the Obedience due to their Creator. Thus those wretched Spirits, by these wicked Engines, do even to this day militate, or fight, against the Fear of the Lord, and all Vertue, having a Prince or chief Devil among them called *Beelzebub*. Not that the other Infernal Spirits are subject to him to do his Will, for we read not any such Power or Authority given to one Devil over another: But most probably he was an Angel of an higher Order, and so became a Ring leader out of the Truth, so that the whole is often denominated as from him. As when it is said, *Job* 1. 7. The Devil compassed the Earth, walking up and down in it: It is necessarily to be supposed, That the whole Fraternity of the Devils was Active in that mischievous Perambulation: for they have one mind, (as our Saviour intimates, That Satan doth not cast out Satan) and manage one common design of mischief, as the unanswerableness of Men in their walkings towards God, gives them opportunity; *Deut.* 32. 17. *They sacrificed to Devils, and not to God.* And for this cause the Lord is said to send evil Angels among them, *Psal.* 78. 49. For when Men chuse their own ways, then God doth in judgment chute their Delusions, and brings their tear upon them, *Isa.* 66. 3, 4.

This dreadful Apostacy of the Angels, caused a most sad change in the new-made World: and may strike with amazement the most considerate Christian; that he that is most Wise and Omnipotent, should suffer so great a change to befall so glorious a Work in so short a time, and that by his own Servants, or Creatures, whom he had set in a good Estate! But here we must stop our Imaginations, and know it is not of concernment to us to know the occasion of the fall of Angels, about which some have thought this, another that; but it's certainly the way to avoid Error herein, to content our selves not to know it; whilst to assert any thing this way, or that, is almost a sure way to err. God knew how much Wisdom and Strength was fit to be committed to his Creatures respectively; and was not bound to make them stand in that state of necessity; he may do what he pleaseth with his own. That the Sin of the Angels was very great, is evident, not only from our Saviour's description of it, *John* 8. but also from the nature of their Punishment, God having shut them up in Chains under darkness to the Judgment of the great Day, without the least tender of Mercy; whilst Mankind (whose Sin was great) hath a Remedy offered. How their Sin was circumstanced, do not wish to know, sith it is too well known, That what Sin Men do know, they are too apt to imitate, yea, too often study to find out more. If thou knew the Sin of Angels, how knowest thou but thou shouldst commit it, and then how couldst thou escape their Condemnation? It is then a great mercy,

that of all mischief the Devils do, they are not permitted to divulge this their most black and dreadful Impiety to Men, who yet for all that find too many ways to sin themselves out of the reach of Pardon: for such Sins there are, and they that commit them, seem to vie with the Devils in their most rebellious Impieties. Great is the number of these Diabolical Spirits, *Luke 8. 30. Our Name (say they) is Legion, for we are many.* And sith the whole world is said to be deceived by the *Devil*, it must needs be that the Multitude is very great; for we must not imagine that one created Spirit can infuse it self through the Universe at the same instant, that being only proper to the Godhead to fill all places at the same time with his presence: But all Creatures, even Angels themselves, are finite, and admit of motion from place to place, and cannot know things universally: So that the number of these Spirits supplies more than enough their other deficiencies to do mischief.

S E C T. IV.

Of the Envy of the Apostate Angels against Mankind.

But more particularly to set forth the envy of these fallen Angels against Mankind, we shall do it briefly; in observing, 1. how he spoiled his happy created State. 2. In labouring to spoil his Redemption. And, 3. his depriving many of Salvation, to whom that Grace is offered. And of these briefly and in general.

We have seen his envious attempt against the first *Adam*: for being now exposed to the Wrath of God, for leaving his own Habitation, it could be nothing but meer malice which mov'd the Devil to supplant Innocent *Adam*, sceing he could not better his own estate by destroying him. Whose Fall is the more deplorable, for that he had a capacity to have withstood that Enemy; as appears by the opposition made for a time, *Gen. 3. 2, 3. We may eat of the Fruit of the Trees of the Garden; but of the Fruit of the Tree, which is in the midst of the Garden, God hath said, Ye shall not eat of it, lest ye die, neither shall ye touch it, &c.* And surely had our first Parents prosecuted this good Argument, it would have led them to enervate the most specious pretences of the Devil in his lying Reply; who knowing that flattery, with hopes of a better state than God thought fit for him, would be very taking, proceeds that way, perswading them they should be as God, &c. This was the poyson of the Serpent by which *Adam* fell, and in him his Posterity, as the sequel shewed: for the whole World as it grew, felt the malice of this Adversary, till at last we find all flesh to forsake God's way, and the whole Earth to be filled with violence, *Gen. 6. 11, 12.* Being full of envy, as the Apostle saith, *Rom. 1. 29.* the natural effect of Satan's Operation, *Jam. 4. 5. Do ye think the Scripture saith in vain, The Spirit which dwelleth in us lusteth to Envy?* That is, Man's natural Spirit being influenced by Satan, bringeth forth those envious Qualities one against another: So that Men may read the envious Nature of the Devil in all Nations, whom he has greatly enthral'd in the ways of Perdition and Destruction.

No less maliciously did he assault the Redeemer of the World, to make fruitless his coming to save the World, *Mat. 4. 1, to 12.* removing him from Place to Place, from Temptation to Temptation, from Argument to Argument, if by any means he might prevail; not to make his own case better, (for that was impossible) but to aggravate Man's misery, which was the greatest evidence of Envy imaginable; and the rather, because it heightens his own condemnation.

The nature of these Evil Angels, (as such) is best seen in the temper of Evil Men, as acted by them. *Cain* is said to be of the Evil One, and slew his Brother; But wherefore slew he him? Because his own Works were Wicked, and his Brothers Righteous. Here's the perfect Image of the Evil Angels, who influence Evil Men to destroy the Good, meerly because they are Good; they are therefore called *haters of those that are Good*, *2 Tim. 3. 3.* Through Envy the Son of God was put to death, under the notion of a Deceiver and Malefactor. By which Artifice, the Devil cheated the Jewish Nation generally of Salvation by Christ: for seeing he must die for the Salvation of Men, the Devil could no way more hinder the Fruit of his Death, than to render him as one that died wickedly: And to do it to the life, the High Priest must be his Judge as touching his Doctrine, and he must be crucified among Thieves, and placed as if he were the chief Offender. But God, who foresaw all these Devices, did also pre-declare all this by his Prophets, that so the fulfilling thereof might become the very Argument to vanquish Incredulity, and to confirm the Faith of God's People, to the utter defeating the Devil; for in the thing wherein these Wicked Spirits and Evil Men dealt most proudly, the Lord was above them.

The Devil now seeing the Son of God thus caught up to the Throne of Glory, and that his Name must be exalted above every Name, *Maugre* his envy, he turns his malice against the Righteous Seed, which keep the Commands of God, and the Faith of Jesus, *Rev. 12. ult.* who is therefore called *your Adversary the Devil*, and prosecutes his devouring design against them, as the Lion doth his Prey, *1 Pet. 5. 8.* And very desirous he is to have the most useful Instruments of God's Church, that he may sift or winnow them, or toss them in the Air, and so destroy both them, and the Fruit which might by them be brought forth in the Salvation of Sinners.

How Satan's Envy went out against *Job*, we know by the Scriptures; how he emulates our Souls, we cannot be ignorant, having daily experience of his Internal Allurements and Furies, as also his outward Baits, and manifold Snares. All which have this tendency to quench the Light, and take away the love of the Truth, which God hath shed abroad in our Hearts by the Holy Ghost, chiefly to prevent the exaltation of Christ, and to reign in our Hearts himself by the Spirit of Disobedience. And the better to effect their proud design against the exaltation of Christ, they get into high Places, *Ephes. 6. 22.* not the Air, (as some do interpret the place) but Seats of worldly Judicature: As he did at the Crucifixion of our Lord, where doubtless he was present, if not President, in that erring Council: And the same he did in the Courts of the persecuting

Emperors,

Emperors, and all Persecutors to this day. Nor may this seem strange, for his Pride and Envy prompts him to obtrude upon the Church of God, giving out of himself that he is God, *2 Thess.* 2. 4. And thus having exalted himself above all that is worshipped; he *frameth mischief by a Law*, *Psal.* 94. 20. This done, he sets up a Ministry to preach Christ, of Envy and Strife, to make the Affliction of the Faithful Ministers of God more intollerable, and to turn Christianity in the Power of it, to a meer empty Name; and so doth his Envy prevail, that by this he so corrupts the Word, that Men may have a Zeal of God, and yet not be saved. For all which see *Phil.* 1. 15. *2 Cor.* 2. 17. *Rom.* 10. 1, 2, 3, 4. Thus these wicked Spirits of Devils compared to Frogs, *Rev.* 16. 13, 14. seduce both high and low, infusing their poyson of Envy into their Hearts, the effect whereof is hatred one against another. And this mischief they not only effect in the darker places of the Earth, which is said to be full of the Habitations of Cruelty, but even there also where Men have in some good measure known the Gospel of God, which is a matter of great lamentation; which as it timely shewed it self among such, so it was early cryed out against by many, and particularly by *Clemens*, in his *Epistle to the Corinthians*; who upon the occasion of the discords there found, saith, *Envy, Contention, Sedition, Persecution, Trouble, War, and Captivity, hath thence proceeded.* And then alludes to former times thus; *See my Brethren, through Envy and Contention, the murther of a Brother by a Brothers hand.* But what would he have said, had he lived to see or hear the unspeakable Cruelties, and malicious Contrivances, since his time, acted by Pretenders to Christianity? Against which we do hereby give our Testimony, acted by whom, or under what form of Profession soever, as being things no way suiting with Christianity, whose main Principles hingeth on this, *to render to no Man evil for evil, but to overcome evil with good,* *Rom.* 12. 21.

Clemens.

S E C T. V.

Of the Office and Care of Good Angels towards such as fear God.

How greatly the Lord delights in the Children of Men, such as fear him, is very apparent; as in many other, so in the case now to be considered. What is Man, that he should give his Angels charge concerning him? *Psal.* 91. 11. Man is made a little lower than the Angels, yet the Angels must serve him. *Heb.* 1. 14. Are they not all Ministering Spirits, sent forth to do his Will, for them that shall be Heirs of Salvation? Yea, they are said to encamp round about them that fear God, to deliver them. Indeed it may rationally be conceived, That the Evil Angels would certainly destroy the People of God, if not restrained: As is evident in the case of *Job*, who when God took away the Hedg which was about him, he soon felt the cruel hands of Satan. Now we know that the Lord is able to restrain the malice of the Devils, without Angels to assist; but sith they are his Ministers, 'tis meet they do his Will, whose Will is, that they should guard his People in this evil World, as we shewed from *Heb.* 1. 14. *Psal.* 34. 8. & 91. 11. And therefore the good Angels do doubtless withstand

withstand the evil Angels in their Attempts against God's People: An Instance of which we have in the case of *Moses*, when *Michael* the Arch-Angel contended with the Devil about his Body: Surely the Devil is envious enough against all Saints, and good Angels are not partial: So that we may safely conclude, they guard the Children of God in general, especially having those general Testimonies of the Holy Scripture to confirm us in so believing; besides many particular cases, both in the Old and New Testaments, shewing the care God's Angels have always had of his faithful People.

But here it will admit of consideration, That seeing 'tis said the Angels are Ministering Spirits for them which shall be Heirs of Salvation; whether it follow not from hence, that they have only benefit by the good Angels, and the rest of Mankind left to the tutelage of the Apostate Angels?

To this difficulty I thus Answer: 1. That it seems from our Saviour's words, *Matth. 18. 10. Their Angels do always behold the Face of my Father in Heaven*; That all the Children of Men are at the first under the care of the Good Angels, because what Christ here speaks, he speaks of Infants indefinitely, *i. e.* he speaks the same of all, that he speaks of any of them. 2. To say that some Infants have no benefit by any Angels at all, will make the business very weak; for so no Man can be assured he hath an interest in such a favour. 3. To say that any are left to the tutelage of the Apostate Angels, is the worst that can be said, and reflects great dishonour upon that God, whose tender mercy is over all his Works; because this is in effect to say, the greater part of Mankind are committed to the tutelage of the Devils, even from their Infancy; and then how should it be avoided, but that they must be wicked of necessity? But this will intrench upon the Attribute of God's Mercy, and his Faithfulness too, who hath said, yea sworn, *That he hath no pleasure in the death of the Wicked, but rather that they turn and live*: And therefore doubtless he hath committed them to better Guardians, even to the care of the Holy Angels; for seeing we are all the Off-spring of God; we cannot think but he tenders our happiness, unless we can be so proud to think, That we as Fathers are more benign to our Children, than God is to his Off-spring.

It is certain, God hath sent good Angels to wicked Men, to turn them from their folly; as in the case of *Balaam*, how faithfully did the Angel reprove him, and set the danger of his evil Enterprize before him: and though it is true, the Angel is said to have a Sword ready to kill him, yet this is no other thing than beset *Moses* himself, who was in the same danger for not doing his duty to God, *Exod. 4. 24. Israel* had the Angel of God's presence to guard them, and received the Law by the disposition of Angels; yet did their Carcasses fall in the Wilderness, for they were generally a sinful Generation, and vexed the Angel of God, who therefore became their Enemy.

Again, we may know God's way of sending Angels Good or Bad to Men, by his way of sending Prophets unto them; the true Prophets he sends first, and in his own Name, to shew Men the way of Righteousness

that they may be saved: But when these are rejected, then in judgment he sends them false Prophets, *viz.* permits them to publish their Delusions, for otherwise he sends them not, *1 Kings* 22. 22. Thus God is said to send Men strong Delusions, that they should believe a Lye; namely, because they received not the love of the Truth, that they might be saved, *2 Thess.* 2. 10, 11. And after this manner God doth use the Ministry of evil Angels, *Psal.* 109. 6. Set a wicked Man over him: and let Satan stand at his right hand.—As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

As for the good Angels, they are serviceable to all Men by God's appointment for their good: They are sent to publish glad tidings of great joy for all People, *Luke* 2. 10, 11. The Heavenly Angels, and God's Faithful Ministers on Earth, do certainly correspond in their Commissions, Desires, and Endeavours. Now for the latter, we know they seek the good of all Men, pray for all Men, preach the Word of Life to all Men. And the Angels of Heaven do encourage them thereto, *Acts* 5. 20. saying, Go, stand and speak in the Temple, all the words of this Life.

Gen. 19. 13. If here it be said that the Good Angels destroyed Sodom, slew the Army
2 Kings 19. of Senacherib, &c. It is very true, and so 'tis said, That God hewed
 35. the People by the Prophets, and slew them by the words of their mouth. They are also said to be set over Kingdoms, to build and to plant, to root up and to pull down, and called Men of Contention to the whole Earth. And the same may be said of the Messengers or Ministers of the Gospel, who by preaching shall bring down Babylon; who sometimes smote particular Persons with great Judgments, as in the case of *Ananias*, *Simon*, and *Elymas* the Sorcerer. And yet who knows not that the first work of Ministers of the Gospel, is to speak peace to every City, House; every Creature, and to all Nations; in all which the Angels of God are their Comforters, as we shewed. And though the Angel of God was *Israel's* Conductor, yet when they obeyed not the Voice of God, he turned to be their Enemy. Yea, thus doth God himself, from whom Angels and all Ministers receive their Power; when Men walk contrary to him, he will walk contrary to them, and punish them yet seven times for their Iniquity. However, that saying, *The Angels are Ministring Spirits, sent forth to do his Will, for them that shall be Heirs of Salvation*, is a most comfortable word to the faithful; in whose good, the ministry of these Heavenly Guides results eternally.

And how exceeding useful the Angels of God are to his Children on Earth, may be understood from the use God formerly made of them: as first he gave the Law by the disposition of Angels, *Acts* 7. 33. *Gal.* 3. 19. And how they were concern'd in the discovery of the Birth, Resurrection, Ascension, and second coming of Christ, is evident, *Luk.* 2. 10. *Acts* 1. 10, 11. They shall be concern'd in the fall of *Babylon*, shewing by the throwing a Mill-stone into the Sea, the manner of her Fall; and do rejoyce thereat with the Holy Apostles and Prophets. They defend the Worship of God only, when his People step awry in that case, *Rev.* 19. 20. An Angel comforted *Paul*, and all that were with him, though many of them were ill Men, *Acts* 27. 24. And surely they that were so service-

able

able in times past, have not lost their good affection towards the Lord's People, but are the same now as afore-time. We know the Devils are as ready to hurt us as ever. And though it is true they do not now appear that we hear of (at least not so frequently) as in times past, yet it follows not that they are unmindful of us; for neither do the Devils appear as in times past, yet seek they with no less diligence to harm us than when they so appeared. We know the Spirit of Promise did appear, or give demonstration of his presence in the Church, by the sound (as it were) of a mighty rushing Wind, and cloven Tongues, as of Fire: And though he so appear not now, yet we know he is present with his Church, and find it so by some good experience. In a word, one great cause why we are so little acquainted with the presence of God's Spirit, or those Heavenly Spirits, is because we are so little devoted to God; for what-ever Men think, there is a wonderful want of heavenly-mindedness, and a great appearance of earthly-mindedness in Professors generally; I am not ashamed to confess it, though I am greatly ashamed it should be so. O *Let God arise, and let these Enemies (our carnal Affections) be scattered;* Psal. 68. 1.

S E C T. VI.

Of the final Estate of Angels both Good and Bad.

After the Wise Creator of all things is pleased to permit wonderful Enormities and Revolutions in the World, through the malicious Enterprizes of the Devils or fallen Angels, yet he will certainly put a period to all these Impieties, (for Sin is not Eternal, only Righteousness endureth for ever): In order whereunto, he hath ordained an eternal Judgment to pass upon these wicked Spirits; And in that respect they are said to be cast down to Hell, and to be delivered in Chains under darkness, to be reserved unto Judgment, 2 Pet. 2. 4. Yea, so certain is this determination, that the Devils themselves do fear and tremble in expectation of it, Jam. 2. 19. because they shall not only have a privation of the liberty they now enjoy, but shall suffer the Terrors of the Almighty: a taste whereof they seem to have had, when they cryed out, Mat. 8. 19. *Art thou come to torment us before the time?* For here they both acknowledge their present wretched Estate, and the certainty of their future Misery. And that which makes this Cup the more dreadful, is the eternal duration of it, denounced already by their Judge, Mat. 25. 41. *Go ye Cursed into everlasting Fire, prepared for the Devil and his Angels.* And again, Rev. 20. 9, 10. where, as a just recompence of the rage of wicked Men, it is said, *Fire came down from Heaven and devoured them:* So also, the Devil that deceived them, was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are said to be tormented day and night, for ever and ever. Thus shall the Omnipotent God subdue all the Powers of Wickedness, for he alone is God that made Heaven and Earth, the Seas and Fountains of Water; doing therefore in all places whatsoever he pleaseth; and shall now make his Saints to judge those Infernal Spirits, 1 Cor. 6. 3. by whose instigation they had been so often judged in this World.

World. And that which must needs aggravate their misery, shall be the sence of their first Estate which they fell from: together with this, That they shall sustain this confusion *in the presence of the Holy Angels, and of the Lamb*, Rev. 14. 10, 11. who now shall have them in derision, by filling their Cup of the Wine of the Wrath of God, by the eternity of their Misery; for *the smoke of their torment ascended up for ever and ever*. Lo here is the final state of Apostate Angels.

But on the other hand, The Glory of the Holy Angels shall be so great, as it is not easie to conceive it: Howbeit this we know, That as they have desired to look into the great Mysteries of the Gospel, 1 Pet. 1. 12. and have held with the Saints in those things which are written in the Scriptures of Truth, Dan. 10. 21. so they shall not partake of the fruition or fulness of their Joy, till they gather in the great Harvest of the Saints, whom they have ministred to in this World: for seeing they so greatly rejoyce in the conversion of one Sinner now, what will their rejoycing be when they meet all these Converted Ones in the heavenly Dwelling-places? Seeing now they shall no more be provoked by the sins, either of Sodomites, Gen. 19. 9, to 15. nor with the weakneses of those who were put under their Guardian-ship, to be Heirs of Salvation, Heb. 1. ult. Nor need we be curious in searching out what this Glory shall be, so much as how to get a clear Interest therein; being abundantly ascertained, that then we shall find, *Fulness of Joy and Pleasures for ever more*, Psal. 16. 11. And though it do not appear what we shall be, yet we are assured we *shall be like Christ, for we shall see him as he is*: And in that glorious Estate 'tis also said, *We shall be as the Angels of God in Heaven*. And thence it follows, that the Glory of the Holy Saints and Angels shall be wonderful. Let us wait and pray for the manifestation of this Glory.

Christianismus Primitivus, &c.

THE
SECOND PART
Of the second
TREATISE:

SHEWING
The External part of the Christian Religion, in
the ancient Simplicity and Beauty of it.

CHAP. I.

*Of the true way of gathering Persons into the
Church of Christ.*

AS the Internal Part of Christian Religion is carefully to be preserved, even so a necessity lieth upon the Servants of God to preserve and maintain (as Instruments in his hand) the External Part of the Christian Religion also, lest at any time they be deceived by a specious pretence to the Power, the better to subvert the form of Godliness, or the form of Doctrine which was delivered to the Primitive Churches, *Rom. 6. Heb. 6.* For certain it is, that where the true power of Godliness dwells, there will not be wanting a due zeal for the form of Godliness also; *I praise you Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them to you, 1 Cor. 11. 2.* and this zeal will be so much the more, as by how much the ways of Truth are opposed

fed by evil Men, *Psal. 119. 126, &c. It is time for thee, Lord, to work, for Men have made void thy Law: Therefore I love thy Commandments above Gold, yea above fine Gold: therefore I esteem all thy Precepts concerning all things to be right, and I hate every false way.* And verily where the form of Godliness is neglected, Religion will in a little time either vanish, or become an unknown conceit, every man being at liberty to follow (what he supposes to be) the motions of the Spirit of God, in which there is so great a probability of being mistaken, as in nothing more; for Man's ignorance being very great, and Satan very subtle, and the way of the Lord neglected, Men ly open to every fancy which pleaseth best, or which hath the greatest shew of voluntary Humility or *Will-worship, in neglecting the Body, not in any honour to the satisfying of the Flesh, Col. 2. 18, 23.* To avoid all which dangerous mistakes in Religion, we shall endeavour plainly to set down the *practical way of Gods Worship, as settled in the Christian Church by Christ our Lord, and his holy Apostles:* And because we know no way so effectual to accomplish this work, as by a clear description of the Church of the living God, in which only can be found the undoubted Worship of God, we shall therefore do what we may briefly to shew *this House or Church of God to the Children of Men, and let them measure the pattern, and consider all the ordinances thereof, and the forms thereof, that they may keep all the ordinances thereof, and the forms thereof, and do them, always remembering that the whole circuit of this House is most holy, that being the end of the Lord in all things, which he requires his People to observe; yea, Holiness becomes his house for ever, Ezek. 43. Psal. 93. 5.*

The definition
of a true
Church.

For the definition of the Christian Church, we shall not much vary from that which hath therein been done by the ancient or modern Writers. *Lactantius* gives this brief definition of the Church, *Sola Catholica Ecclesia est, &c. It is only the Catholick Church which hath the true worship and service of God.* Our modern Protestants usually define the Church thus, *Where the Word of God is sincerely taught, and the Sacraments rightly administred, there is the true Church.* *Dr. Wollebius* gives it thus, *The visible Church is a visible society of Men, called to the state of Grace, by the Word and Sacraments.*

Again, The definition of Christ's Church may be taken out of the word *ἐκκλησία*, or *Kahal*, *ἐκκλησία*, *Ecclesia*, *evocare*, to call, or *Evocatus per Evangelium*, to call, or called out by the Gospel, and then the Church is defin'd, *A company of Men called out of the World, by the voice or Doctrine of Christ, to worship one true God according to his will.* But if the definition be made of the thing it self according to the largest consideration, then it may be this, *The whole number of the saved ones, from the beginning of the World to the end thereof.* This is that Body whereof Christ is said to be the Saviour, *Eph. 5. 23.* called the general Assembly or Church of the first-born who are written in Heaven, which in respect of all the individuals is not known in this World by Men, God only knowing who are his; yet thus much we may say

Heb. 12.

say in general, that such as only fell in *Adam*, and have no personal guilt of their own, together with all such in every Age and Nation as fear the God of Heaven, and work Righteousness, are rationally supposed to be within the verge of this vast Body, and may by the Grace of God be Heirs of Salvation. Because Christ is the Lamb slain from the beginning to take away the sin of the World, or original sin, in the condemning power of it, as also to abolish Death the effect thereof; so justifying the whole World (who were found guilty by that Law) freely by his Grace *through the redemption which is in Christ Jesus*, whom God hath set forth to be a Propitiation through Faith in his Blood, for the remission of sins that are past through the forbearance of God, Rom. 3. 19. &c. But the Church or Body of Christ thus considered, as containing the whole number of the saved, is not the immediate subject of our Discourse, and therefore we shall intermit what might be said further in that case, bending our Stile to set forth the Church of Christ as now obliged by Gospel rules, to worship God according to his will, declared in the Holy Scriptures, which are strictly to be observed, for *a Testament is of force after Men are dead*, Heb. 9. 16, 17. *And if it be but a mans Covenant, yet when it is confirmed, no man disannulleth or addeth ought thereto*, Gal. 3. 15. Nor shall we incumber the Reader with the distinctions made by some learned Men in this matter, as that of those in the Church of Christ; some are only *Numero*, some *Numero & Merito*, and some *Numero Merito & Electione*: For though it be very true that some do only fill up the number of visible Professors, and of these some more deserving than others, and yet at last but *a few that shall be chosen*, as our Saviour teacheth; yet sith we are not Judges in these cases, but must leave secrets to God, we shall only concern our selves with the true or orderly state of Christs Church in the profession of the Gospel, meddling little with the state of the Church of God before Christs Incarnation (but as occasion shall require it) for the *Order, State, or Oeconomy* of the Church of God hath varied greatly, both in respect of the Subjects and usages thereof. But howsoever God hath spoken in time past to the Fathers, it is all to be so improved, as to serve to the furtherance of the Gospel, that Christ as a Son over his own House or Church, may have the preheminance, as being that *Messiah* which indeed *was to teach us all things*, and whose House are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end, Heb. 3. 6. And because our proposed Subject is full of controversie in these days, we shall therefore for the better manifestation of truth, speak distinctly to the particulars here ensuing.

1. Of the state of Infants in general dying in Infancy, and particularly of the state of Infants of Christian Parents.

2. Of the notes or infallible marks, *viz.* That Doctrine and Form of Worship, by which the Church of Christ is to be known, from the plantation thereof in a Gospel way to the end of the World: And first of the first.

SECT. II.

Of the state of Infants in general, that dying so they are happy.

That we may remove (if possible) all prejudice out of the minds of Men, touching our nonadmission of Infants to the participation of Gospel Ordinances in the visible Church in her Gospel frame, This is that which we hold of Infants generally without doubting, from the words of our Lord, *Mat. 19. 14. Of such is the Kingdom of Heaven*; that Infants are happy Persons, there lying no sentence of eternal condemnation against them, but the contrary is here averred concerning them indefinitely by Christ himself: As also by the Apostle, *Rom. 5. For as in Adam they die, so in Christ shall they be made alive*, the sin of Adam therefore being taken off, as to any future condemnation (for in respect of temporal death they still suffer for it,) and they having no other sin chargeable against them (that we read of) must needs be justified by the Grace of our Lord Jesus Christ from wrath to come. And further it is also avouched by our Saviour, of Infants indefinitely, that their * *Angels do always behold the face of God in Heaven*, *Matth. 18. 10.* and not only so, but he saith expressly, *vers. 14.* It is not the will of the Heavenly Father *that one of these little ones should perish*, and this may very fairly be understood of Infants, seeing God hath declared elsewhere, that he wills not the death of a Sinner, and that *the Son shall not bear the iniquity of the Father*, which (as hath been shewed) can only be true in respect of eternal death. Great cause there is why all Infants should be indemnified in that respect, sith they were no way accessory to any sin at all, and never rejected the Grace of a second Life, which is the cause of death eternal to those that are damned, as our Saviour teacheth, *Joh. 3. 19. Mar. 16. 16.* And hence we conceive ariseth sure ground of comfort concerning all Infants dying such, nor are we alone in this our Doctrine, some of our Adversaries being constrained to avouch it, and particularly Mr. Baxter, who though he hath made a great noise in the World, as if Parents could have no ground of hope for their dying Infants, unless they be baptized, &c. yet to the utter confutation of that conceit, he plainly tells us otherwise, in that Piece called *More Proofs*, &c. *Pag. 88, 89. We hold (saith he) that all Mankind is brought by Christ under a Covenant of Grace, which is not vain, nor repealed by God, but as their abuse of the Grace of the Covenant may cast them out; for as a Covenant of intire nature or innocency was made with all Mankind with innocent Adam, so a Covenant of Grace was made with all Mankind in lapsed Adam, Gen. 3. 15. in the promised seed, and renewed again with all Mankind in Noah. No man can prove either a limitation of this Covenant to some (till the rest by violating it become the Serpent's seed at least) nor yet that God did ever abrogate it, as it was made to all the World, — for those 4000 years before Christ's Incarnation, the mere decree and promise did serve for mans salvation, &c. Thus far Mr. Baxter. And indeed for any*

* Some do restrain these words to Believers only, which would exclude all Infants, (as well as some) from the blessing of such heavenly Protectors or Guardians, yet Calvin denies not this place to refer to Persons in their Infancy, *Calv. Inst. l. 1. c. 14. S. 7.*

any to hold that God will damn any Infants, is such a Doctrine as is repugnant to the nature of God, who hates cruelty; but what can be named that looks more like cruelty, than to make Infants, and then cast them into Hell torments, to punish them as much as the Devil himself or the greatest of sinners; shall not the Judge of all the Earth do right? will he punish the innocent Babe with the Devil and his Angels? God forbid, for he delighteth in Mercy, and hath said *it is not his will that one of these little ones should perish*, and therefore gave his beloved Son to seek and save them in their lost condition, *Matth. 18. 14.* In his gracious hands therefore will we leave the state of Infants in general, who as *Irenæus* rightly saith, *was made an Infant that he might sanctifie Infants*; and shall now consider the state of the Infants of Christians in particular, with respect to such advantage as may pertain to them as such, especially for that great outcry has been made against us, as Persons injurious to Infants of Christians, as being rendred by us to be in no better condition than the Infants of Infidels; howbeit this exclamation will be found injurious to the truth and to us: For,

*Irenæus, Et
Infantibus In-
fans factus,
sanctificans In-
fantes.*

Of this I am confident, that I never heard or read in the Works of those of our way, that any ever held or maintain'd such a position, *that Infants of Christians have no advantage above the Infants of Heathens, in respect of Gospel Mercies*, but the contrary is to be seen in the Writings of divers learned Assertors of our Principles, as here I shall shew. Mr. Fisher pag. 218. of his *Christianismus Redivivus*, hath these words, *Those [Infants] of Christian Parents [I look upon] as having in some sense a prerogative of Seed, so far as they may be a Seed of Prayers, more than others, and in some sense too a holiness above others, as they may be sanctified to their Parents as blessings — as well as being more likely to be discipled into the way of holiness and life, by their Godly education of them.* Also Mr. Tombs in sundry places of his *Antipæd.* Part 3. speaks to the same effect, as in Pag. 406, 407, 415, 419, 453, 455, 479, 480, 481. it shall suffice to set down that passage, Pag. 464. and leave the Reader to consult the residue at his own convenience, *That the Infants of believing Gentiles, no Members of the visible Church Christian, are not in a worse but better condition, in respect of any real Evangelical blessing, than the Hebrew Infants were with their Churchmembership.* 1. *Because the spiritual blessings of Regeneration, indwelling of the Spirit, Justification, remission of Sins, Adoption, Gods favour, Protection, Provision, Eternal Life, are as much assured to them in Infancy without visible Churchmembership, as they were with it.* 2. *They do actually enjoy sooner those Mercies, — and in more ample manner without Jewish visible Church-membership, than they did with it, the Spirit being now more poured out, the Gospel cleared, the Church enlarged, &c. — The Mercy to the Catholick Church is a Mercy to Believers Infants,* 1. *In that it frees them from legal Burthens.* 2. *In that there is a near capacity and probability of the best good for them remaining in their Parents or other godly Families.* Thus far Mr. Tombs, who also in the Pages cited above, doth frequently allow a further benefit to the Infants of Chri-

ftians than others, in respect of their *timely dedication to God by Prayer or Vow, and Thansgiving*, which certainly are all Blessings and Priviledges redounding to those Infants through the blessing of the Gospel, which the little ones of Infidels are deprived of, being dedicate rather to Idols than to the Lord ; and upon this account it may be said, that the Infants of Christians are holy *by prerogative of Seed*, being the Children of sanctified Persons who *also dedicate them to God*, and design them to Christianity, and in this sense may be said to be related to the visible Church, being in a more visible state of Beatitude, as being thus given to God in the Name of Christ from the Womb, who again doth strictly bind the Parents to bring them up (as it were for him) in the nurture and admonition of the Lord.

Howbeit, from all this, it doth not follow that the Infants of Christians are to be brought to particular duties in the Church, as Baptism, the Lords Table, &c. as is fully granted even by the *Pædobaptists* themselves in every thing, save only their sprinkling and crossing of Infants, which they wrongfully call Baptism, which shall more fully appear in our *Defence*, God permitting, in the mean while let it be considered what we have granted. And certainly had Christians contented themselves in doing to their Infants as Christ did to those which were brought to him, either by praying for them themselves, if capable, or by presenting them to Christ's Ministers that they might do it for them in the most solemn manner, I think this would not be opposed by the baptized Churches ; and it is to me a wonder how those that pretend so much care for Infants should wholly omit the doing to them as Christ did, and presume from Christs carriage towards Infants to do quite another thing, which Christ neither did nor commanded to be done. And certainly in this case there hath been a very great mistake, which calls for some careful and speedy reformation, that so the purity of the use of Gospel Ordinances may be attained, according to the usage of the first Churches, in which we only find actual Believers (by Profession at least) admitted to the religious observation or practice of Christs Commands, and not so much as one Infant in those Churches any way concern'd in the duties of the New Covenant, which we shall plainly demonstrate, by a particular enquiry into the state of every Church mentioned in the New Testament, and let the best antiquity (even that of the Holy Scripture) carry the cause, as being the best note by which the true Church may be known, from all such as unduly claim that honourable Title.

SECT III.

That actual Believers only, and no Infants, were admitted communion in Gospel Ordinances in the first Churches.

*No Infants of
the Primitive
Church at Je-
rusalem.*

We shall begin our enquiry in the Church at *Jerusalem*, from the death of our Saviour, and the effusion of the Holy Spirit by the operation

operation whereof in the Ministry of the Apostles, according to the tenour of their Commission, *Mat. 28. 19, 20.* Churches were now to be gathered throughout the whole World. And here we find the Members of this Church enumerated several times, *Act. 1. 13, 14, 15.* *The number of names together; were about an hundred and twenty,* consisting of both Sexes, *Men and Women,* who continued in one place together in Prayer and Supplication, and here is not the least hint of any other Person or Persons incorporated into this Body, save actual Professors only. Then *Chap. 2. vers. 40.* We have an account of the first addition to this holy Society of about 3000 souls, who were all such as gladly received the Word preached by the Apostles, and of this company only it is said, *they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers.* Now it may justly be presumed, that these 3000 Persons had pertaining to them not less than 3000 Infants and other Persons in their Families, and yet not the least mention of so much as one of those Infants to be admitted to Baptism, or any practical Ordinance of the Gospel, which is further evident from the unity of Heart and Soul which they had each with other, throughout this whole Body, which is a thing not compitable to Infants, but only to such as are begotten by the good Word of God to the Faith and Fellowship of the Gospel. Again *Act. 4. 4.* We find the former number augmented to 5000, or else an addition of 5000 to the former number, and these also were all such as gave demonstration of their Faith, by that great Grace which was upon them all, lifting up their voice together in Prayer with one accord, *Vers. 33.* which shews the sense of the things of God was upon all their Hearts; and there is yet a further account of the increase of this Church, *Act. 5. 14.* but still it is of Believers only, *and Believers were the more added to the Lord, multitudes both of Men and Women.* This Church at *Jerusalem* being the first which was settled in a Gospel way, is therefore a good Pattern for all other Churches, and may justly claim priority; and concerning whom we find a more exact account of the form of Christian Doctrine delivered to them than to any other Church, *Heb. 6. 1, 2.* (though we doubt not but all other Churches had the same) the very nature and order of whose first principles or beginning parts of Christianity do shew most clearly, that no Person was admitted to communicate in the Ordinances of Christ as received by them, but actual Believers; for sith repentance from dead works, and faith towards God are made antecedanious to sacred Baptism, and Baptism is acknowledged to be antecedanious to all other priviledges in the Church, it must needs follow that none in an Infant-state can be admitted to Gospel Ordinances, according to the tenour of the principles of this first Church.

The evidence on our side is so clear in this case, that *Dr. Bale* confesses in his *End to Controversie*, that if the order here set down *Heb. 6. 1, 2.* should be observed, both Papists and Protestants must cross the Cudgels to the Anabaptists; and when this order ceas'd

de jure, and by what authority another order of propounding Christianity to Men was to be received, no man I presume can give any satisfactory account : But of these things we shall speak more fully in our *Defence*. What is said from *Act. 2. 39. The promise is to you, and to your Children, &c.* is not only interpreted by the Apostle, only of such of them and their Children, the *Gentiles* and their Children, as the Lord shall call, *which is not to be understood of Infants, who are not capable to hear the call of the Gospel, but the Protestant Interpreters themselves do so expound it ;* See *Erasmus's Paraphrase on Act. 2. 39.* and *Diodate Annotations on the same Text.*

No Infants of
of the Primitive
Church at
Samaria.

That numerous Church at *Samaria, Act. 8.* is of the same complexion with that at *Jerusalem* : For though we find here as general a conversion as the most we read of, insomuch that it is said, the whole City, *i. e.* the People with one accord gave heed to the things which were spoken by *Philip, Act. 8. 6.* and when they believed, 'tis said they were baptized, both Men and Women ; but not a word of any (no not so much as one) Infant do we find as added to this Body, which is so great an evidence of the alteration of the state of the Church from what it was in the time of the Law, in respect of Infants, as that this alone might serve to issue the controversie ; for who can think, that when we have such a particular account, 1. Of the multitude that received the Gospel ; then of the different Sex, both Men and Women, but that we should have had some intimation also of their little Children being added to the Church, if indeed it had been done ; but neither now at their first conversion, nor yet when *Peter* and *John* were sent to visite them, and to perform what was wanting among them, in respect of Imposition of Hands, &c. do we find any the least passage in all their transactions, that gives notice of any Infants being brought to any one ordinance in this Church of Christ.

No Infants of
the Church of
Cæsaria in her
Primitive state.

The next Christian Congregation which falls under consideration, is that at *Cæsaria*, planted by the Apostle *Peter, Act. 10.* by whose mouth it pleased God the *Gentiles* should first hear and believe, and here we find those only accepted as fit Persons to be concern'd in the worship of God according to the Gospel, which did fear God and work righteousness, with an intimation also that this was the will of God concerning all Nations, according to the Doctrine of the Lord Christ, *Joh. 4. 14. God is a spirit, and they that worship him must worship him in spirit and in truth,* the *Jewish* worship being now to vanish, as being too carnal for the Gospel Church, and consequently the matter or subjects of this Church to be of a more spiritual capacity than those who were generally admitted to legal Ordinances. Still we are destitute of any word that shews Infants incorporated with Believers, as partakers of Gospel Ordinances with them.

Nor shall we pass by what is decreed of the grace of God vouchsafed to the *Ethiopians* by means of the conversion of the *Eunuch*, *Act. 8.* for it is remarkable, that of all his Attendants we read not of one who received the truth or was baptized, but himself, and here was a clear difference between the Law and the Gospel, in respect of the admission of Members into the Church; for under the Law, if a Person did joyn himself to the Lord, all his Males must be circumcised; but no such Law in the Gospel, that if the Master joyn himself to the Lord, all his Children or Servants are to be baptized; the clean contrary is evident from the case of this *Eunuch*, and in many other cases, where we find in Families, the Master a Believer, when those of his house were not so; and Christ himself shews his Church should not be gathered of whole Families, save as the same should wholly believe, when he foreshews, that for the Gospel sake there should be *five in one house, divided two against three, and three against two.* It is reported by *Eusebius*, that this *Eunuch* was instrumental to enlighten his Countrymen in the Ministry of the Gospel, but not a word of his admission of Infants to Baptism in that Country, nor indeed doth *Eusebius* so much as mention Infant-Church-membership or Baptism in all his History.

No mention of Infant Baptism to the Ethiopian Convert.

Exod. 12. 48.

The Church at *Antioch*, famous for the title of *Christian*, as there first given to the Disciples or Followers of Christ, and it is observable that none but Disciples had that Appellation, *Act. 11. 26.* and though we have an account of a great enlargement of the Church at this place, yet it is only found to be of such as *believed and turned to the Lord*, as *vers. 21.* and are all exhorted *with purpose of heart to cleave unto the Lord*, but not a whisper of so much as one Infant brought to any Ordinance of the Gospel among those Christians.

No Infants found admitted to the Primitive Churches at Antioch.

The same may be said of the Churches of Christ in *Syria, Cilicia, &c.* to whom and to every of them was that holy Epistle sent, *Act. 15.* prohibiting the eating of *meats offered to Idols, Blood, things strangled, and Fornication*, by the tenour of this Epistle the whole multitude of the Christians received great consolation, as finding thereby they were freed from the burthen of legal Ceremonies: And the same decrees were delivered to other Churches, *Act. 14. 4.* who were thereby established in the Faith: All which passages, with others to the same purpose, do shew that the continual addition of the Church in every place was of actual Believers, such as turned to God, but not a passage that gives light to any *Infants* added to any of these Churches. And it is the more strange that no notice is given of any such matter (if indeed Infants had been then baptized) seeing the controversie was about Circumcision, and which now was abrogated or decreed against, and so Infants freed from it, and yet no mention of Baptism or any other rite ordain'd for them instead thereof, which if ever such a thing had been appointed, it would on this occasion have been mentioned in all probability; but contrariwise the Argu-

No Infants of the Primitive Churches at Syria, Cilicia, &c.

ments used to satisfy those that were doubtful, are taken from the Mercy of God, in taking away the heavy yoke of the Law of bondage, and of the sufficiency of the Grace of God, held forth in the Gospel, for Mans Salvation.

No Infants of
the Primitive
Church at Phi-
lippi.

Although the Church at *Philippi* took her beginning in two Families, to wit of *Lydia*, and of the *Faylor*, yet it is most plain that none but Believers were admitted to the ways of Christ; for those of *Lydia's* house are said to be Brethren, and capable of receiving exhortation or consolation from the Apostles, *Act. 16. ult.* and consequently not Infants; and those of the *Faylor's* house are said to hear the Word and to believe in God, and so were baptized, and here again was as fit an occasion to mention Infants baptism (if any such thing had been) as could well offer it self, but not a word to that purpose. To this Church and to every member thereof *Paul* wrote an Epistle, styling them Saints, such as had *fellowship in the Gospel from the first day* (meaning sure the first day of their admission to the Church) *until now, Phil. 1. 5.* and declares them to be partakers of his Grace, both in his bonds and defence of the Gospel, and these things can in no wise be said of Infants; so that neither yet can any thing be hence gathered for a mixed Body of Infants with grown Persons, believing in Christ as a Church of his constitution.

No Infant of
the Church at
Thessalonica.

The Gospel now advanceth to *Thessalonica*, *Act. 17. 1, to 9.* where we find those only that believed to be joined to *Paul* and *Silas* *μεγαλυνεσθαι adjuncti sunt*, vers. 4. and of the devout *Greeks* a great multitude, and of the chief Women not a few; observe, still Men and Women are particularly accounted as they were added to the Churches, and why Children are not counted with them, but because they were not in those days joined to the Churches, no sufficient reason can be shewed. What manner of Persons this Church consisted of is further shewed by the Epistles which *Paul* wrote to them, *1 Thess. 1. 3. &c.* for as they are here declared to be believing Persons, and such as received the Word in much affliction with joy in the Holy Ghost; so they were all such as could in some measure understand the Epistle which was sent unto them, and therefore is express charge given (that the Epistle should be read to all the holy Brethren, *1 Thess. 5. 27.*) *I charge you by the Lord, that this Epistle be read to all the holy Brethren*; sure this doth not include Infants, and consequently they were not of the *Brotherhood* in the Church at *Thessalonica*.

No Infant of
the Primitive
Church at Be-
rea.

Proceed we now to *Berea*, *Act. 17. 13.* where we find the Word preached and received with all readiness of Mind, the Disciples searching the Scriptures daily to see that the things spoken were proved by the Word of God as therein contained; and there many believed, of the honourable Women, and Men not a few; but still no Infant is named, no nor implied in any term here used to signify who were incorporated into a Church-capacity, but believing Persons,
both

both Men and Women, are the only Persons we find concer'd in the worship of God according to the Gospel.

We are now come to *Corinth, Act. 18. 8.* where we find the Word preached. *Crispus* believing is baptized, his Household also received the Word by Faith, and many of the *Corinthians* hearing the Word, believed and were baptized; and here *Paul* continues a Year and six Months preaching the Word of God among them, but not a word of any Infant added to this Church; neither yet by the Epistles which *Paul* writ to this Church can any such thing be made appear, but rather the contrary, for they are said to be such Persons as called upon the Name of the Lord, being first called to be Saints, and called into the Fellowship of the Lord Jesus, who are all required to speak the same thing, and were all by one Spirit baptized into one Body, and made to drink into one Spirit, were all one Body and one Bread, as they were Partakers of that one Bread of the Lords Table: so that whatsoever is the meaning of *1 Cor. 7. 14.* * yet certain it is Infants were not admitted to this Church or Body, being not admitted to the Lords Table with them.

No Infant of the Primitive Church at Corinthus.

* Augustine saith, whatsoever that Holiness is, *1 Cor. 7. 14.* It is not of power to make Christians, or remit sins: And Erasmus expounds it of legitimate sanctity only.

In *Act. 19. 1.* to the end, we find *Paul* at *Ephesus*, where he left some of his Companions, who taught *Apollo* the perfect way of the Lord, and consequently many others. Here we find Brethren who send their Letters of recommendation with *Apollo* to *Corinth*: To this Church we find twelve Persons added at *Paul's* second coming to *Ephesus*, but nothing said of any Infants added with them; yea, in the Epistle sent to them, they are all said to be Saints and faithful in Christ Jesus, such as to whom was made known the good pleasure of the will of God, *Eph. 1. 1, 9.* such as trusted in Christ after they heard the Word of the Gospel, and were sealed with the Holy Spirit of Promise, and are all commanded, or exhorted to hold the unity of the Spirit in the bond of Peace, having all one Lord, one Faith, one Baptism; all which shews that this Church had no Infants admitted to Fellowship in the Mysteries of the Gospel, for that they were not qualified for the reception of them; and though the Apostle takes occasion to speak particularly of the duty of Children, *Eph. 5. 1.* yet speaks he not a word of Infants, either in the directions which he gives to the Parents or the Children.

No Infant of the Primitive Church at Ephesus.

When *Paul* had saluted the Church at *Cæsaria*, he goeth into *Galatia*, where he strengthens the Disciples, but he could not strengthen Infants, therefore they are not accounted Disciples, and consequently no Members of the Primitive Churches in *Galatia*; and of these famous Churches we have this account in the Epistle sent to them, they had begun their Christian course in the Spirit, *Gal. 3. 3.* being called to the Grace of God by the Ministry of *Paul*, *Gal. 1. 6.* They were all the sons of God by Faith in Christ Jesus, *Gal. 3. 26.* and had put on Christ Jesus in Baptism, but no passage in all this Epistle gives

No Infant of the Primitive Churches in Galatia.

us any account of so much as one Infant brought to any Ordinance of the Gospel in the practick part in all these Churches.

No Infant of
the Primitive
Church at Co-
lofs.

The Church at *Colofs* are stiled Saints and faithful Brethren, and such as of whose Faith and Love to all Saints a good report was spread abroad, *Col. 1. 2, 4.* which Faith was wrought in them by hearing the Gospel. These Christians are said to be circumcised with the Circumcision made without hands, in putting off the Body of the sins of the Flesh by the Circumcision of Christ, and to be buried with Christ in Baptism, and therein to be risen with him through Faith; and these things being said of the whole Church and every Member, as much as any Member, it most plainly shews that actual Professors only, and no Infants, were of this Church when *Paul* wrote to them.

No Infant of
the Roman
Church in the
Primitive state.

The Church of *Rome* was in those days like the rest, being called of God to be Saints, and were all actual Believers, such as had their faith spoken of throughout the World, *Rom. 1. 7, 8.* yea they are every one of them, as much as any of them said to have obeyed from the heart the form of Doctrine which was delivered unto them, *Rom. 6.* and are all exhorted to reckon themselves dead unto sin, and as being so dead with Christ they were all buried with him in Baptism; all planted in the likeness of his death, and bound thenceforth to walk in newness of life; yea they were such as had all been servants of sin, and were by the Grace of God made free from sin, to have their fruit unto Holiness, and are said to stand in the Church Christian (and so in Christ) by Faith. Now these things being said of the whole Church, and not one Member to be exempted from these qualifications, at least in the common profession of them: It is most manifest no Infant was admitted to Membership in this Body or Church in the actual profession of the Gospel.

No Infant of
the Church at
Troas in the
first times.

The Church at *Troas* consisted of such Disciples only as had right to the Lords Table, who accordingly met together to celebrate that holy Mystery, *Act. 20. 7.* but sure no Infant was admitted to this holy Ordinance which yet every Disciple and Member had right to; *Ergo*, Infants were neither Disciples nor Members of this Body or Christian society.

No Infant of
the Church at
Ptolemais in
her Primitive
state.

The Church at *Ptolemais* are denominated Brethren, *Act. 21. 7.* and such as were capable of salutation from the Apostle and his fellow Ministers, but no word meet we with here neither, that gives us any account of any Infant subject pertaining to the community of these Christians.

No Infant of
the Primitive
Church at Da-
mascus.

The Church at *Damascus* consisted of Men and Women, *Act. 9. 2.* among whom was *Annianias*, a devout man, by whom *Paul* was baptized upon his conversion, *Act. 22. 16.* These Christians are also called Disciples, but were such as understood the danger *Paul* was

in by the Governour, who was desirous to apprehend him, wherefore these Disciples let him down over the wall in a Basket, but still we fail of any account of Infants, numbred with Disciples, or to be joyned in Communion with the Church. As for what is vainly pretended to prone such a thing from *Act. 15. 10.* We shall examine the force of that Allegation in our Defence.

We have spoken before of the Church of *Ephesus*; In *Asia* we find six other Churches, *viz. Of Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.* All those Churches are spoken to by the Spirit, all that have Ears to hear, are to hear what the Spirit saith to the Churches; And by the commendations of some of these Churches, and the reprehensions to others, it's evident no Infants are spoken of, or to in these Epistles, and yet certainly every Disciple and Member in these Churches, are bound to take notice of what was writ to these Churches. It is therefore utterly incredible, that any but actual believers or adult persons professing the Faith, were made Recipients of Gospel ordinances in the Apostles times, because no Footsteps of any such thing is found in any of their holy writings, and hence we conclude with *Jerom, non credimus quia non Legimus*, for neither do we believe it, because we read it not.

Nor is there any thing appears in those general Epistles, written by *James, Peter, John and Jude*, which favours the case of Infants admission to Gospel ordinances as members of the Church, under the exercise of Gospel worship, but rather very much to the contrary; as First,

James salutes all Christians to whom he writes, with the Compellation of Brethren, and shewes they were such a Brother-hood, as were begotten by the word of truth, *Jam. 1. 18.* not as being born of believing Parents; And his speeches to them throughout his Epistle, are such as take no notice of Infants, even there where they are comprehensive of every Member of the Church, as *Jam. 1. 5. If any man lack Wisdom let him ask it of God. Chap. 4. 10. Humble your selves under the mighty hand of God. Chap. 5. 9. Grudge not one against another Brethren. Be patient Brethren unto the coming of the Lord, &c. Is any afflicted let him pray, Is any merry let him sing Psalms, Brethren if any of you do err from the truth and one convert him, &c.* Doubtless all Church members are concern'd in these duties Equally, as the occasions do occur; and yet it is most evident, Infants are not concerned in any of these matters, and consequently were not of that Brother-hood, to whom these things were written.

The next general Epistles, are those of the Apostle *Peter*, In which we onely find those spoken of as Church Members, who had obtained like precious Faith, *2 Pet. 1. 1.* And as he Terms them a *Chosen generation, a holy Nation, &c.* So he shews this their extraction to be supernatural, being born again (saith he) *not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever*, which he interprets to be the Gospel which was Preached unto them. *1 Pet. 1. ult.* And being thus begotten by the Gospel, they are said to have purified

their Souls in obeying the truth through the Spirit; And the least Babes among them are exhorted to desire the sincere Milk of the word that they might grow thereby; which undeniably shews, that no other Babes were admitted to the Church in this Apostles time, then such as were born again by faith in the word of God, without which Faith, the new Birth is not produced. John 1. 12. *For as many as believed, they received power to become the Sons of God.* Furthermore as the description of the Primitive Christians by their birth, shews they were no Infants, Even so, the tenor of all that Instruction which he further gives them doth hold forth the same, Christ having it seems given no order to this faithful *Shepherd* to concern himself in dispensing Gospel Ordinances to *Infants*: and yet he was obliged to feed the *Flock*, the *Sheep* and *Lambs* of Christ, John 22. 16. &c. And this he did Faithfully perform, albeit he ministred only to those who were capable of Instruction, and here he feeds, both the pastours and the Sheep, yea the lowest Member among them, even those that were new born. And this I take to be a very convincing Argument, that none but actual believers were incorporated into the Mystical Flock of Christ under the Gospel, because they are not delivered to the care of the pastors of the Church, but little ones are left to the tuition of their Godly Parents, who are obliged to bring them up in the nurture and Admonition of the Lord.

John that beloved Disciple, wrote one general Epistle to the Christians in the Primitive times, in which he particularly sets down the several ranks or degrees that were among them, viz. *Fathers, Young-men* and *Children*, yet Infants are excepted, for these Children are said to have known the Father, and are therefore to be understood of young or weak converts 1 John 2. 13. to which agrees Heb. 8. 11. *all shall know me from the least to the greatest of them*, which prophesie is fulfilled in the Gospel Church. vers. 13. This Apostle further avers. 1 Eph. 5. 4. *That whatsoever is born of God, overcomes the World, and this is the Victory even our Faith*, Now all Christians are born of God (or at least profess so to be) but Infants do not overcome the World, therefore not born of God (as Christians must do, or else they are no Christians,) though very happy Persons, as hath been shewed, and consequently were not in these dayes concern'd in Church ordinances.

Jude, that Servant of God, comprehendeth in his general Epistle only such as were known to be sanctified by God, preserved in Christ and called. Now none are called by the Gospel, or voice of God speaking by his Ministers, but such as have Ears to hear. *Diodate* expounds the place to this effect, sanctified by vertue of Gods grace, by his word and Spirit, defended, &c. in the Faith which they had acquired to the communion of his Body, by vertue of their Spiritual union with him. But these things are only applicable to actual believers; and this word, *κλητοῖς* called, is of the same import with that from whence the Lords people are denominated his *Church*, to wit because of the effect of the word, by which they are called out of darkness into his marvelous Light. Forasmuch then as God hath not ordained a Ministry, to preach to, or any other way to call *Infants* into the Church who

who know not the voice of the Shepherd, nor are they capable of exhortation to any duty, nor is any duty of the new Covenant imposed upon them, therefore they are not included in this calling, and as the beginning of this Epistle is not of, or to Infants, so neither do the other parts thereof concern them, in respect of any duty required of Church Members, no not that passage *vers. 25.* which is as general as any thing that can be spoken to the Church of God, for all the Church and every Member thereof, are *to be edified, or built up, in their most holy Faith, to pray in the holy Ghost, to keep themselves in the Love of God, and to wait for the mercy of our Lord Jesus Christ unto Eternal life*; but all men know that these things are not compatible to Infants. As for the two particular Epistles of St. *John*, they are of the same import with the former, for though he write to the Elect Lady and her Children, yet those Children are expressly said to be found walking in the truth, even as they had received a commandment from the Father, *2 John vers. 4. 5.* who are also exhorted to look to themselves, that the things which had been wrought were not lost. And in the last of *John's* Epistles, we find him rejoicing greatly that his Children walked in the truth, namely all such as were under his care as a pastor, for otherwise these were not his Children, but no word have we here that gives notice of Infants to be Church Members, wherefore we may, from all that hath been said hereabout, conclude with great security, that none but the adult that professed Faith actually, were incorporated into the Church of Christ, in the actual profession of the Gospel in the Primitive times. And consequently it was a very great and unwarrantable alteration of the state of the Church, when men devised, and attempted this usage, to prevent the work of conversion, as necessary to mens entering into the Church of Christ, by ushering all Infants in Families, and whole Kingdoms, into the visible Church by Baptism, which yet is but a vain pretence, although it hath been received with never so great or general approbation among men, to whom error is commonly more acceptable then the truth, in the antient simplicity and purity thereof.

SECT IV.

Containing certain Arguments, taken out of Mr. Tombes Antipædobaptist 3 part in confirmation of what is said in the preceeding Section, viz. That no Infants were Members of the visible Church Christian in the Apostles dayes, nor ought to be in these dayes.

Mr. Tombes
Antipædob.
3 part s. 534

Because the Arguments, as they lye in Mr. *Tombes* his Books, are very long and interlaced with many references to Mr. *Baxter* and others, I will here form them in a shorter and more easie Method; The first is this.

Arg. 1. All visible Members in the Church Christian, in Christ and the Apostles dayes, were to be Baptized. This is granted by all that acknowledge Baptism to be an ordinance of Christ. But no In-

fants were then to be baptized. This is proved by Mr. *Tombes* Antipœd. 2 part. by divers others, and in this Book. Ergo, no Infants were visible Members of the Church Christian in Christ, and the Apostles dayes.

Arg. 2. All that were visible Members of the Church Christian in the Apostles dayes, were one body and one bread, and did drink into one Spirit, as they were all partakers of that one bread of the Lords Table, 1 Cor. 12. 16. But no Infants were partakers of that one bread of the Lords Table, &c. in the Apostles dayes. Ergo, no Infants were then of the visible body or Church in the Christian profession. The Major is plain from the text alledged, the Minor is granted by all now professing Christianity, none of them bringing Infants to the Lords Table in these dayes.

Arg. 3. They were no Members of the visible Church, who were left out of the number of the whole Church, all the believers, the multitude of the Disciples in all the places where there is an enumeration of the Members of the Church, or mention of the whole Church (*i. e.* the Church militant) the number of believers or Disciples in the new Testament. But Infants are left out of that number, in all places in the new Testament. Ergo. The Major is evident of it self. The minor he proves by recounting the places where such enumeration is made, nor hath any hitherto been able to shew the mention of any Infant, as a Member of the visible body or Church Christian in the Apostles dayes.

Arg. 4. From the common received definitions of the visible Church he argueth thus. All that are of the visible Church Christian are Faithful, called out of the World by the preaching of the word, do profess the Faith of Christ, visible believers receiving and imbracing the Christian Catholick Faith. This he proves *in terminis* by the definition given by the *Church of England* in Artic. 19. by the answer of the *Assembly* p. 48. edit. of 1644. By Dr. *Reynolds* 2 conclus. p. 296. Dr. *Hudson* vindic. c. 1. p. 12. But no Infant are such, and to prove this he appeals to the doctrine of almost all famous Divines, particularly, *Guliel Apolonij* considerat. contro. c. 1. p. 8. who joyntly affirm the matter of a visible Church, to be men outwardly called, professing the Faith of Christ, &c.

Arg. 5. They which have not the form constituting, and denominating a visible Christian Church Member, are not such. But Infants, &c. The major he proves by a rule in *Logick*. Take away the form, and the thing formed is not. If the form denominating agree not, the denomination agrees not. And that profession of Faith, is the Form constituting and denominating a visible Church Member, he proves by many Divines, viz. *Aymes, Norton, Hudson.* &c.

Arg. 6. If Infants be visible Church Members, then there may be a visible Church Christian which consists only of Infants; for a number of visible Members makes a visible Church entitive, though not Organical; But this is absur'd, Ergo. Infants have not the form of a visible Church Members.

Arg.

Arg. 7. If Infants be visible Christian Church Members, then there is some cause thereof; But there is none, *Ergo.* The Major being apparent, he proves the Minor, by shewing the insufficiency of what is alledged, from the Parents Faith, the Childs sanctity, the covenant, or Law of nature, or any other Covenant; none of them binding the Parents to make, nor enabling them to beget their Infants visible Members of the Christian Church. And it is a true saying of Tertullian, *we are not born, but made Christians*, nor are we made such by man, but by God. *Therefore if any man be in Christ, he is a new Creature.* 2 Cor. 5. 17.

S E C T. V.

Of the necessity and great usefulness of Sacred baptism, to a true Church-state, and of the Honours which God by his word hath confer'd on that ordinance.

An Error in the beginning of any important work (much more in Religion) is commonly very dangerous to the whole, especially if it happen to be in things, which are any way fundamental to the work it self; And though it is most true that Christ Jesus is the foundation of the Church of God, originally and in the main, yet it is also true, that God hath made several things Fundamentally necessary to an orderly Church-state, in several respects as appears, *Heb. 6. 1, 2.* Here we have, First, repentance from dead works or Humiliation, for sin; Then a sure trust in the Lord Jesus for justification from sin, which Faith cannot be found in the impenitent, and therefore justly put here, in the second place. Of these two principles we hope sufficient is said above; as also of the two last principles, *the resurrection of the dead, and the Eternal judgment.* These four great branches of Christian Doctrine, are Fundamentally necessary to the salvation of all Men, to whom the word of this Salvation is sent. Of whom, all such (and such onely) as repent and believe the Gospel, or at least profess so to do, and having opportunity, are by the will of God to be baptized with water, in order to their worshipping Almighty God in a Church capacity, in the visible profession of the Gospel of God, and under that cognizance, through the Spirit of Christ, to militate in the holy warfare of Christianity, against every Spirit which goeth about to pervert the right way of the Lord. The verity of what is here said, shall be demonstrated under these four heads: and First,

1. *From the Institution or first delivery of Sacred Baptism.*
2. *From the Commission given by Christ to his Apostles, for the perpetuity of Baptism.*
3. *From the practice of Christs Apostles, in pursuance of the said Commission.*
4. *From the natural and spiritual import of the ordinance it self.*

It appeareth *Matthew 2* and *3* Chapters, that Jesus being born in *Bethlehem*, and now almost ready to enter upon the great work, not

only of our redemption by his death, but also by his Doctrine to change the state of religion throughout the World ; that *John* his forerunner, and the preparer of a people for him, was immediately sent of God, to give knowledge of Salvation to the people, *by the remission of their sins*, or by the baptism of repentance for remission of sins, *Luke 1. 76, 77.* Therefore did he preach the Doctrine and Baptism of Repentance, as the way wherein (through Faith in him that was to come after, to wit Christ Jesus) they were to lay hold of that Salvation, or remission of Sin, held forth, by the will of God in that Ministration.

In the prosecution of whose Ministry, we find great multitudes baptized upon repentance, or confession of Sin. *Matth. 3. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.* No sinners do we find admitted to this Baptism, but upon their receiving *John's* Doctrine, and professing repentance, and Faith in him that was to come after *Act. 19. 4.* but rather a prohibition to such as thought otherwise to claim an interest therein, *Matth. 3. 7, 8, 9, 10.* compared with *Luk. 7. 29, 30.* For though the Pharisees came to *John's* Baptism, yet when *John* calls upon them for repentance, and no longer to rest upon that natural relation, which they had to *Abraham*, and consequently he did direct them to Christ (as that was his Doctrine to the people *Act. 19. 4.*) then they reject the Counsel of God against themselves, being not baptized of him. Thus this great Prophet gave clear notice, that God was now purposed to raise up Children another way then by natural extraction, even by Heavenly birth or being born from above *John 3. 3.* and therefore this holy rite was adapted or fitted only for such Children (professedly at least) as the very title thereof [*the Baptism of repentance*] doth plainly shew. And here we find a clear difference between Circumcision and Baptism, in the first Institution of each, the first taking in all the natural seed of Abraham, though not concern'd in the Covenant made with Abraham (as in the case of *Ismael*) the other leaving out the natural seed of Abraham, though in possession of the Covenant made with Abraham, *Act. 3. 25.* unless they did the works of Abraham. *Matth. 3. 8, 9. John 8. 39.*

This Doctrine and Baptism was of a pure Evangelical nature, called therefore *the beginning of the Gospel of Jesus Christ the Son of God*, *Mark. 1. 1.* avouched by Christ to be from Heaven, *Matth. 21. 25.* and highly honoured by the person of the Son of God submitting to, and the voice of the Father from Heaven approving of, and the appearance of the holy Ghost, at the solemnization of Christ's Baptism by *John*, *Matth. 3. 15, 16, 17.* Honoured also with the Title of God's Counsel, and of such importance, as he that rejects it denies *John* to be a Prophet. Yea further honoured by our Saviours promoting it. *John 3. 23. there be tarried with them and Baptized, John 4. 1. 2. He made and Baptized more Disciples then John (though Jesus himself Baptized not but his Disciples.)* And still the thing chiefly to be minded here is, that

that none are Baptized by Christ (or by his direction) but those that are first made Disciples. And thus was our Lord himself the chief founder of the Gospel in the Heavenly Doctrine of *Faith, Repentance, and Baptism for the remission of Sins*. Which gracious doctrine and Ministry, was shortly to be spread throughout the World, when Jesus had first fulfilled his personal Ministry in the Land of *Israel*. Now the necessity of this Sacred Ordinance to a true Church-state, is further evident from the Institution or first delivery of it.

1. For that it is sent down from Heaven, as the first Doctrine and Ministry, to take men off from a legal confidence, and to lay the free remission of Sin before them, through Faith in the Gospel of God.

2. This Baptism is joyned with this Gospel repentance, that as repentance being now necessary to the admission of Sinners into the Church of Christ, even so Baptism being joyned thereto, by the will of God, is necessary to the same end.

3. Because such as rejected the Doctrine and Baptism of repentance, were not accepted as persons fit for communion in the Church of Christ, and therefore we are with the greater care and conscience to observe it.

4. It's necessary use in the beginning of Christianity, is most clear in our Saviours diligence to submit to it (for our Example) before he would take in hand to Preach the Gospel, which he would not have done, but that he deemed it fit for his orderly proceeding therein: which is further evident in that he made it the next step in the privileges of the Gospel, to mens Discipleship, *John 4. 1.* and thus much briefly from the Institution of Baptism.

SECT. VI.

Of the Commission for the perpetuity of Baptism.

Had Christ only shewed his mind thus, about this holy Ordinance before his death, it might have been less clear in respect of it's perpetual use in his Church. But as in his life, even so after his death he was the same with respect to this truth; and therefore of those few things, which are recounted of the many which he spake after his resurrection; and of those fewer yet, which are mentioned in his Commission delivered to the Apostles, *Matth. 28. 19, 20.* this holy Ordinance of Baptism is one, and given in special command. *Go ye therefore teach all Nations Baptizing them, &c.* *Mark 16. 15, 16.* *Go ye into all the World, preach the Gospel to every Creature, he that believeth and is Baptized shall be saved.*

That by Baptism here is clearly meant, immersion in the Element water in the name, &c. or the Baptism of repentance, for remission of sin is evident, because that Baptism only is delivered preceptively or by command; as also it is such a Baptism as is to be dispensed by Christs Ministers: but no other Baptism save that of water unto repentance, could be, or ever was practised by them. For to Baptize

with the Holy Ghost, was Christs peculiar, he only knowing who are fit for that Heavenly donation, *Matth. 3. 11. John 1. 33. The same is he which Baptizeth with the Holy Ghost. Act. 15. 8. And God which knoweth the Hearts, bare them witness, giving them the Holy Ghost.* As for the necessity of this ordinance to a true Church-state, there are only a few wild Notionists that deny it, nevertheless, we will give here also some brief demonstration of it.

Some certain standing way or order, is assigned by Christ to unite or embody his people in a Church capacity ; But no way is assigned by Christ *without* this Ordinance, to embody his people in a Church capacity. *Ergo*, this ordinance is necessary (among other things) to the embodying Christs people or Disciples in a Church capacity.

That no way is assigned by Christ to embody his people in a Church capacity, *without* this Ordinance appears, 1. because we find no Church embodied without it in all the New Testament. 2. we find many Churches embodied with the use of this Ordinance (as hath been shewed) and that either proves that all the Churches were embodied after the same manner, or else it will follow that there were diversities of wayes used on this account by the Apostles. And then the he that asserts such a thing must shew, how many ways may lawfully be used in this case, and what be they ? if two why not ten, 20. or an hundred wayes, and then where is that *one Heart* and *one way* promised to the Church under Christs government.

It is therefore necessary that one only way be asserted, or order observed, for the incorporating persons into the Church of Christ, and then the case is clear for us, because this way or order of adding persons to the Church, upon manifestation of repentance, and Faith in the Lord Jesus, accompanied with the Baptism of repentance, for the remission of their Sins is so plain, that nothing can be plainer. *Act. 2. 38, 40. Act. 8. 12. Act. 18. 8. Act. 10. 47, 48.*

Again, either Baptism (as aforesaid) is necessary to the incorporating or embodying Disciples of Christ in a Church capacity, or else it is not necessary at all. For remove it from this place, and then no place can be assign'd for it, nor can any man rationally be blamed for delaying it, if no proper place can be assigned to it, seeing it is but once to be done. And to say this Ordinance is not necessary at all, is all one as to give, 1. a flat contradiction to Christ, who commands it to be observed (as *one* of the *all things* which he commanded) to the end of the World. 2. to make that branch of the Commission void, or not obliging to us, is plainly to null the whole Commission, *Matth. 28. 19, 28.* And so all things which Christ commanded are abrogated, in the abrogation of this command, else let him that can shew when Christ annulled this part, and established the remainder, which I suppose will never be attempted by wise men. Forasmuch then as some certain way and order remains for embodying Christs Disciples in a Church capacity, and no way or order found wherein to do it *without* holy Baptism, and sith to remove this ordinance out of that place, leaves it no known place, but exposes it to an utter neglect ; and sith to deny

it to be of any use at all, contradicts the Lord Jesus, and makes his commands contained in the Commission, *Matth. 28.* to cease and be void ; I say with these consequences, *so exceeding pernicious*, can no way be avoided, but by giving this holy Ordinance it's place in the addition of Disciples to the Church of God, hence we further conclude it is of necessity there to be maintained.

SECT VII.

The same confirmed from the Apostles doctrine and practice in pursuance of the Commission, Matth. 28. 19, 20.

How necessary holy Baptism is to the State of a true Church further appears, First, from the Apostles doctrine, to whom Christ immediately gave his Commission, *Matth. 28.* In which we find no man exempt from the dutiful observation of it, as they came to the profession of Christian religion. For thus did the Apostles teach. *Repent and be baptized every one of you in the name of Jesus Christ for the remission of your Sins. Act. 2. 38. If thou believest with all thy Heart thou mayest be baptized. Act. 10. 47, 48. Can any man forbid water, that these should not be Baptized which have received the holy Ghost, as well as we? and he commanded them to be Baptized in the name of the Lord Jesus.* Hence we learn that the Apostles, did not hold men in long suspense about the way of Gods worship, but having set forth Jesus Christ Crucified, and reached the hearts of men by convincing them of Sin, they presently tell their Heart-pricked and enquiring auditors, it is their uncontrollable duty to be Baptized with water (can any man forbid, &c. no such matter) and having thus put off the old Man, and put on Jesus Christ in Baptism, then to make their progress, by continuing steadfastly in the Apostles doctrine and Fellowship, and in breaking bread, and in Prayers, *Act. 2. 41. Act. 10. ult.*

Agreeable to which doctrine was their frequent practice, three thousand being Baptized in one day upon their repentance and receiving the Gospel gladly, *Act. 2. 37, 38, 40, 41,* And according to this pattern, *Philip* proceeded in the further advance of the Gospel among the *Samaritans. Act. 8. 12.* when they believed they were Baptized both men and women. And as the first Eminent propagators of Christianity observed this method, even so did *Paul*, among the *Gentiles*, where he was most conversant, as is evident in the Plantation of the Church at *Philippi, Act. 16. 14. 33, 34, 35.* and the Church at *Corinth. Act. 18. 8.* and by sundry passages in his Epistles, as *Rom. 6. 1, 2, 3, 4, 5. Ephes. 4. 5. Gal. 3. 26, 27. Colos. 2. 11, 12.* From whence is fairly collected, that this solemn ordinance had been religiously observed by all those Churches in their plantation. And hence also we conclude the necessity of this holy precept, to an orderly constitution of all Christian Churches to the end of World ; the reasons for its continuance in all Churches, being the same for which it was ordained for the first Churches ; seeing we have as much need of remission of

*All Churches
have as much
need of Baptism
as the primitive
Churches.*

sins as they, and therefore of the Baptism of repentance for the remission of them as well as they, we have the same need to be dead with Christ as they, and therefore to be buried with Christ in Baptism, as well as they, we are as much obliged to put off the old Man with his Deeds as they, and therefore to be renewed in the Spirit of our mind, to put on Christ in Baptism as well as they, yea we have as much need to hold the unity of the Spirit in the bond of peace as they, and therefore have the same need to be engaged to it by one Baptism as well as they, and these things lead us to the fourth point, and that is the nature of the Ordinance it self.

SECT VIII.

Of the necessity of holy Baptism to a true Church-state, From the nature and import of the ordinance it self.

Greatly hath the wisdom of God appeared in forming this holy ordinance of Baptism, that it might be serviceable to his glory and and the good of his people, as will easily be perceived by him that considereth the significant expressions, and high titles which the Spirit of God in sacred Scripture joyneth with it, thereby to raise up the minds of the Children of men, to a pious conformity to the will of God requiring it; and to the due observation of the mystery held forth by it. Hence it is called the *Council of God*, Luke 7. 30. *The laver of regeneration*, Tit. 3. 5. *The similitude of Christs death*, Rom. 6. 4. *The figure by which we are saved*, 1 Pet, 3. 21. *That wherein we are buried with Christ*, Colos. 2. 12. Not that the water doth any thing in all this, otherwise then as it is sanctified by the word of God to set forth Christ and him Crucified, and to shew on the creatures part his solemn resignation to the will of God, revealed in the Gospel, &c. Even as the Sanctified bread and wine in the *Table of the Lord*, is called the *body and blood of the Lord*, because of it's Divine use and signification, to set forth (in the Church of God) Christ and him crucified.

*Baptism tryeth
lofty hearts; and
they commonly
reject it.*

Nor is this wisdom of God less, in pitching upon such a service, that as to outward appearance, hath but little beauty or excellency in it, and to place it among the beginnings of Christian religion; but rather very great, seeing by this means he makes manifest the loftyness of many hearts, calling hereby for such kind of abasement as that we find more to follow the example of the Pharisees and lawyers, Luke 7. 30. then follows the example of the *Publicans*. verse the 29. the former *rejected the Council of God, being not Baptized*, the latter *justified God being Baptized*.

And indeed, he that comes rightly to this path of Christianity, doth openly acknowledge (even in this very act) before God and man that he is a poor unclean Creature, and therefore doth wholly cast himself upon the free grace of God, for remission of his Trespases; and though never so high, is glad to receive this low pledge of Gods mercy, at the hands of a despised Minister of Christ, and this in the ablution or wash-

washing in the River after the example of the Chamberlain, or *Lord Treasurer* of the *Queen of Candice*. All which proud Flesh observing, streight through Satans Instigation, abhorreth this as a low and base performance, and though they be convinced, there is none to save them but Christ, and therefore are willing he should serve with their sins, and to be laden with their iniquities, yet will they not have him herein their Lord, or leader though himself hath gon this path before them: and exciting them after this manner. *Thus it becometh us to full fill all righteousness* Matth. 3. 15.

C H A P. II.

Of the due form and manner of the Administration of Sacred Baptism.

That dreadful rebuke which *David* received from the Lord, because he sought him not after the due order, 1 *Chron.* 15. 13. may justly cause an holy consideration in every serious heart, that considers how men have violated this ordinance of God, to wit baptism, in the form or manner wherein it ought to be performed: As to introduce the way of aspersion or sprinkling a few drops of water upon the forehead of the Subject, and therewith also to make a watry Cross, and this without authority of Scripture, and against the evident practise of Christ and the Primitive Churches. That we may therefore continue our testimony to what is the mind of God in this matter, and shew the great and dangerous mistake that men have fallen into, in not keeping the Ordinances as they were delivered to the Churches, we shall shew that immersion or dipping in the Element water in the name of the Father, and of the son and of the holy Ghost, Is the due manner and form of Baptism only, and this will appear.

1. From the practice of *John* the Baptist, and those that succeeded him, in the act of Baptizing.
2. From the true signification of the word Baptize, when used to express the act done in this solemn Ordinance.
3. From the intolerable injury offered to Christ, and unavoidable inconveniencies to the Church by altering the form or manner of Baptism.
4. From the agreement between the sign and thing signified in Baptism.
5. From the consent of learned men, who are our opposites herein.

As to the first, thus it is written, Mark 1. 5. *And there went out un-*

John Baptist
had no order to
sprinkle water
upon the people.

to him all the Land of Judea, and they of Jerusalem, and were all baptized of him In the River of Jordan, confessing their sins, and John 3. 23. John was baptizing in Enon near Salem, because there was much water there: and they came and were Baptized. From these two places it is most evident that John had no order to perform this Ordinance by sprinkling water upon the people; And therefore chose convenient places to do it by immersion; nor need any person go into the water or into the river for such an end, as to have his face washed or sprinkled only. Surely the least spring of water, wherein John might have wet his hand only, had been sufficient to sprinkle all the thousands that came unto him to be Baptized, but this would not do, wherefore he chose Enon near Salem, because there was much water. Now this being rendered as the reason, why John Baptized in that place, and the only reason too, it plainly informs us, that he knew not how to baptize with a little water in a Basin, as the manner of many is, who do thereby proclaim to all the World, that they have forsaken John the Baptist, who was sent of God to baptize, and have chosen other guides, or their own fancies to be their rule in this matter.

He that is baptized in water, may truly be said to be baptized with water; but he that is sprinkled with water only cannot truly be said to be Baptized in water, and yet in Scripture those to be Baptized with and in water are the same thing.

Yea they have forsaken Christ himself, and those that succeeded John in the solemn service of Baptizing, for Jesus did not only suffer himself to be dipped into Jordan For ἐς τὸν ποταμὸν may be truly so rendered; and though the word, ἐν, may be rendered with as well as in water, yet the preposition, ἐν, at least as used, Mark 1. 9. cannot possibly signify with but in or into Jordan, for how absurd would it be to say that Jesus was baptized with Jordan, and how congruous to sense and truth too, it is to say. He was dipped in Jordan, yet against truth and reason is the way of Christ deserted, by all those that have admitted the devise of sprinkling instead of Baptizing. For when we read that Jesus came with his Disciples into the Land of Judea, and there he tarried with them and Baptized. John 3. 22. Is it not clear that our Saviour, who was Lord of John the Baptist, yet is pleased to follow him in the management of this blessed ordinance, the Baptism of repentance of remission of sins? and therefore was it noted by John's Disciples, as something strange to them, that he to whom John bare record, should baptize, and all men go to him. And John shews them it was Jesus his right, even in that ministration to be preferred before him, and rejoiceth that his fame begun to spread abroad, and that Jesus was more successful in the work than himself, though he made Disciples only, and ordered his Disciples to baptize them. Surely no man can think that Jesus altered the form or manner of the Administration of this Ordinance, from dipping to sprinkling; for still we find it to have the same appellation of Baptizing, without the least hint of variation in name or thing.

And that no alteration was made by Christ, in the manner of this Ordinance is evident from the practise of those, who by virtue of his Commission did Baptize with or in water after his Ascension. Act. 8. 38. And they went both down into the water, both Philip and the Eunuch, and he baptized him. So that still those that succeed in the management of

of the Gospel, and Baptism as a Ordinance thereof, kept close to the first pattern, even to go into the water, both the Minister and the subject of Baptism; which is full evidence that they knew no such device as the sprinkling the forehead; for if they had, it would have prevented this descent into the water to be baptized. So that the Apostacy from truth in this particular, of those that have espoused this idle practise of rantizing, is so palpable, that he that runs may read it.

SECT II.

From the true signification of the word Baptize, &c.

The Greek word βαπτίζω is ever used (saith a learned writer) in the original as that whereby this Ordinance is expressed, and whence it derives that denomination of Baptism, the proper plain English of which is, to overwhelm, or cover with water, to dip or douze in water; and it is the derivative of βάπτω, which is *tingo, quod sit immergendo*, to dip in manner as they do, that dye cloath or Colours, which is by that total submersion of things in the Liquour, as is known by common experience — whereupon he summoneth all the learned men in Christendom, to shew out of *Stephanus*, or *Scapula*, the two great Lexicons, that are now of greatest request, that βαπτίζω either doth not signifie a total dipping of the immediate Subject that is denominated Baptized, or dipped by it, or that it ever signified such a thing as sprinkling at all.

Mr. Fisher.

And he further shews that the word which signifies *sprinkling*, is another word, viz. ἐκκρίνω, which is ever used in Scripture by the Spirit, when he speaks of such a thing as sprinkling; It is used three times in one Chapter, viz. Heb. 9. 13, 19, 21. and is all along englished by sprinkling. Neither is there any one place of Scripture, wherein the word βαπτίζω, is rendred to Baptize, or used to signifie Baptizing. Neither is there one Scripture wherein the word ἐκκρίνω is rendered sprinkling or used to signifie such a thing; nor is there any reason why it should be so rendered if you consider The *nonidentity*, and deep diversity that is between these two actions, viz. sprinkling and Baptizing, by which as by the second Argument it is most plain, that sprinkling is not only, not the Baptism of Christ; but in truth no Baptism at all. Which he demonstrates, because dipping and sprinkling, are truly two wayes, two forms, two actions, two kinds of actions, so really different in their essentials (as Actions) so specifically diversified in nature, as actions, that even *Homo* and *Brutum*, do not differ more essentially in *predicamento substantie*, then sprinkling and dipping do differ in the *predicament* of action, and therefore they cannot be called one and the same. And though dipping and sprinkling are both actions in *genere remoto* or in *genere proximo* both wettings; yet are they not one kind of action, or wetting in *specie* not all one, so as the one may be Universally used instead of the

other, nor so as to be denominated properly by each other, nor so as that the one is the other.

Wherefore seeing that dipping and sprinkling are not the same thing, they cannot both signifie one self same manner of Baptizing, and when we are commanded to Baptize with water in the name of the Lord Jesus, &c. we are commanded not divers, but one action, as respecting the practick part of that Ordinance, otherwise if the word, Baptize, do signifie variety of actions as distinct from both the former, as they are one from another, yea a fourth, and a fifth, &c. till no man can be certain what to determine shall be the sence, with respect to the act of Baptizing.

SECT III.

From the intolerable injury offered to Christ, and unavoidable inconveniencies to the Church, by altering the form or manner of Baptizing.

In alterations of this kind, the motives leading thereto ought to be such as will justify the alteration which is made; and if any thing do it in this case, it must either be a new mandate from Heaven; or some perfection hereby added to the thing it self, or some greater advantage hereby brought to the Church. But none of these things can be pretended, without apparent injury done to the Lord Jesus, who as he was the Messias, was to tell us all things, or at least what he did tell us, is in no wise to be contradicted, and yet as to the matter in hand, he so approved of the practice of John the Baptist that he said, *thus it becommeth us to fulfil all righteousness*, And thereupon was baptized of John, in, or into the River Jordan. And God at the same time approves the work, and commands us to hear that his beloved Son, as him in whom he was well pleased, so that there is no ground to think that God ever yet countermanded the order, which he gave to his Servant John; nor have we any reason to think that Christ would contradict his own practice, neither did the holy Apostles change the Ordinance that we read of, and we are sure none since their dayes had more power, or wisdom in this case then they, and therefore Heaven is not concern'd in this alteration, and consequently it cannot be warranted, by any divine Authority.

Neither doth the alteration of the Form of this Ordinance, add to the perfection of it. For as the wise man saith, *what can the man do that comes after the King?* Eccles. 2. 12. or if it do, is not Christ degraded, who could not (according to this conceit) give his own Ordinances their due form, but must leave that for some abler heads; But alas, this trifling usuage of sprinkling and crossing the fore-head, hath quite spoiled the beauty of the Ordinance, which as Christ established it, does well set forth Christ and him crucified; the Subjects death to Sin, and rising to a new life. Will any say that sprinkling is more decent then dipping, and so the more perfect Form? if so, doth that not still degrade the Lord Christ? was he indecent at all? and yet did he

Note, it is granted by the Papists, that their Church did alter the dipping over-head and Eares in water to a little sprinkling upon the face. Certamen Relig.

not go into the River and was dipped there, and came out of the water when Baptized? sure it is the greatest indecency in the world, to throw aspersions upon Christ or his truth; and it's absurd to talk of mending any thing, if we cannot first shew where it is faulty. *As for God his waye is perfect, and every word of God is pure,* we may not impeach what he hath said or done; But see whether this conceit will lead men, if they may take upon them to mend one Ordinance, why not all? and if they have power to alter once, why not twice yea twenty-times? and when shall we be sure the ways of God are past your adding perfection to them? and if you make them not better, you make them worse, and why did you meddle with that, which you could not amend? this vanity is sufficiently reprov'd by the Protestants writings against the Papists about the manifold additions to the service of the Mass, and yet they cannot beware of it in the case of Sacred Baptism, but must bring their sprinklings, crossings, and *sponsures* into it.

And lastly the alteration which men have made in this Ordinance, is not more for the profit or advantage of the Church, then it was before, if otherwise: will not this also reflect dishonour upon Christ, who (according to this conceit) either could not, or would not do things in his own Church to the best advantage? surely we have cause to say as those, Mark. 7. 37, *He hath done all things well.* He did well in going down into the water for our Example, in this step of obedience, even as he did well to die for us not only to bear our sins, but also leaving us an Example that we should follow his steps. 1 Pet. 2. and I doubt he that grudges to follow him in the laver of Baptism, will hardly like well of his following him to mount *Calvary*. In a word he that can think sprinkling a better form of Baptism then immersion, doth degrade the wisdom and goodness of Christ, and set up sinful Flesh in competition with him.

As Christ is injured by mens innovations in things pertaining to religion, so the Church is brought to great inconveniencies on that account, as experience hath taught the world long since; for begin to alter Gods wayes, and there is no end, and that which is none of the least inconveniencies, the Church is never certain that she hath any one Ordinance in the purity; nor indeed whether she have them at all. Sometimes general Councils gave the laity both the bread and Cup in the *Eucharist*; sometimes *gen. Councils* deny them the Cup and gave them the bread only. Now if the Institution of Christ himself stand us not instead, who can be sure what is right or wrong in this case? even so in Baptism, sometimes Crossing and sprinkling goes together, sometimes they have been parted, *Augustine* was sign'd with the Cross many years before he was Baptized, of late some are sprinkled without the Cross at all, among the Papists some dip the head of the Infant into the water, some pour it out of a Glass, upon the face of the Child, If now this great example of our Lord, be not minded (as it is not, by all these innovators, or any of them) how shall the Church be able to know who are the true observers of Christ

Aug. Confess.

holy Ordinances; or what his Ordinances are? have not all the vain traditions of men got ground, by admitting the Ordinances of God to be altered? for if they have power to mend Gods wayes, why may they not introduce some of their own? and so they have; A necessity therefore there is, that setting aside all mens devices whatsoever, we labour to reform the corruptions of our times, in the places where God hath set us, with all Christian modesty, as near as possible, to the very walk of Christ and his Apostles both for matter and manner; *For every plant which our Heavenly Father hath not planted, must be rooted up.*

SECT. IV.

From the agreement between the sign and thing signified in Baptism.

The form of Baptism must be (can be) but one, as well for that it must have but one signification, as for that it cannot otherwise be known; For suppose that in the dayes of *John* the Baptist, some of his Disciples which had seen him chuse places of much water; on purpose to dispence the sacred Ordinance to men and women, should by chance have espyed some man with a dish of water in his hand, and wetting his fingers therein, sprinkling the faces of persons that stood by him, would they from hence have gone and told *John*, that such a man was Baptizing? surely they would rather have told him, how some had found out some other Ordinance, as not knowing it to be any Baptism at all; so that the rule here holds good *unius rei est unicatantum forma*, of one thing there can be but one (essential) Form, what may be accidental is not material, seeing it is the essential Form *que dat esse rei*, which gives every thing to be, or to be called what it is. Forasmuch then as the thing signified in Baptism must hold agreement with the signe, It is necessary the sign be one and the same at all times, and in every place, otherwise confusion must needs ensue: Now the Apostle, *Rom. 6. 1, 2, 3. &c.* Hath so fully shewed the agreement between Baptism and the death, Burial, resurrection of Christ, our death to sin, burial and rising with him to a new life, as nothing can be more plainly delivered. *Know yee not (saith he) that so many of us as were Baptized into Christ, were Baptized into his death? Therefore we are buried with him by baptism into death (meaning a death to sin, as vers. 2.) that like as Christ was raised up from the dead, by the Glory of the Father, even so we should walk in newness of life; knowing that our old man is crucified with him, that the body of Sin might be destroyed, that henceforth we should not serve sin. And the same we find Collos. 2. 11, 12, 13. In whom also you are Circumcised, with the Circumcision made without hands, in putting off the body of the sins of the Flesh by the Circumcision of Christ. Buried with him in Baptism, wherein also you are risen with him through the Faith of the operation of God, who hath raised him from the dead; And you being dead in your sins, and the uncircumcision of your Flesh, hath he quickned together with him, having forgiven you all Trespases.*

The evidence of these places are so clear, that generally expositors do grant, that the Apostle here alludes to the old way of Baptizing by dipping, thus *Diodate, Erasmus, Masculus* and *Augustine* concur with our doctrine of the necessity of an agreement between the sign and the thing signified, saying, *If the Sacraments should not have some likeness to the things whereof they are Sacraments, they could not be Sacraments at all, but by reason of this likeness it comes often to pass, that they bear the very names of the things they resemble.* Also *Tindal*, folio 143. hath these words upon Rom. 6. 4. *The plunging into the water signifies, that we dye and are buried with Christ, as concerning the old life of sin which is Adam; and the pulling out again, signifieth, that we rise again with Christ in a new life, full of the holy Ghost, which shall rule us and guide us, and work the will of God in us, as thou seest* Rom. 6. 4. And the learned *Hymingeus* gives testimony to this truth, saying, *That Baptism should be a figure of Christs death, burial and resurrection, is proved, in that he termed his passion by the name of Baptism, when he answered the Children of Zebedee on this wise, Can yee be Baptized with the Baptism that I am baptized with?* Also *Calvin, Vrsin, Pareus*, and indeed who not, do consent to the truth here asserted, and to the exposition of these places, Rom. 6. Collos. 2. as here we have expounded them. I will only add the words of *Zanchy* upon Collos. 2. 12. *Of regeneration there are two parts, Mortification, and Vivification, that first is called burial with Christ; the second, a rising with Christ; the Sacrament of both these is Baptism, in which we are overwhelmed or buried, and after that do come forth and rise again; It may be said indeed, but Sacramentally, of all that are Baptized, that they are buried with Christ, and raised with him, yet really only of such as have true Faith, mark that!*

Now who would think that men so clear in their judgment about the meaning of those Scriptures, should yet for all this, be so deluded as to admit of such a form in Baptism, as to which these things, by themselves so plainly asserted, cannot possibly be reconciled; strange it is that men of such wisdom should not be more consistent in their practise with their own Doctrine. Here therefore again, the Baptized-Churches do justly complain against Papists and common Protestants, as men that have left the way of the Lord, and which follow their own devices, and do justly expect their return to us herein, because the truth of God is with us.

SECT V.

From the consent of learned men (who are our opposites) about the signification of the word Baptizo.

The industrious and judicious Mr. *Henr. Danvers*, having done so much this way that more need not be done, I shall only cite a few passages partly out of him, and partly out of the Authors themselves. And first, I have read *Scapula*, and find him inveigh sufficiently against the Baptized Churches, yet dares not give any other signification of

the word *Baptizo*, whose root is βαπτω, then *mergo*, *immergo*, *submergo*, *obruo*, or *tingo* quod fit immergendo, &c. To *Dip*, *plunge*, *overwhelm*, *cover over*, to *die in colour* which is done by submersion or plunging.

Grotius.

Mr. *Hugo Grotius*, in opposition to such as used sprinkling instead of Baptism affirms that βαπτίζεν signifies a dipping over the Head and Ears.

Mincaw.

Mincaw in his Dictionary, testifies that βάπτισμα from βαπτίζω is in Latine *Baptismus*, in the Dutch *Doopsel* or *Doopen*; in English to *dive* in water, and the same with the Hebrew טָבַח to dip.

Leigh.

Leigh, Crit. Sac. the Native and proper signification of βαπτίζω, is to dip into water or plunge under water, Act. 8. 38. Matth. 3. 6. and is taken from a dyers vat, and imports a dying, or giving a fresh colour, and not a bare washing only.

Erasmus.

Erasmus denies that *Baptizo*, is a washing only, otherwise then by consequence for the proper signification saith he, is a dipping or plunging, as Dyers use for dying Cloaths.

Causabon.

in Matth. 3.

Causabon, observes that immersing (or dipping) is the proper rite of Baptism, as the word it self sufficiently declares. And further to the contradiction of captious Mr. *F. Goodwin*, he observes that it does not signifie δύνειν a going down to the bottom without any ascending, but βαπτίζεν a going down and coming up again.

Beza.

in Matth. 3.

Beza saith, βαπτίζεν signifies to dye by dipping and washing, and differs from the word δύνειν, signifying to drown or go down to the bottom as a stone.

Mr. *Rogers*, The minister is to dip in water, as the meetest act; the word βαπτίζω notes it; for the Greeks wanted not other words to express any other act besides dipping, if the Institution could bear it.

Chamier.

Tom. 4. l. 5. c. 2. Ser. 6.

Chamier, The antient use of Baptism was to dip the whole body in the Element, which is the force of τὸ βαπτίζεν; therefore did *John* Baptize in a River.

Mr. Wilson.

Mr. *Wilson*, in his Christian Dictionary, in letter B. Interprets the word Baptism, by a dipping into or washing in water.

Diodate.

Diodate in Rom. 6. upon the words, *were buried with him in Baptism*. informs us that in Baptism being dipped in water was the antient Ceremony, a sacred sign unto us, that sin ought to be drowned in us, by Gods Spirit.

Dr. Taylor.

Dr. *Fer. Taylor*, Rule of consc. l. 3. c. 4. If you would attend saith he, to the proper signification of the word, *Baptism* signifies plunging in water or dipping with washing.

Dr. Hammonds

Annot. on John

13. 10. and 3.

23. Matth. 3.

1. &c.

Dr. *Hammond*, βάπτισμα signifies an immersion or washing the whole body, and which answereth to the Hebrew word טָבַח used for dipping in the old Testament, and that as the Greeks called their Lakes where they washed themselves νομιστήριον; so the antients called their *Baptisterions*, or Vessels containing their Batifinal water *Columbethras*, swimming or diving places, being made very large with partitions for men and women. And that the baptizing of Cups, Beds Vessels, &c. was no other then a putting them into the water all over, rinsing them.

Thus

Thus do these twelve learned Men consent to the Doctrine of the twelve Apostles, and the practise of the present Baptized Churches, to the confutation of their practise of sprinkling instead of Baptizing, which Mr. Mede affirms was not used in the Apostles times, nor for many ages after.

Mr. Mede's
Diatribe.

CHAP. III.

Of the Doctrine and practise of laying on of hands, as it is a principle of Christs Religion, pertaining to the beginning of all Christian men.

THis holy principle of Christs doctrine, known by the Title of *laying on of Hands*, hath been greatly corrupted and abused, in the *Papacy*, by many superstitious adjuncts of humane innovation, and in a manner quite lost among those that call themselves the Reformed Churches, God hath in these dayes begun to revive this neglected truth in the Baptized Churches of this Nation, some account whereof we shall give in this place, as also in our defence, bound up in this Volume; And that we may with the greater facility give Evidence to this part of the Doctrine of Christianity, we shall lay down, and endeavour to make good this ensuing proposition.

That as God hath promised to give the holy Spirit to all that are called of the Lord, so he hath appointed a Solemn way, wherein his Servants and hand-maids are to wait upon him for the reception thereof, which way is the Prayers of his Church, performed by her Ministers or pastours with the laying on of hands, and this as a principle of Christs Doctrine, belonging to them in the minority of their Christian state.

SECT I.

What is meant by Christians receiving the holy Ghost, according to promise.

For the explication of some parts of this proposition, it is meet that we shew first what we mean by the holy Ghost, sith some now (as well as heretofore, *Act. 19*) either by reason of ignorance, or some worse cause, seem not to know whether there be any holy Ghost, as if they had forgotten unto what they were Baptized, *Matth. 28. 19*.

1. By the holy Ghost then we do not mean, the Spirit of Man (as man) in its most reformed and elevated state imaginable, neither any created Spirit whatsoever: But by the holy Ghost we mean that Spirit, by whose operation the World was brought forth and formed, *Gen. 1. 2. Job 26. 13*. And which knoweth all things, even the deep

*The holy Ghost is present every where by operation & manifestation, so as no Angel or created Spirit can be, sith they can work, but in one place at one time.

things of God, 1 Cor. 2. 10. And which is *present every where. Psal. 133. 7, 8, 9. which Spirit we therefore believe to be one with the Father in nature and essence, and rightly called God. Act. 5. 3, 4, 5.

2. When we speak of mens receiving the holy Spirit, we do not mean that he dwels in them Essentially, for so they cannot contain him, but he dwels in them by gifts according to 1 Cor. 12. By Fruits, according to 1 Cor. 13. 4, 5, 6, 7. Gal. 5. 22, 23.

And seeing the ground of this (so much abused and neglected) truth, the fourth principle of Christs doctrine, lyeth much in that great promise of the Spirit of God, as the right of all Disciples of Christ, it behoveth that we open the nature of that promise, that being affected with the excellency, and made sensible of the necessity thereof, we may the more devoutly seek for it, not only in our private devotion, but also in that special and publick way assigned, in the holy Scripture, for obtaining so great a blessing.

Let it therefore first be considered, that to be under the common influence, and operation of the Spirit in the ministry of the word, in order to conversion, is a different thing from the reception of the holy Ghost, as a seal and confirmation of the Souls of Christians, which is also called *the earnest of their Inheritance*.

It is certain a person may be eminently under the working of the Spirit, in the first consideration, and yet be a stranger to the reception of the Spirit in the other, as appears in the case of the Apostles themselves, who though they were the persons which received the first fruits of the promised Spirit, yet were they for some time in the profession of the Gospel without it. For they did not receive the Spirit of promise till after the Ascension of our Lord, Act. 1. 4, 5. *But wait for the promise of the Father which (saith he) ye have heard of me, for John truly Baptized with water, but ye shall be Baptized with the holy Ghost not many dayes hence.* John 7. 39. *The Spirit was not yet given, because Jesus was not yet glorified.* In like manner the Samaritans were converted by the Preaching of the word, and became baptized Disciples of Christ, and yet the Spirit of promise was fallen on none of them. Act. 8. 12, 13, 14, 15, 16. The Ephesians also believed in God after they heard the Gospel of their Salvation, but were not sealed with the holy Spirit of promise till afterward. Ephes. 1. 13, 14. Agreeable hereunto is that question of the Apostle, Act. 19. 2. *Have ye received the holy Ghost since ye believed?* we see the persons to whom this question was put were believers in Christ, and Baptized also, and thence it appears that Baptized Disciples have right to the promise of the holy Ghost. And on that account doubtless, Peter propounded the promise of the gift of the holy Ghost so universally, Act. 2. 38, 39, 40. and accordingly made his Prayer. Act. 8. 13, 14, 15, 16. From all which it appeareth plainly, that persons may be under the workings of the Spirit of God in the ministry of the word, to their illumination and conversion; yea so, as to be brought into a state of Christianity (for Disciples are called Christians Act. 11. 26.) and yet be without the sealing

sealing and confirming Spirit of promise, which is yet more evident from *John* 14. 16. I will pray the Father and he shall give you another comforter, even the Spirit of truth——for he dwelleth WITH you, and shall be IN you; nor is the Spirit here promised, to be understood of its Miraculous operations, but as it was to be their comforter, and a Leader into all truth; and is that Spirit by which Gods people are more signally diversified from the World, *even the Spirit which the World cannot receive*. It is called the Spirit by which Christians *know the things which are freely given them of God*, 1 *Cor.* 2. 22. therefore the Spirit which pertains to Christians generally.

SECT II.

That the promise of the Spirit belongs to all Christs Disciples, Male and Female.

That this sealing Grace, or confirming promise of the holy Ghost belongs to Christs Disciples generally, I find some necessity to demonstrate; because some, to the intent that at the least they may exclude women from the service of the fourth principle, will not have them included in the pronoun *THEM* *Acts* 8. 17. But seeing it will appear that Women have right to the promise of the Spirit equally with men, the objection will vanish. And that they have the same right to that gracious promise, appears by the Prophets and Apostles. *Isa.* 44. 3. *I will pour water upon him that is thirsty, and Floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring.* *Joel.* 2. And it shall come to pass afterward, that I will pour out my Spirit upon all Flesh——and upon the Servants and upon the hand maids in those days will I pour out of my Spirit. Nothing can be plainer then that this promise belongs to all Christians both Men and Women.

And the fulfilling of it was accordingly. *Act.* 1. 14. *Act.* 2. 1, 2, 4, 16, 17, 18, 33. For here we find the first Assembly that received the promised Spirit consisted of men and women, and 2. that they were all filled with the holy Ghost, 3. The Apostle refers to the Prophecy which takes women into the extent of the promise, and tells us that God had now by Jesus Christ fulfilled the same, and 4. That the same should still be made good to *Jews* and *Gentiles* as the Lord should call them. *Act.* 2. 38, 39, 40. To all that obey Christ is this gift given. 5. 32. *Because ye are sons, God hath sent forth the Spirit of his Son into your Hearts,* *Gal.* 4. 6. To be related to God as Children gives right to this gracious promise, & we know that in Christ there is neither Male or Female, hath any preference in respect of that relation to God, *Gal.* 3. 28. 29. It is the Spirit of God which doth witness with our Spirit that we are the Children of God, *Rom.* 8. 16. and again, he that establisheth us in Christ, and hath anointed us is God, who also hath sealed us and given the earnest of the Spirit in our Hearts. This is one of the great and precious promises by which Christians are made partakers

of the divine Nature, 2 Pet. 1. 3, 4. And how then any true Christian man or woman, can be denied a priviledge in the promise, or of the means allowed of God to obtain it, is very hard to imagine. Is not this the unction with the holy one which teacheth Christians all things, or makes all Christs teachings truly efficacious? This is that Spirit of love, power, and a sound mind, without which we are but tinkling Cymbals. 1 Cor. 13. 1, 2, 3, 4, 5.

1 Joh 2. 20.

21.

2 Tim. 1. 6. 7.

SECT III.

Containing a more ample disquisition of the nature of the promise of the Spirit, and of the Churches interest therein, both Gifts, and fruits, to the end of the World. from 1 Cor. 12. 1.

Now concerning Spiritual gifts, Brethren I would not have you ignorant.

There was never more need for the Church of God, to seek and search for all those things which God hath promised for her strength and encouragment then now, partly for that her opposers are men of exquisite parts, endowed with all Arts and Sciences, which are not more profitable when used in way of subserviency to the truth, then pernicious when used in opposition thereto: and partly, for that ignorance of what God hath promised for his Churches comfortable subsistence proves a great occasion to Christians, to trust to failing and uncomfortable helps in Ministring the word, and in Prayer. As also because of that specious pretence which some unjustly make to those Heavenly donations, whereof whilst Christians are ignorant, they are too often surprized with their pretences.

In this 1 Cor. 12. 1. The Apostle takes care for the Church at Corinth (and in them for all Churches) that they should *not be ignorant concerning Spiritual gifts*, Labouring in three Chapters together, to instruct them fully in that point, in several particulars; and First,

By giving them the definition of these gifts of the Spirit. *vers. 8. 9. 10. viz.* A word of wisdom, a word of knowledge, Faith, Gifts of healing, the working of miracles, prophesie, discerning of Spirits, divers kinds of Tongues, Interpretation of Tongues, which he seems to enlarge Chap. 13. 26. *A Psalm, a Doctrine, &c.*

2. By shewing that the Church hath a perpetual right to (though not alwayes a like necessity of) all these spiritual gifts. 2 Cor. 14. 1. *Desire (or be zealous) after Spiritual gifts.* Chap. 12. 31. *Covet earnestly the best Gifts.* Chap. 14. 39. *Covet to prophesie, and forbid not to speak with Tongues.*

3. By shewing whereto these gifts do serve; Chap. 14. 12, Forasmuch as ye are all zealous of Spiritual Gifts, seek that ye may excell to the edification of the Church. *vers. 31. That all may learn and all may be comforted.* Ephes. 4. 12. *For the perfecting of the Saints; for the work*

of

of the Ministry, for the edifying of the Body of Christ. &c.

4. By distinguishing of Gifts as they were more or less necessary, gives direction which to prefer in our asking them (yet so as not to forbid the use of any of them, so it might be done with edification)

Chap. 14. 1. *Desire spiritual gifts, but rather that you may prophesie*, vers.

5. *I would that ye all speak with tongues, but rather that ye prophesied, for greater is he that prophesieth than he that speaketh with Tongues. He that speaketh in an unknown Tongue, edifieth himself; but he that prophesieth, edifieth the Church.*

5. By shewing that all those gifts how excellent soever, or how much soever any man is endowed with them, yet there is a more excellent way of receiving the Spirit, without which all gifts are as nothing. This more excellent way he refers to the fruits of the Spirit, which he both distinguisheth by its several branches, 1 Cor. 13. 4, 5, 6, 7. compared with Gal. 5. 22, 23. *Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance*, and also comprehends the whole in that excellent grace, charity, 1 Cor. 13. 13.

6. By giving us a certain rule, by which to make judgment, who are indeed those truly spiritual Christians. Chap. 14. 35. *If any man think himself to be a prophet, or spiritual, let him acknowledge the things I write unto you are the Commandments of the Lord.* For certain it is, every true Prophet or spiritual man, will readily subject to the Doctrine of Christ and his holy Apostles. And on the contrary, those who laying aside the commands of the Lord, hold the traditions of men; or follow the vision of their own Heart, are not spiritual. But censured as carnal rather by the Apostle. *What came the word of God from you, or came it unto you only?*

Not to insist upon all these particulars, for that they carry so full an evidence in themselves, we shall propose the point most questioned, viz.

That the Gifts of the Spirit, 1 Cor. 12. 1. together with the Fruits thereof, according to the tenor of the promise made Act. 2. 38. belongs to the Church of Christ, as her right, to the end of the World.

This appears first from the Apostles scope in these three Chapters, viz. From the 12. 13. 14. of the 1. Epi. to the *Corinthians*; where as it is his designed subject to discourse of the gifts of the Spirit more particularly, so he informs us that God hath set them there, namely in his Church, that is, he hath placed that one Spirit in that one Body, not for a few dayes only, and then to leave her as a body without a Spirit in respect of spiritual gifts, but to abide there as in his Temple both by gifts and graces, even the same which Christ by vertue of his Ascension, obtained for her when he ascended on high; which accordingly he gave to his Church for the work of the Ministry, for the edification of the Body till the whole be compleated. *The manifestation of the spirit is given to every man* (i. e.) *every gifted man in the Church, to profit withall.* — *For as the body is one and hath many Members,*

From the scope of the Apostle.

1 Cor. 3. 16.

2 Cor. 6. 16.

v. 7.

v. 12.

v. 18.

v. 28. 29. 30.

38.

1 Cor. 13. 8. 9.

bers, and all the members of that one body being many are one body, so also is Christ. That is the Church of Christ as she is anointed, and gifted by the Spirit of Christ; And God hath set the members every one of them in the body (even the gifted members doubtless as well as others) as it hath pleased him. And all these have not the same office. But God hath set some in the Church, viz. *Apostles Prophets, Teachers*, after that *miracles, &c.* which compared with *Ephes. 4.* shews the right of the Church to these gifts (without which the names signifie nothing) to be of duration, till we all come to the unity of the Faith, to the measure, and stature, and fullness of Christ, or the full compleating of his Church. And then, and not till then shall prophesie, &c. (which as but things in part) be done away.

From the extent of the promise as made by Christ to his Church.

The promise of the Spirit in the extent of it, as made by Christ to his Church maintaines this truth. John 14. 16. *I will pray the Father and he shall give you another Comforter, that he may abide with you for ever*, namely with the Church throughout all ages; For it were a strange exposition, to restrain this FOR EVER, to the age wherein the Apostles lived, for seeing the Apostles could not perform Christian duties as they ought, but as the Spirit did help their infirmities, it were very hard that the subsequent Churches, should be put upon these very duties, and yet be deprived of all those Spiritual gifts. 1 Cor. 12. or if she have right to any of them, the asserting her right to some (which I hope none will deny) may by a parity of reason, upon consideration demonstrate her right to them all.

That great Apostle *Peter*, whom Christ intrusted with the publication of this great promise to his Church, doth not bound it, or any part of the right of it within the limits of that Age, but rather extends it to the very skirt or last age of the Church of God in this World, even to as many as the Lord our God shall call, *Act. 2. 38. Repent, &c. every one of you, and ye shall receive the gift of the holy Ghost.* This promise the Apostle takes here, in the sence wherein the prophet *Joel* had spoken of it, which clearly intends both the gifts and Fruits of the Spirit. *Act. 4. 34. great Grace was upon them all*, when we consider that passage, *these dayes*, we shall easily perceive that 'tis not, cannot be meant of a few dayes in the beginning of the Gospel only, but rather that it must be referred to the times of the Gospel, for otherwise how shall all the called of the Lord be concerned in these words, *ye shall receive the gift of the holy Ghost for the promise is to you, &c.* or who shall tell us how long this promise was to continue, or where and when it was abrogated. For clear it is, that when we read, of *these dayes*, the *latter dayes*, and the *last time*, as referring to the time of the Gospel, they do usually point at the whole time of the Gospel, as it succeeded the time of the law.

Dr. Taylor takes the promise of the Spirit, *Act. 2. 38.* to belong to the whole Church throughout all ages, *ἐκαστῷ ὑμῶν*, not the meanest person among you all but shall receive this great thing, which ye observe us to have received. And not only you, but your Children too, not of this generation

ration only, sed nati natorum et qui nascentur ab illis. For the promise is to you and to your Children, and to all that are a far off, even to as many as the Lord your God shall call, now (saith he) consider, This gift is by promise not made to the Apostles alone, but to all; to all for ever. After the same manner also he expounds the promise of Christ, John 14. 16. to be of perpetual extent to the Church of Christ to the end of the World.

Dr. Fer. Tay.
lor, of laying on
of hands.

During all which time, we are sure that the duties in general (and perhaps some difficulties which were not formerly known) once imposed upon the Churches, do remain hers to the end of the World. Matth. 28. 29. *Teaching them to observe all things whatsoever have commanded you, &c.* Must the Churches now contend earnestly for the Faith (and that both against old and new errors) must she be the salt of the Earth, the light of the World? Is she bound to Preach the Gospel of the Kingdom to all Nations to the end of the World? must she keep her self in the Love of God, building up her self in her most holy Faith, praying in the holy Ghost? Surely if these duties remain, and that she is still bound as much as ever to suffer for Christ and his truth, it cannot reasonably be imagined, that God hath recalled his holy Spirit in the gifts or graces thereof from her; who when she had them all, therein had nothing that was superfluous, for the management of the great concerns of the Gospel, but was very needful; we have no reason to think that God will now require the services in general, but he will afford (as occasion requires) the same supplies of grace and gifts. He will not require the same tale of Brick, but he will allow what is needful thereunto.

3 From the nature of the duties of the Church.

That the gifts and graces intended by the Apostle, are a portion of right belonging to the Church in every age, appeareth from the nature and extent of the exhortations which she is under to ask or seek for them. Luke 11. 13. *How much more shall your Heavenly Father give his holy Spirit to those that ask it, ask and it shall be given unto you, vers. 10.* How frequent is the Apostle (in these three Chapters) in his exhortations to the Church at Corinth, and in them to all Churches, *To desire spiritual gifts, to covet earnestly the best gifts, to covet to prophesie; yea and warns them not to despise it, neither yet to forbid to speak with Tongues* (which is generally the least useful of all gifts) now to what purpose is all this, if these gifts in the very right of them be taken away? I hope no man will say these exhortations are useless to us, or that it is unlawful to ask these gifts least in so doing he exclude Charity also, for they are so linked together in the same exhortation, as that we cannot null one part of the exhortation, but the other will be endangered. *Follow after Charity, and desire Spiritual gifts; and rather that ye may prophesie* 1 Cor. 14. 1. Now if it be allowed that the Church of God may pray for the promised Spirit, and ask and follow after the best of Spiritual gifts, and chiefly that of prophesying; then it followes against all contradiction that that promise and those gifts of the Spirit are her undoubted right; which confirmation alone is sufficient to satisfy all doubts that may arise in our hearts about this matter.

4 From the nature and perpetuity of the exhortations to seek for the gifts of the Spirit.

From what is
found of the con-
tinuation of spi-
ritual gifts in
the Church at
this day.

To say nothing of those lively witnesses which God hath raised up, in many ages and Nations since Christ, in whom many excellent gifts and graces of the Spirit of God hath appeared. We will consider whether the Church of God even in this age, hath not had some share in the promise of the Spirit, both gifts and graces; for the latter, I suppose it is not questioned. And yet should the fruits of the Spirit which now appear, be strictly considered, and compared with the graces of the first Christians, it might peradventure put us to as great a pause, what to affirm herein (considering how we are apt to admire what we have not seen, and to overlook the imperfections of those whom we so admire) yet it would be dangerous thence to conclude, either that we have not the Spirit of grace, or that it doth not of right belong to us: Doubtless we should rather use it as a provocation, to cry mightily to God for an enlargement of what we have received in that behalf.

Dr. Hammond
on 1 Cor. Chap.
1. and Cha. 12.

And as I intend not to boast of the gifts of any (for there is no cause why I should) yet I may safely conclude the Spiritual gifts received by Christians in this age, are far more then I can here recount, nor may this poor Island vie with all Churches in the World beside, in respect of Spiritual gifts. Nevertheless we will not deny what God hath done for her this way. How many have been endowed with a word of *wisdom*, or a word of *knowledge* (which serves for the further *explication of Christian Doctrine*, or delivering excellent truths *under parables* or apt Metaphors) and that merely by the gift of God, having otherwise no faculty or capacity more then others, but abundantly short therein of the most of their Brethren! sure in this the gift of God hath made the difference, seeing education, and many advantages are often found on the part of those Christians, who though truly pious, have no ability that way, albeit they greatly desire it. We see the wisdom of this World made foolishness in our dayes, and the foolish things of this World enabled to confound the wise and prudent: yea out of the mouth of very Babes in comparison, hath God ordained strength that he might still the Enemy.

The gift of *healing*, is not wholly taken away, if we dare believe our Eyes, or the persons who have been restored to health very suddenly, at the earnest Prayer of Faithful men, and often times in the use of that ordinance *James 5. 14. Is any sick among you, let him call for the Elders of the Church, and let them pray over them, anointing them with Oyl in the name of the Lord. And the Prayer of Faith shall save the sick, and the Lord shall raise him up:* would the Lords people wisely and holily observe this precept, they should doubtless see more then yet they have seen of his power and goodness to his Church in the use of this ordinance, for the precept being perpetual, and a gracious promise annexed thereto; There wants only judgment and faith on our part, to render it effectual, for he is faithful that hath promised. Howbeit the truth is that Miracles are rarely found, yet from what mine Eyes have seen, and from what I have heard by report from some, whom charity will not suffer me to think would affirm an untruth, I may

not

not say (as some) they are not at all to be found. It is enough to me that God hath no where said that he will not work them, but on the contrary hath laid a bar against our forbidding them. *Forbid not to speak with Tongues.* And it is considerable which Dr. Taylor observes out of *Irenæus*, that *after the death of all the Apostles, miracles did continue even till his time, yea the greatest instance of miraculous power et fraternitate sapissime propter aliquid necessarium, &c. when God saw it necessary and the Church prayed and fasted much, they did miraculous things, even of reducing the Spirit to a dead man.*

Dr. Jer. Taylor of Conjunction.

Now concerning that kind of prophesying which the Apostle here intends, *viz.* A speaking by a gift received from God to edification, exhortation and comfort, cannot be denied to be graciously given to many, who considered without respect had to Gods special assistance; have no manner of capacity to speak in the presence of an auditory at all: this is the clearest seen, in such places where poor labouring men, and Servants, are by Gods grace made very useful instruments to instruct others, and that by publick preaching, in things pertaining to life and Godliness. And whether men will beleive this to be the work of God or no, yet such as have had frequent occasion to observe these things, must ascribe these things to a more then ordinary gift from God. True it is great have been the mistakes of many in this case, and many have boasted of a false gift, and run into some extreams as if it were not necessary to give our selves to study, and to diligence in reading for our furtherance in the work of the Ministry; But this need not seem strange, for even in the Church at *Corinth* (where none question but many had the gifts of the Spirit) was found no small disorder, or confusion through want of discretion in the exercise of their gifts; as appears by the Apostles directions to them to avoid such inconveniencies.

Lastly, we do not find any thing in the word of the Lord, which should perswade us to think that the promise of the Spirit in any part of it is abrogated, and why men should think so, or despair of ever seeing the Church enriched with any of them, only because they see so small an appearance of them, I conceive no reason can be shewed. Now the word of God is so far from perswading us to think these gifts are taken away from the Church by God, that (as we have shewed) it perswades us to follow after both the Fruits and gifts of the Spirit; yea to covet them earnestly; and shews they may continue till that which is perfect be come *1 Cor. 13. 8. 9. Charity never faileth, but whether there be propheties they shall fail, whether there be Tongues they shall cease, whether there be knowledge it shall vanish away, for we know in part, and we prophesie in part, but when that which is perfect is come, THEN that which is in part shall be done away.* Now here we have a plain determination of this great question; *how long the Church of Christ hath right to the gifts of the Spirit, or to those spiritual gifts the Apostle had been speaking of?*

From the scriptures silence, as to the privation of the right which the Church once had to the gifts of the Spirit.

The Answer is, when that which is perfect is come, and then they shall all fail and vanish away, or be of no further use to the Church,

for no other kind of failing can be meant here: or if it should be said, that they have failed ever since the Church had them not, I might answer, that after that manner love or Charity hath too often failed also.

SECT. IV.

Answereth two Objections, against that which we have said.

Obj.

There be two things especially objected against that which we have said, and first, *If the promise of the Spirit do thus belong to the Church, then this will follow, that the Doctrines delivered by such gifted men must pass for oracles of truth, being delivered (as will be pretended) by the Spirit of truth whose property is to lead into all truth. And thus every extravagant and impertinent discourse will be intituled to the holy Spirit. And hence it is conceived also that the decrees of Synods having (as they pretend) the holy Ghost are Infallible; others have adventured to ascribe the like infallibility to their private writings.*

Answ.

But we answer, first, That supposing men were now as undoubtedly gifted with the Spirit as the *Corinthians* were, yet it is certain; such gifts do not argue the infallibility of him that hath them, for then all the gifted Brethren at *Corinth* had been Infallible, which yet we know they were not. Witness their great disorder in using them, as also the Apostles referring what they said to examination, or Judgment. *1 Cor. 14. 29.* And tells us of gifted persons in general that they see but in part, or darkly, as it were through a Glass, so that Infallibility is not to be pretended by them. Nor is it to be imagined that a spiritual gift, in respect of that prophesying which is only to edification, exhortation and comfort, is to be understood, of any immediate revelation; this prophesying is opposed to signs (or miracles) therefore this prophesying to edification exhortation and comfort is not Miraculous in respect of any further verity then what was before; But rather ought to be understood of a raisedness of Spirit, or enlargedness of Heart in the speaker to communicate his knowledge in the Scriptures, for the comfort of others; and therefore are those that have received this gift tyed to Gods oracles as the rule of their discourses *1 Pet. 4. If any man speak let him speak as the oracles of God.* and *Paul* teacheth even these Prophets, that the word of God came not out from them, but that they were to acknowledge the things which were written to them to be the word of God. *1 Cor. 14. ult.* so that there is no danger of entituling all that is said by such men, to the Spirit of God, any more than of those who Preach without any pretence to such gifts of the Spirit: nor is there any necessity that such men fall into the impertinences objected, seeing they are to consider what they say, and to speak as the oracles of God.

Obj.

This doctrine that miracles are not ceased, is asserted by the Papists, and they

they pretend to have had them done among them in every age, and hence they urge, that they only are the Church and their decrees Infallible, &c.

1. That the Papists should have miracles wrought among them in every age since Christ cannot be, seeing they have not had a being so many ages in the World, but of this hereafter. Answer

2. We are taught of God not to regard any false Prophets though they shew a sign or a wonder, and the thing come to pass also, *Deut. 13. 1. fo. 7.* for God sometimes doth try his People, whether they will cleave to him. Many workers of miracles will be found to be workers of iniquity in the day of Judgment, *Matth. 7. 22.* Though a man could remove mountains, and have all knowledge he may be nothing; gifted men may perish, while they preach to others, and the truth of the Church is not proved by *gifts*, but by *Doctrine*, as hereafter we shall further shew; yea we are foretold that Satan shall come with all signes and lying wonders, God permitting him to cause fire to come down from Heaven in the sight of men, to deceive those who obey not the truth when it hath been graciously tendered unto them.

And though we do not doubt but the promise of the Spirit, both Gifts and Fruits pertains to the Church to the end of the World, yet we may observe that even then when she had the fulness of these Gifts, there were *False Apostles, deceitful workers*, transforming themselves *as the Ministers of righteousness*, and seemed to excel the Apostle himself in excellency of speech, &c. *2 Cor. 11. 13.* So that we are in no wise to judge of the goodness of the cause of this or that particular sort of men professing Christianity by the excellency of their Gifts, but by the soundness of their Doctrine, insomuch as if *Paul* himself should preach contrary to the truth of the Gospel, he is not to be received for all his Tongues, Gifts, &c. but to be Anathematized. So that it will be impossible for the Papists to prove the truth of their Church by Miracles, much less by a specious pretence to them only.

S E C T V.

Prayer with laying on of hands is the way, allowed of God, for all Christians to seek for the promised Spirit, as well in respect of the sanctifying graces, as the extraordinary gifts thereof.

This shall be plainly demonstrated (God willing) in every particular, and first from *Act. 8. 14. 15. 16. 17.* For when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the holy Ghost — then laid they their hands on them and they received the holy Ghost. Now for the better understanding this place, it is meet to consider that such as pray to God for any thing, absolutely, should know assuredly that the thing is attainable, as knowing it to be the Will of God they should pray for

that very thing which they so desire of him, as in the case before us the Prayer is such, as indeed it ought to be without doubting when we ask of God those gifts which he hath promised James 1. 5, 6, 7. *If any of you lack wisdom let him ask of God — but let him ask in Faith nothing wavering — for let not that man think that he shall receive any thing of the Lord.* But if by the holy Ghost in this place, we should understand the extraordinary gifts only, viz. *Tongues, miracles, &c.* then certainly the Apostles had no ground to pray for all those thousands which were baptized at *Samaria* both men and women, that each individual should receive the extraordinary gifts of the Spirit, nor perhaps any particular person among them all, seeing the promise of the Spirit in that respect, is not made to this or that man or woman by name, and consequently here was no ground for the Apostles to pray for them absolutely and believably, for that very thing which they particularly prayed for: seeing it is evident, that not all the Members of a Church, but rather very few are chosen to be *Prophets, workers of miracles, &c.* 1 Cor. 12. 11. 29. 30. Have all the gifts of healing? do all speak with Tongues? do all interpret? No, but *the self same Spirit dividing to every man severally as he will.* And therefore here could be no such laying on of hands practised as some imagine, viz. for extraordinary gifts only. For though it be very true, that God did sometimes give such gifts in the way of Prayer with laying on of hands, yet it doth not at all follow that that was the only end of that service, any more then that because God sometimes attended publick Prayer in the Church, and Preaching the word with the pouring out of such gifts, therefore the proper end of Prayer and Preaching, was for the receiving the extraordinary Gifts of the Spirit only.

Nor will *Act. 19. 6.* prove that there ever was such a thing as laying on of hands for extraordinary gifts only, for still we must distinguish between that which is an extraordinary effect only, and that which is the general and undoubted end of any service. The reasons even now mentioned, forbid us to say that Tongues, miracles, &c. was the precise end of laying on of hands *Act. 19. 6.* because the service was Universal, and not pertaining to this or that Disciple only. And let it be seriously considered, that had the Apostle found at *Ephesus* twelve hundred, instead of twelve who had not received the holy Ghost since they believed, ought he not to have done the same for them all that he did for these twelve? surely we have no reason to think otherwise, seeing the questions propounded are of equal concernment to all that they were to any one of them. *Have ye received the holy Ghost since ye believed?* And again, *to what then were ye Baptized?* But who can imagine that such gifts as tongues, miracles, &c. should belong to each individual Disciple, yet *Paul* laid his hands upon them all.

And whereas it is supposed by some, that *Paul* in this place, and *Peter* and *John Act. 8.* imposed hands, to work miracles for confirmation of the word, this is a very great mistake. 1. Because the

word had already been confirmed by miracles at *Samaria* by *Philip*, for it is said that *Simon* wondered beholding the miracles which were done. And there was also a Church settled at *Ephesus* long before *Paul* came this second time to that City. *Act. 18. 18. to 28.* And 2. we know miracles are not for them that believe but for them that believe not, there was therefore no necessity for miraculous gifts to confirm the word to these persons who were believers, and as such had this service of Prayer and laying on of hands performed to them.

Neither is their opinion to be allowed, who would have hands imposed only upon some few persons at *Samaria*, for there is the same reason to believe they all had hands laid on them, as that the Apostles prayed for them all; and sith the holy Spirit was fallen on none of them, who can think that the Apostles would exclude the greatest part of them, in their prayer to God for the pouring out his holy Spirit upon them. Had not *Peter* preached this Doctrine, Repent and be Baptized every one of you, &c. And ye shall receive the gift of the holy Ghost? For the promise is to you, &c. *Act. 2. 38.* and would he that extends the promise in his doctrine to every one that is Baptized, now restrain it in his prayer and laying on of hands from any one of them? surely this is not to be conceived.

And forasmuch as the *Universality* of this practice of Prayer and laying on of hands being evinced, is of such convincing importance, that even thence it will follow, that it was no temporary service, or of particular concern to some Disciples more then others, but a service for the comfort of all Christians equally, and of perpetual use in the Church of God. I will therefore proceed to enquire a little into the Universality of this practise, from this one instance of it, *Act. 8.* especially.

It will easily appear that many thousands both men and women, were in the practise of this service of Prayer and laying on of hands, at *Samaria*. For it is said that *Samaria* received the word of God, and that there was great joy in that City, which words implice that the generality of the Citizens was converted to the Faith by the Preaching of *Philip*, as also for that we hear not of so much as one person, who opposed himself against the Doctrine which he preached; no, not so much as *Simon the Sorcerer*, for 'tis said that he also believed. Yea, there is the same reason to believe that the City generally was converted by *Philip*, as that they had before, been deceived by *Simon Magus*; For as it is said *vers. 9.* He Bewitched them, and that to him they had regard, from the least even to the greatest of them, *vers. 11.* So on the other hand it is said, *vers. 5.* *Philip went down to Samaria and preached Christ to them,* i. e. to the Citizens generally. And then it is said *vers. 6.* That the people with one accord gave heed to those things which *Philip* spake. Hearing and seeing the miracles which he did. And it is further added that when they believed — they were Baptized both Men and Women. Yea *Simon* himself also believed and was Baptized *vers. 13* Thus we have not only a general account of the conversion of this

City, but the same also sufficiently explained. For this general, *Samaria received the Word*, is interpreted, of the people with one accord, and the very sex distinguished, *both men and women*. And then,

Upon those very persons it is said, (without the least intimation of any manner of exception) that the Apostles laid their hands on them, after they had prayed for them that they might receive the Holy Ghost, and also that they did receive it, *v. 14.*

Wherefore now let us suppose that the City of *Samaria* did afford but one hundred thousand Inhabitants capable of Instruction, if then I allow one moiety as unconverted (which yet cannot well be supposed) yet I find fifty thousand Disciples in this City, Believing Baptized, and under Laying on of Hands: and therefore do conclude the service of prayer for the promised Spirit with Imposition of Hands, was not a Temporary service and of particular use to some Disciples only, but of perpetuall use for the comfort of the whole Church.

To this Church we may well joyn the Church at *Jerusalem*, which consisted of many thousands, from whom *Peter* and *John* was sent to *Samaria*, and it were impious to think that those Apostles would now innovate, or set up a new service in that Church, which was not received in the Church which sent them thither. No, the contrary is evident for Laying on of Hands is enumerated among the principles of the Doctrine received by the Church at *Jerusalem*, *Heb. 6. 2.* who is worthily to be esteemed a pattern to all Churches of Christ to the end of the World.

Of no small weight is that place, *2 Tim. 1. 6.* where we find *Timothy* that man of God, under the Imposition of Hands for the common gifts of Gods Spirit; namely Love, Power, and a sound Mind, and this Administred by *Paul* alone; whereas the Imposition of Hands by which he was Ordained was performed by many, or at least by more then one, *viz.* By the Presbytery, *1 Tim. 4. 14.* The former being clearly distinguished from the Later, in three respects, *viz.* 1. By the Persons performing the service (as is shewed) 2. By the end of the services, the first being for that only which is common to all Saints, as *Love, Power, &c.* The other a gift of Office which he must not neglect, &c. 3. From the scope of the Apostle in these places respectively, for in, *1 Tim. 4.* from *vers. 11.* to the end of the Chapter, *Paul* is clearly in hand with the matters of *Timothie's* Office. *These things command and teach. Give attendance to Reading, Exhortation and Doctrine.* — Take heed to thy self and thy Doctrine, and therefore very suitable to exhort him in this place to diligence in the exercise of the gift which was given him by the Laying on of the Hands of the Presbytery. But in, *2 Tim. 1. 6.* He speaks to him of things common to every Christian man or woman from *vers. 1.* to *13.* Exhorting him to bear up against temptation; encourageth him not to doubt that his faith was unfeigned; exhorts him not to be ashamed of the testimony of the Lord, and to consider that God hath not given his people the spirit of fear but of power, &c. And therefore very fitly did he put him in mind of that Blessing of the Spirit which he received in Prayer, with
Laying

Laying on Hands, for the Grace of Love, Power, and soundness of Mind. See more in our Defence.

S E C T VI.

A particular Consideration of, Heb. 6. 2.

It is generally acknowledged by Christians, that the Laying on of Hands in, *Heb. 6. 2.* is a principle of the Doctrine of Christ, and a part of the foundation there mentioned; and indeed, it being a Relative as well as the other five particulars, can have no other Antecedent assign'd then they, and therefore these six principles do constitute one intire form of Doctrine, and is that form of Doctrine, or form of sound Words, to which the main body of Christian Doctrine is reducible, and ought to be obeyed from the heart, by all that enter in to the profession of Christian Religion, *Rom. 6. 17.*

But then it is doubted by some whether the Laying on of Hands, *Heb. 6. 2.* be that which was practised, *for the gift of the Holy Spirit*, on Disciples presently after Baptism, or some other? Now that it is that, and no other, we shall plainly demonstrate. And sith there are three sorts of imposition of hands pretended especially, beside this for the promised Spirit, we shall shew that it cannot be any of those, and therefore must needs be the other.

The laying on of hands conjectured at, are either, First, *That for ordination of offices.* Secondly, *laying on of hands for extraordinary gifts only;* and Thirdly *for healing the sick.* But as for the second here pretended, we have already shewed that there is no such thing, as imposition of hands for extraordinary gifts ONLY, nor ever was, it being a thing wholly out of the reach of mans understanding (without a miracle) to determine on what person man or woman, hands ought to be laid for such an end, seeing extraordinary gifts were neither necessary nor fitting for all, and intended by God himself but to a few, and those only known to him.

That the laying on of hands *Hebr. 6. 2.* should be that on the sick, is no way congruous to truth or reason, for how should this be one of the first principles of the oracles of God and milk for Babes, seeing it is more blessed to believe without a miracle then with one, and those who would not believe unless they saw them, are upbraided because of the hardness of their Hearts? *John 4. 48.* Again, that laying on of hands to heale the sick, if necessary, yet is prerequisite to faith, *signes being for them which do not believe*, and not for believers, as *Paul* teacheth *1 Cor. 14. 22.* But the laying on of hands *Heb. 6. 2.* is subsequent to Faith, yea it follows Baptism, and that as it takes it's place in the order of the principles of Christs Doctrine. Moreover laying on of hands to heal the sick, is most proper (if it do not only pertain) to them that are without, or not of the Church. But laying on of hands *H. b. 6. 1. 2.* is part of that milk of the word which belongs to those who are Babes in Christ- *Hebr. 5. 12.* As touching sick persons in

the Church of Christ, they are not bid to have hands laid on them, but are exhorted to send for the Elders of the Church, that they may pray over them anointing them, with Oyl in the name of the Lord.

The imposition of hands *Heb. 6. 2.* cannot be that which is used in the ordination of Officers, because, The first principles of religion, are necessary to the beginning of a Christian man, and consequently cannot be here meant of any other imposition of hands then that which is of an equal concern to all Christians; otherwise it would follow, that the principles mentioned *H.b. 6. 1. 2.* belong more to one Christian then to another, and this is the way to destroy them one by one, till none were left remaining; If therefore men have any desire to have the particulars of this form of Doctrine *Heb. 6. 1. 2.* preserved, let them be consistent with themselves; and teach them to the Babes in Christ, and particularly this principle of laying on of hands, let them not remove it out of its place, it is joyned to Baptism, or follows next in place to it, and was so practised *Act. 8. Act. 19.* as we have shewed. But because I shall have occasion to speak further of this principle in our *Defence of Christianity*, &c. I shall conclude this Section with the recital of Dr. *Jer. Taylor* his testimony concerning the point in controversie, and particularly, touching the exposition of that text *Heb. 6. 2.*

‘This Auther having shewn the original of the practise of laying on of hands from Christ, and the practise and exercise of it in the Apostles, and first converts in Christianity, comes in the next place to observe,

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ing on of hands.

‘That this is established and passed into a Christian doctrine, the warranty for what I say, is the word of *Saint Paul* *Heb. 6. 1. 2.* ‘Where the holy rite of confirmation is expressed by the ritual part of it [imposition of hands] and is reckoned a Fundamental point *ἡμετέριον ἐπιθέσεως χειρῶν* not laying again the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptisms and of laying on of hands, of the resurrection of the dead, and of Eternal judgment.

‘Here are six Fundamental points in *Pauls* Catechism, which he laid as the Foundation or beginning of the Institution of the Christian Church, and amongst these, imposition of hands is reckoned as a part of the Foundation, and therefore they who deny it, digg up Foundations.

‘Now, that this laying on of hands, is that which the Apostle used in confirming the Baptized, and invoking the holy Ghost upon them, remains to be proved. Absolution of penitents cannot be meant here, not only because we never read that the Apostles used that Ceremony in their absolutions, but because the Apostle speaking of the Foundation in which Baptism is — There needed no absolution but baptismal. For they and we believing one Baptism for remission of sins, this is all the absolution that can be at first, and in the Foundation. The other was *secunda post naufragium tabula*. It came in after, when men had made shipwreck of their good Conscience, and

were

were, as *St. Paul* saith, unmindful of the former cleansing.

'It cannot be meant of Ordination, and this is also evident, 1. because the Apostle saith he would thenceforth leave to speak of the Foundation, and go on to perfection, that is to higher Mysteries. Now in Rituals of which he speaks there is none higher then Ordination. 2. The Apostle saying he would speak no more of laying on of hands, goes presently to discourse of the Mysteriousness of the Evangelical Priesthood, and the honour of that vocation, by which it is evident he spake nothing of Ordination in the Catechism or narrative of Fundamentals. 3. This also appears from the context, not only because laying on of hands is immediatly set after Baptism, but also because in the very next words of his discourse, he does enumerate and appoition to Baptism, and imposition of hands their proper and propounded effects. To Baptism illumination — And to confirmation he reckons tasting the Heavenly gift, and being made partaker of the holy Ghost. By the thing signified declaring the sign, and by the Ministration the Rite.

'Upon these words *Chrysostome* discoursing sayes. *That all these are Fundamental Articles, that is, that we ought to Repent from dead works, to be baptized to the faith of Christ, & be made worthy of the gift of the spirit, who is given by imposition of hands: and we are to believe the resurrection and Eternal Judgment. This Catechism (sayes he) is perfect, so that if any man have Faith in God, and being Baptized is also confirmed, and so tastes the Heavenly gift, and partakes of the holy Ghost, by hope of the resurrection, tastes of the good things of the World to come, If he fall away from this State — digging down and turning up Foundations, he shall never be built again, he can never be Baptized again, God will not begin again, &c. He cannot be made a Christian twice.*

'This is the full explication of this excellent place, and any other way it cannot be reasonably explicated — I shall observe one thing more out of this Testimony of *St. Paul*. He calls it the Doctrine of Baptism and laying on of hands. By which it does not only appear to be a lasting Ministry, because no part of the Christian Doctrine could change or be abolished, but because also it appears to be of divine Institution. For, if it were not, *St. Paul* had been guilty of that which our Saviour reprooves in the *Scribes, Pharisees*, and should have taught for Doctrine the commandments of men, which because it cannot be supposed, it must follow that this Doctrine of — imposition of hands is Apostolical, the Argument is clear and not easily to be reproved. Thus far *Dr. Taylor*.

SECT. VII.

Answereth certain objections about the supposed non agreement between the Apostles, and the present Baptized Churches, concerning imposition of hands in respect of lawful Authority to perform it, and the power of communicating blessings in the Ministration of it.

Some there are who conceive that those who imposed hands in the Apostles dayes, did it not by virtue of their Ministerial authority, but as they were gifted persons only ; and that they had power to give the holy Ghost, &c.

1. The grossefneſs of which mistake is sufficiently detected, by considering that though *Philip* was a person extraordinarily gifted, and wrought many Miracles, yet he did not perform the service of Prayer with imposition of hands, on the *Samaritans*; and yet he could not be ignorant either of the extent of the promise of the spirit, or the means to obtain it. Nevertheless, he leaves this to be done by such whose Ministry did more fitly impower them to that end *Philip* being only a *Deacon*, and that only pertaining to the Church at *Jerusalem*; had no ordinary vocation to constitute the Church at *Samaria* : Nor did the Church at *Jerusalem* send to him to do it, but sends *Peter* and *John*, who were Stewards of the mysteries of God to perfect that which was lacking to their settlement. Now sith God did not lead *Philip*, by immediate direction to impose hands (which he might have done, had he pleased, as he did the like at another time. *Act. 22. 15. 16.*) It is apparent the Service of Prayer with laying on of hands belongs to those, who have Authority as Ministers (and not only a Liberty as gifted persons are supposed to have) to perform it ordinarily.

2. For any to affirm that the Apostles had power to give the holy Ghost, either by laying on of hands or otherwise, is very unadvised, and dangerous. As if it was committed to them to give the Gifts of Tongues, prophesie, miracles, &c. When they could not tell whom the Lord had chosen to be a fellow Minister with them *Act. 1. 24.* For seeing they knew not the hearts of men, how should they communicate gifts to them? would the holy Ghost place his gifts where they thought fit? Or that all that they laid their hands upon, received such Blessings as gifts extraordinary, can never be demonstrated, we never read that *Timothy* had extraordinary gifts, and yet *Paul* laid his hands upon him, and he received (so far as we read) only the Spirit of Love, Power and a sound mind. That the Spirit is free and bloweth where it listeth is evident. *John 3.* And that it is Christs peculiar to Baptize with the holy Ghost is plain enough. *Matth. 3.* That it is God that gave the holy Ghost to such as obeyed him, is affirmed by *Peter*, *Act. 5.* That the Apostles had power to give the Holy Ghost was the dreadfull error of *Simon Magus*, *Act. 15. 16. 17.* Yea, reason tells us, that he that askes a blessing gives it not, but the Apostles only did pray to God, for what they knew he had promised to give his people.

people. We may as well say that the Apostles did give or communicate all the Graces of the Spirit, as Meekness, Goodness, Temperance, Faith, Charity, &c. as to think that they communicated the extraordinary Gifts: Seeing it is certain they prayed earnestly, that the Saints might be filled with all those Blessings abundantly; but none are so weak to say this, therefore they should not say the other.

3. For any to stumble at Prayer with imposition of hands, because performed by us, argues no great discretion, but much weakness. For whiles they allow Christ hath a Church on Earth, they must allow she hath authority from him to dispence the Mysteries of the Gospel. And I marvel in my heart how men should think it so great a matter for a poor Messenger or Elder in the present Baptized Churches, to pray for the young Converts, that they may receive the Spirit of Promise, by which they must be sealed to the day of Redemption, *Ephes. 4. 30*. And yet think it no high, but a necessary thing, for the same men to impose their hands in the Ordination of all Officers in the Church. Indeed the least of these Services are very solemn, and great undertakings; and who is sufficient for these things? Only, let us not mock God, whiles under a pretence of magnifying his Ways, we despise him in his faithful Ministers, whom he hath made Stewards: And let us not make the Ordinances of Christ greater or less than we ought to do, and particularly this of Imposition of Hands; least whilst one says how doth your laying on of hands agree with the Apostles? Another may say, how doth your Preaching, and Praying, and Baptizing agree with what the Apostles did? And thus unless you could fetch the Apostles back from the grave, you will have none to serve you in the gracious Services of the Gospel.

4. As for that importune demand, what command have you for laying on of hands? It is answered, by a just retorting; What command have you to impose hands upon Elders and Deacons? or shew us an example where hands were imposed upon Elders, if you can. Yet are these things plainly enough delivered to us in the Word of God, the Scriptures.

And sure we may easily understand, that *Peter* and *John* had good authority to impose hands on the *Samaritans*, and *Paul* on the *Ephesians*, and upon *Timothews*. Nor is it rational to think, that they did at any of these times, go preposterously and put their hands upon the Disciples without telling them the meaning of it, and what they might expect at the hands of the Lord in that solemn service. And if we believe they did instruct the Disciples in this matter, as it's evident from *Paul's* discourse with the twelve Disciples at *Ephesus* they did; then we find it was taught, and therefore justly called a Principle of the Teaching of Christ. And if it were taught (as that cannot be denied) then the Disciples did either believe the Doctrine

of laying on of hands, or act in it without faith; not the later, for then God had not approved it, because without faith our services are little acceptable: *Heb. 11.* But God did accept this service with as great tokens of his approbation, as he gave to any other service performed by the Apostles. And sith it may conduce somewhat to the reputation of this long neglected principle of Christian Doctrine, we shall here give the Reader notice, that it is not only found in the Sacred Scriptures as hath been shewed, but the antient Christians did religiously observe it; which shall be demonstrated in our *Defence of the fourth Principle of Christs Doctrine* in the latter end of this work, if God permit.

CHAP. IV.

Of the Segregation or gathering together of the Church of Christ from the residue of Mankind, and the separation necessary to be made in order thereunto.

Separation grounded on Gods Ait and Decree, in respect of Angels and Men.

AN Holy Separation of those that fear the Lord is so necessary, that the Worship of God in a Church way cannot be truly celebrated without it: And therefore was it decreed by the Holy God from the beginning, even as soon as sin had entred into the World, and actually made by God himself among the Angelical powers, who having sinned were not spared, but thrust down from their society with the Blessed Angels, *1 Pet. 2. 4. Jude ver. 6. Job 4. 18.* And as this was done in Heaven, even so hath God resolved it shall be done on Earth, *Gen. 3. 15. I will put enmity between thee and the Woman, and between her seed and thy seed.* For this place is not so to be referred to Christ warring against Satan, but that the faithful people of God are here understood to be the seed of the woman; and the generations of wicked men are taken for the Serpents seed; between whom God hath unalterably decreed an enmity or non-agreement. And like as it is impossible for Christ and Satan to be at peace, even so those under the conduct of those Leaders are irreconcilable also; at least till they be subdued or overcome by the power of the opposite party. How timely this enmity appeared, is known in the case of *Cain and Abel*, the Controversie between whom being for the cause of Religion; *Cain slew his Brother Abel, and wherefore slew he him? because his own works were wicked, and his brothers righteous, 1 John 3. 12. For by faith Abel offered a more acceptable sacrifice than Cain, Heb. 11. 4.* And this enmity is found in these two distinct seeds to this day.

But

But here it is to be observed, that the enmity we speak of, on the part of the righteous Seed, is not, neither ever was, against the persons of wicked men; neither indeed can be, seeing Christ Jesus the head of the Holy Seed, expressly commands them to love their Enemies, and gave the most ample exposition of this Precept, in that whiles we were Enemies, he in love to our Souls, died for us. But as Christ, so those that are his, do, and must maintain the enmity decreed by God against the wicked as they are Satans off-spring, or as they are wicked; or to speak it better, against their wickedness, *Psal. 101. 3. I hate the works of them that turn aside, saith David: And Jude requires this, That Christians should hate the garment spotted by the flesh, Jude 23. And our Lord commends that Church, Rev. 2. 6. which hated the deeds of the Nicolaitans*, as the thing which himself hated. But on the other side, the enmity is both against the works and the persons of the righteous for their works sake, as is shewed above, and as dreadful experience hath shewed throughout the Ages past, as well as at this very day. As God thrust down the Evil Angels from society with the Holy; even so here also on Earth, he thrusts Cain out from his presence, and separates Adam's Family from him, as a person unfit to associate with such as feared him, and served him in truth. And it is hence very observable, that the first separation we read of, is made between persons acknowledging the same Deity; for Cain did not worship an Idol, but his Errour was in this, That he did not with sincerity and faith perform his devotion to the Lord, even that same Lord, who to this day commands his faithful ones to withdraw from such as have a form of Godliness, when they deny the power thereof, and especially when the Spirit of persecution appeareth in them.

The first separation was between persons that owned the same God.

Now we find that this Separation begun thus by the Authority of God himself, was maintain'd with so great exactness between these two Seeds, that it became unlawful for them to joyn together so much as in Affinity or Marriage, which doubtless was so ordered, for this cause especially, that the occasion of Idolatry or false Worship might be cut off; and indeed it is propounded as the Reason of the Law which God gave to *Israel* in that case, *Exod. 7. 3, 4. Neither shalt thou make Marriages with them, &c. For they will turn away thy Sons from following me.* And when God came to punish the sins of the old World, this sin of not keeping up this Separation, decreed by the Lord, is mentioned as one of the crying evils which procured that general destruction, for the defection was general, as it is written, *All flesh had corrupted his way upon the Earth, Gen. 6. 12.*

SECT II.

Of the Profecation of this Holy Separation in the New World,

After God had assuaged the Flood by which he drowned the Old World of ungodly men, he made a Covenant of Grace and Righteousness with *Noah* and his Sons, *Gen. 9.* And presently we find *Cham* one of his Sons fall to iniquity, and thereupon a Prediction with an Execration goes out against him, and the Generation of the Wicked with him: As also a Blessing is pronounced upon *Sem*, as one actuated by the Spirit of Wisdom and Goodness; and a Prophecie of Mercy and Truth made to his Posterity, who whilst they walked in his steps, bore up the profession of true Faith and Godliness, between whom, and those of *Cham's* wicked Off-spring, a Religious distinction and separation is established in the New World. And though I find *Josephus* to be of opinion, that *Cham* was not under the Execration of his Father *Noah*, but his posterity only; yet the contrary is as apparent, as that the Blessing pronounced in the case of *Sem*, did not only extend it self to *Sems* Posterity, but first of all to himself, as the place being diligently read, *Gen. 9. 25, 26, 27.* will make evident.

We have indeed a very short account of the state of Religion from *Noah* till *Abrahams* time, or till the time that he was called of God, *Gen. 12. 1.* &c. about which time there was a general decay of Godliness, even *Terah* himself, *Abrahams* Father, being now fallen to Idolatry, *Josb. 24. 2.* Wherefore God himself, by an express command separates his Servant *Abraham* from the false Worshipers, or the Servers of Idols in that Age, leaving them as a Generation which had broken his Covenant; and now renews and augments his Covenant in fundry respects with *Abraham*, and with his Seed according to the flesh, in the Line of his Son *Isaac*, separating them from other Nations, as it is written, *Levit. 20. 24. I am the Lord thy God, which hath separated you from other people.* Not only a Nation distinct from other Nations, but more especially in respect of those Laws of Religion, which he had given them as the way to hold forth the Light of Truth to others, *Dent. 4. 6, 7. Behold I have taught you Statutes and Judgments, &c. Keep therefore and do them; for this is your Wisdom in the sight of the Nations, which shall hear all these Statutes, and say, Surely, this great Nation is a wise and understanding People; for what Nation is there so great that hath God so nigh unto them—And what Nation—hath Judgments so Righteous as all this Law which I set before you, &c.* These Statutes (especially which concern'd the Worship of God) they were to observe even then when they were in Captivity, or dispersed among other Nations; and upon this occasion, as some were enlightened, so others were exasperated against them, *Ester. 3. 8.* There is a certain People (saith *Haman*) dispersed and scattered abroad among the people in all the Provinces of the Kingdom, and their

Laws are divers from all people, neither keep they the Kings Laws, &c. meaning doubtless in things relating to God only, *Dan. 6. 4, 5.* For there was *no error found in Daniel*, being faithful to the King, so occasion was sought against him concerning the Law of his God, wherein and by which he was separated from the vanities or Idolatries of the Nation, where yet he was a great Officer and good Subject under the King.

This separation of the *Israelites* from other Nations continued to the coming of Christ, but not with that purity at all times, as the nature of that Constitution or appoyntment of God required; for they did greatly (and many times) corrupt themselves; yea to such a degree of Apostacy from God, and his ways, that the more sound part were constrain'd, not only to protest against their iniquities but also to shun their society, as in the days of *Ahab*, *1 Kin. 18.* and in the time of the Prophet *Malachy*, *Mal. 3. 15, 16.* but more of this anon.

SECTION III.

Of the separation warranted by the Gospel, and that it is more perfect then that of the Jewish Church, or those that were before them.

When therefore the fulness of time was come, God sent his own Son, who is the head of the Womans seed, to regulate the affairs of his Kingdom, whose Fan being now in his hand, he will more thoroughly purge his Floor, then in the Generations past; gathering in a more spiritual manner, a Church to serve the Lord in Spirit and Truth, not regarding the fleshly posterity of *Abraham* more then others, save that he tenders the Grace of the Gospel first to them, *Act. 3. ult.* But causeth his holy Doctrine to be published throughout all Nations indifferently, to the intent that whosoever should thereupon fear God and work Righteousness should be accepted of him, *Act. 10. 35.* Not now by the Gospel designing to separate or seggregate his people after a National way, as in time past, but divides the self-same families for the Gospel sake, three against two, and two against three, *Luk. 12.* yea the dearest relations in nature, must now be separated, even man and wife; not as man and wife, no in no wife, *1 Cor. 7. 10. &c.* *Let not the husband put away his wife, neither let the wife depart from her husband;* Also the Father and Child, the Master and Servant, &c. must all for the Gospel sake be divided, not as Parent and Child, not as Master and Servant, but as the one is a Christian and the other none; nor is this separation in Domestical concerns, but only in the matters of God, *1 Cor. 7. 14.* *Let every man abide in the same calling wherein he is called, walking with God.*

Gospel separation is two fold; first, from the world, or those that are professed enemies to the Gospel of Christ. 2. From such as pervert the Gospel by wicked Doctrine, or walk disorderly. Of the first there is no great Controversie; the command of Christ being so express

Gospel separation more perfect in religious cases in the Gospel then in the Law.

Gospel separation two-fold, viz. from the World, and from them that walk disorderly under the Christian name.

press as delivered by the Apostle, 2 Cor. 6. 17. *Come out from among them and be separate, saith the Lord, and touch not the unclean thing, and I will receive you. And our Saviour plainly declareth that his followers are not of the world, but he hath chosen them out of the world, John 15. 19. And therefore doth the world hate those that follow Christ. And it is beyond doubt that our Saviour made this separation in the same Nation, City, and Family, choosing only such as adhered to his Sacred Doctrine ; for his Disciples were generally of the Jewish Nation, whose Parents and Kinsfolk he foresaw would hate and betray them. And according to this pattern so clearly set by our Saviour, his Apostles made their proceedings in segregating or gathering together the Gospel Churches in all Nations, even among the Jews themselves, Act. 2. 39. *Save your selves from this untoward generation, (saith S. Peter) which the Learned Diodecar thus expounds. Quickly joyn your selves to the Church, withdrawing your selves from the corrupt society of the Jews, that you may not participate of their sins.* And in Rev. 18. 4. the command is express, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Mystery Babylon, out of whom Gods people are called, whether we consider her in her pagan estate, or as that title may be referr'd to all Apostates or false Worshippers, being spread far and wide, including within her Dominion many Nations, Kindreds, Tongues and People ; This call from thence cannot so well import a fleeing out of one Nation or place into another, (as Dr. Hammond) but a separation from the errors and abominations of all Nations. Christs Church being to have her Plantation in all Nations, and there to bear a living Testimony to the Truth of God, before the crooked and perverse generations of men, in these Nations respectively.*

Dr. Hammond takes the separation, Rev. 18. 4. to be first from the sin, and secondly from the place.

This separation between the Church and the World, grounded upon the Authority of Christ requiring it, and illustrated by the Apostle, by very apt similitudes, 2 Cor. 6. as first, like as we see the light separated from darkness, even so the Church of Christ being all Children of the light and of the day, can in no wise Communicate with the World who are said to lie in darkness, for as in nature light and darkness can have no Communion together, even so neither can the Children of the Light, obscure themselves, in the society of those that are the Children of Darkness. The second Consideration is this, that there is an absolute impossibility of concord, between *Christ* and *Be-lial*, and sith these two, can by no means be United, the Church and the World, viz. The subjects of these two Princes respectively, cannot be Cemented in the same Community, as they are such. The third is taken from the non-agreement of the *Temple of God* with *Idol Temples* ; which were so contradistinct, that the one could not be a Receptacle for both, or the same *Deities*, 1 Sam. 5. 4. *Dagon* must down and be broken to pieces if the *Ark of God* come near him ; Fourthly, as nothing is more irreconcilable then righteousness, and unrighteousness, so is the Church and the World ; And like as the part or portion of him that believeth is not mixed with the portion of the

the unbeliever, but are in that severed far asunder, even so neither can they Communicate each with other, because the ways wherein they walk, are diversified according to the portions provided for them; the one being the broad way which leads to destruction, the other the strait gate which leads to Life; There is therefore no possibility of unity between the Church, the Kingdom of Christ: and the World, the Kingdom of Satan. For no man can serve two Masters, *Mat. 6. 24.* There is no halting between two Opinions, but if God be God, let us serve him; if *Baal*, then serve him: to this the people of *Israel* 1 Kin. 18. 25. could not answer a word; nor shall any other be able to defend the absurdity of too many in these days, who would fain unite truth and falsehood together.

SECT. IV.

Of the separation necessary to be maintained by the Church of Christ from Pseudo-Christians and disorderly walkers.

As it must always be granted, that a Kingdom divided against it self is brought to desolation, and is very true when applied to the Church of God, where Divisions are of as dangerous consequence as in any Societies of men whatsoever: So it must also be denied, that all manner of divisions which happen in that part of the world called Christendom are properly against the Church. For seeing it cannot be denied, but that those Nations professing Christianity have been corrupted divers ways from the simplicity and integrity of the Gospel, both in respect of the form and power of Godliness, hence ariseth a pressing necessity that they be reformed, and though this can seldom be done without Division by reason of pride, ignorance, self-interest, &c. yet must the cure be attempted, and the event referred to God.

And hereupon divers worthy men in all ages, have laboured to restore the decayed parts of Religion, and more especially of Christianity, as well as to root out such things as have been obtruded by humane innovation. And what was the duty of some, was more or less the duty of all, and consequently the sin of those who put not their hand to the work, *Neh. 3. 5.* *Their Nobles put not their necks to the work of the Lord:* but more their sin, who not onely would not do it themselves but hinder them that would. But if after all endeavours used, and patience extended, some part of those professing Christian Religion, remain wholly averse to Reformation, even in such things as are Fundamental to Religion (as it often so falleth out) it cannot then be reasonable, nor is it scriptural, that those whom God hath enlightened, should be bound to walk with the obstinate (who often are the greater number) in their by paths, but must freely declare themselves in manner of speech like that of *Joshua*, *If it seem evil to you to serve the Lord, according to his own will, choose you this day whom you will serve, or what you will do;* but as for us, and such as appertain to us

us we are resolved to serve the Lord. According to this, is that direction of the Lord to *Jeremiah*, Chap. 15. 19. *Let them return to thee, but return not thou to them.*

The Church of *Ephesus* is commended by Christ, *Rev.* 2. 2. For that she *could not bear them which were evil, and had tried them which said they were Apostles and were not, and had found them Liers*; and it was the sin of those Churches which did not separate from their Communion all such evil Professors and false Apostles, and surely whilst they rejected these, they could not Communicate with those Churches from whence, or by whose appoyntment they went forth; For when the Law of God is so expresse that we are bound to withdraw our selves from every Brother which walks disorderly, to withdraw from them that are Traitors, heady, high-minded, lovers of pleasures more then lovers of God, though they have a form of Godliness; I say sith we are to do this, in respect of some, why not in respect of all? is God any respecter of persons? nor doth the greatness of the number lessen the sin, but augment it rather, so that, it cannot be unlawful to separate from a multitude though under the Christian name, any more then from a particular Brother, whilst their iniquity is the same, or peradventure much greater then his. From all which we may result in this, that in a time of Apostacy from the Faith and Order of the Gospel once delivered to the Saints, it is lawful for faithful Churches, or private Christians to refuse to Communicate with such Churches, and to maintain Communion in the truth without them.

Musculus hath a saying, *Fol.* 543. concerning Schism, *That is a good Schism* (saith he) *when the naughty knot and nest was broken.* And generally all Christian writers do concur in this, that Division for truth sake, is better then unity without truth. We shall therefore conclude with the Apostle who commands the true Christian Brethren, *Rom.* 16. 16. To mark them which cause Divisions and offences contrary to the Doctrine which they had received, and to avoyd them. See further concerning this poynt in the part intituled the defence, &c.

CHAP. V.

Treateth of the Form and Order of Church-Fellowship in the Word of God and Prayer, performed in publick Assemblies.

THat Christians should glorifie God, by maintaining constant and publick Assemblies, to hold forth the Word of Life, and to demonstrate their fellowship one with another, is so manifest from the example of the first Churches, as we need not speak much here to evince

evince it, *Act. 2. 41.* For they continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers; And *Ch. 1. 14.* These all continued with one accord in Prayer and Supplication, with the women and Mary the Mother of Jesus, and with his Brethren — the number of names together was about an hundred and twenty. And God bore witness of his approbation of their thus wayting upon him, by sending the Holy Spirit upon them, and bestowing great grace upon them, and making their work exceeding prosperous to his Glory in the conversion of three thousand at that time. And at another time it is said when they had prayed the place was shaken where they were Assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness, *Act. 4. 31.* This was one great end for which the Gospel was preached and written, even that we might have fellowship with the Saints, whose fellowship is with the Father and with his Son Jesus Christ. This is that good and pleasant thing spoken of by *David, Psal. 133. 1.* Even for Brethren to dwell together in Unity, and is compared to that sacred Oyntment which was poured upon the head of Aaron, and went down upon his Beard, and to the skirts of his Garments. Paul gives thanks to God, for the fellowship of the Christians at *Philippi* from the first day till the time he wrote to them, *Phil. 1. 5.* and exhorts them to stand fast in one spirit with one mind, striving together for the faith of the Gospel. And exhorts the Hebrew Church not to forsake the Assembling of themselves together, but to exhort one another daily. The *Corinthian* Church had their Assemblies, which were also free for all comers, *1 Cor. 14. 23, 24.* So had the Churches to whom *S. James* wrote his Epistle, whether such as were poor or rich, there was no exemption but free access for all men, *Jam. 2. 2.*

Our blessed Saviour did not only gather the people together, with great frequency, to preach the Gospel to them, *Mat. 5, &c.* But after he was risen from the dead, did sundry times present himself in the Assembly of his Disciples, *John 20. 19, 26.* saluting them there on this wise, *peace be unto you*; and as he hath promised his presence wheresoever two or three are met together in his name, for the perpetual encouragement of his Disciples, or followers, to attend the Assemblies of his Churches, so when he left this World, he first Assembled with his Disciples, *Act. 1. 4.* giving them directions how to wait for the blessing which he would shortly send them, even the holy Spirit, by which they should be enabled to give testimony of him, to the uttermost parts of the earth, and so was parted from them: Whence we fairly gather these things, *viz.* That Christian Assemblies, whether for publick preaching of the Gospel to the multitude, or for the more particular edification of the Church, are both grounded upon the Doctrine and practise of Christ himself, and therefore may in no wise be neglected by his Church, nor contradicted or opposed by men; such Assemblies being the most sacred conventions upon the earth, of greatest Authority, and concerned in the most important affairs, even the things concerning the Kingdom of God. And upon this ground it was that *Tertullian*, did Apologize for the Christian Assem-

Tertull. Apo.
c. 29.

blies in his time, against those Magistrates that endeavoured to suppress them, saying. *When wise and good people do assemble themselves together we must not call that a Faction or Sect but rather a Court.*

SECT. II.

Church-fellowship ought to be free, none to be forced to come to the Christian Assemblies.

Hillary against
Auxent.

Did not the unchristian principles and practices of two many pretending to Christianity give us too much occasion we might have spared this Section. But sith some have nothing to uphold their Assemblies but humane force, or the terror of Fines, and Imprisonment, We may justly enquire of them, as once *Hillary contra Auxentius. I pray you O ye Bishops, which do take your selves for such, what suffrages used the holy Apostles to preach the Gospel? with what power were they aided for to preach Christ, and to change all the Gentiles, from the service of Idols to God. — Did Paul Assemble the Church by the Kings Edict. In Assembling themselves together in secret places, by the Streets, and in Villages, did compass about almost all people by Land and by Water against the Decrees and Ordinances of Senators and the Edicts of Kings.*

Theod. 1. 4.
c. 24.

After the faithful were driven away (from their usual places) by Valentius, they Assembled at the foot of the Mountains, and there gave praise and thanks to God, rejoycing in the heavenly Oracles, suffering there the impetuosity of the Winds, sometimes Rains, Snows and Colds, and other times most extreame Heats ; Valentius not suffering them this most laborious and painfull commodity, sent men of war to drive away and scatter the Assemblies every where. Thus were the Christians Assemblies maintained against all force of men, by a free and cheerful obedience to God, but were never known in the Primitive times to uphold such their holy conventions by any violence or coercive means whatsoever.

And indeed to use violence in this case is inconsistent with the principles and the state of the Church of Christ, under the Gospel Ministration, for First :

The Church of Christ consists not of Nations, Cities, or Families by the Lump, but such of them only as imbrace the Truth, which is commonly the less number by far, and also such as are of low Degree among men, and therefore said to be a people scattered abroad, 1 Pet. 1. 1, 2. The foolish things of this World, 1 Cor. 1. among whom not many Noble or Wise men after the flesh are called, and therefore little acquainted with the exercise of worldly Power, nay though they were invested with it, yet may they not by virtue thereof subject any to their way by force and violence, for Secondly,

Christ himself, when invested with all power in Heaven and Earth, nor yet his Apostles who had immediate commission from him, did at any time use, or require others to use force in Religion ; but that only, which is persuasive: and without doubt its the duty of all Churches to keep close to their example as also to the patern of the first

first Churches, who were all Ligamented, or bound together by the power of Truth, and the bond of Charity. But Thirdly,

A forced Communion cannot be maintained, without punishing mens Persons or their purses, whose conformity upon such grounds only, makes them but Hypocrites, hardens them against the worship which they are compelled to, and is contrary to the Scripture, *Rev. 22.*

17. *Whosoever will let him come and taste of the waters of Life freely.*

Lastly, no Civil Magistrate (as such) is a Church Officer, and therefore may not interpose his power Magistratical in religious matters, at least not to force his Subjects to believe, and to do therein as himself doth. My Kingdom is not of this World saith Christ, *John 18. 36.* Fitly therefore said *Lactantius Firmianus*—*Truth cannot be joyned with force, nor Righteousness with Cruelty—Wherefore if thou wilt defend Religion through shedding of blood, through torment and cruelty, it shall not then be defended, but polluted and defiled, For there is nothing more frank and free then Religion.—For that which a man doth by compulsion is not a sacrifice, but being done not voluntarily, and with the heart it is most execrable and accursed.*

Lact. Firm.
Divin. Inst. 2.
l. 5. c. 20. & c.
21.

SECT III.

Of the form of Doctrine or word of Faith to be held and observed in the Communion of Christians in Church-Assemblies.

As God hath delivered but one Form of Doctrine to the Churches, so it's the duty of all Christians to hold and diligently to observe the same, and not to be carried about with divers and strange Doctrines, *Heb. 13. 9.* And her Pastors are all warned, and accordingly to warn others, that they teach no other Doctrine, *1 Tim. 1.* for otherwise unity of Faith cannot be maintained; because Doctrine precedes Faith, and as is the Doctrine such is the Faith. The principles of Christs Doctrine, or a short Form thereof we have, *Heb. 6. 1, 2.* To which the whole body of Christian Doctrine is so far reducible, as that here we find a standard by which to try the Doctrine which is brought by any man; for he that truly teaches *Repentance* towards God, and *Faith* towards the Lord *Jesus Christ*, the *Doctrine of Baptism*, and the *imposition of hands* as respecting our interest in the gifts of the holy Spirit, the *Resurrection of the dead*, and the *eternal judgement*, cannot lightly injure the Church of God in his Doctrine. But if any man teach otherwise, and consent not to wholesom words even these words of our Lord *Jesus Christ* he is proud knowing nothing, but doting about questions, and strife of words. Nevertheless, sith there hath been several Confessions of Faith published, among which that called the *Apostles Creed*, and the *Nicene* do seem to be of most venerable estimation, both for Antiquity, and the solidity of the matter, and for their excellent brevity, we do hereby declare to the world that we assent to the

Con-

Contents thereof, as we find them both digested and comprehended in these ensuing Articles, that all men may know that we are no devisers, or favourers of Novelties or new Doctrines.

The substance of the Apostles, and the Nicene Creed in Latine.

1.

Credo in unum Deum, patrem omnipotentem, factorem Cæli & Terra, visibilium omnium & invisibilium.

2.

Et in unum Dominum Jesum Christum, filium Dei unigenitum, & ex patre natum, ante omnium secula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem patri, per quem omnium facta sunt.

3.

Qui propter nos Homines, & propter nostram salutem descendit de Cælis & incarnatus est, de spiritu Sancto ex Maria Virgine, & homo factus est,

4.

Crucifixus pro nobis, sub Pontio Pilato, passus & Sepultus est,

5.

Et Resurrexit tertiâ die, secundum Scripturas.

6.

Et ascendit ad Cælum, sedit ad dextram Patris.

The same for Substance in English.

1.

I Believe in one God the Almighty Father, maker of Heaven and Earth, and of all things visible and invisible.

2.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made.

3.

Who for us men and for our salvation descended from the Heaven and was incarnate of the Virgin Mary by the holy Ghost, and became man.

4.

Crucified also for us under Pontius Pilate, suffered and was buried.

5.

And rose again the third day, according to the Scripture.

6.

And ascended into Heaven, and sits at the right hand of the Father.

Et

7.

Et iterum venturus est cum Gloria judicare, vivos & mortuos cujus Regni non erit finis.

7.

And is to come again with Glory to Judge the living and the dead, of whole kingdom there shall be no end.

8.

Et in Spiritum Sanctum Dominum vivificantem, qui ex patre filioque procedit, qui cum patre & filio simul adoratur, & conglorificatur, qui loquutus est per prophetas.

8.

And in the holy Spirit, the quickning Lord who proceeds from the Father and the Son, and in like manner is adored and glorified with the Father and the Son, and who spake by the Prophets.

9.

Et unam sanctam Catholicam Apostolicam Ecclesiam.

9.

And I believe one Holy Catholic and Apostolical Church.

10.

Confiteor unum Baptisma in remissionem peccatorum.

10.

I confess one Baptism for Remission of sins.

11.

Et expecto Resurrectionem mortuorum.

11.

I look for the Resurrection of the dead,

12.

Et vitam venturi sæculi, Amen.

12.

And the Life of the World to come.

This Confession of Faith as it is of great Antiquity, so verily, were it diligently considered, * might be a good means to bring to a greater degree of unity, many of the divided parties professing Christianity. As for the twelve Articles added thereunto by the *Tridentine Synod* (at least some of them) they are both of so late Edition, and of so little verity, that I shall not give the Reader the trouble of reading them, I shall rather in this place commit to posterity, a brief Declaration of the Faith of the present baptized Churches in this Nation, or at least of very many of them, which was presented to his Majesty *Charles the Second of England, &c. King*. Which as he courteously received from our hands, so I trust it may find good acceptance with all moderate Christians; what is alledged out of the Fathers, or other Authors, was not in the printed Copy, but added here, to shew that though the composition of these Articles be new, yet the Doctrine contained therein, is truly ancient, being witnessed both by the Holy Scriptures, and later writers of Christianity.

** And these words & ex patre natum, a little explained (which I confess are to me something ambiguous) the Doctrine therein contained, is full of verity.*

A Brief Confession or Declaration of Faith set forth by an Assembly of Messengers, Elders and Brethren of the Baptized Churches, An. 1663.

Whereunto is Added,

A few Explanatory Supplements ; and the Testimony of many of the Ancient Writers of Christianity.

Article, 1.

1 Cor. 8. 6.
Isa. 40. 28.

WE believe and are verily confident, that there is but one God the Father, of whom are all things, glorious and unfearcheable in all his Attributes, 1 Cor. 8. 6. *But to us there is but one God the Father, of whom are all things, Isa. 40. 28. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the Earth, fainteth not neither is weary, there is no searching of his understanding?*

The witness of the Ancients.

Chrysost.

Chrysostom, upon Eph. Chap. 1. Speaking of Christ saith, Behold God is call'd the God of him that took Flesh ; and if ye will not so he is called the Father of God, the Word.

August.

Augustine, Confess. l. 1. c. 5.—Thou, O Father, in the beginning that is in thy wisdom, born of thy self equal and co-eternal with thee ; that is to say in thy son, hast created Heaven and Earth — And now under that name of God I understood the Person of the Father ; who made all ; and under the name of the beginning, the name of the Son in whom he made all, &c.

Again, L. 1. c. 4. And what shall we say, my God, my Life — or what can any man say when he speaks of thee ? and woe to them that speak nothing in thy praise, seeing those that speak most are too dumb in it.

Article 2.

Gen. 1. 31.
Eccl. 7. 29.
Gen. 2. 27. &
3. 17, 18, 19.

That God in the beginning made man upright and put him into a state of Glory [of an earthly Paradisical nature] without the least mixture of misery, from which he by transgression fell, and so came into a miserable, and mortal estate, subject to the first death.

The witness of the Ancients.

Augustine.
De Civ. Dei.
L. 13. c. 23.

In saying Earth thou art, and to Earth thou shalt return, he signifieth the death of the Body, in leaving the soul ; therefore we must think he spake not of

of the second death, reserving that secret, because of his new Testament where it is plainly discovered.

Article 3.

That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son of God, born of the Virgin *Mary*; Being the true Lord and root of *David*, and also his son and offspring according to the flesh, whom God freely sent into the world, because of his great love to the World; who as freely gave himself a ransom for all: tasting death for every man; a propitiation for our sins and not for ours only, but also for the sins of the whole world.

Luk. 20. 24.
Rev. 22. 16.
1 Tim. 2. 5, 6.
1 Joh. 2. 2.
Heb. 2. 9.

The witness of Antiquity.

The World being all at peace, Christ (according to the precedent prophesie) was born in *Bethlehem Judah*, being openly man of the Virgin his mother, and secretly God of God his Father——Christ Jesus, the substance of *Israel*, and the Son of *David*, Gods Son, of God, taking on our man without waisting Godhead, ordained Faith to be a pass for man to God, by his mean that was both God and man.

Aug. de Civit.
Dei. l. 18.
c. 46. l. 17.
c. 11. l. 11. c. 2.

Article 4.

That God is not willing that any should perish, but that all should come to Repentance, and the knowledge of the Truth, that they might be saved. For which cause Christ hath commanded, that the Gospel be preached to every Creature. To wit the glad tidings of remission of sins: so that no man shall eternally suffer in Hell, for want of a Christ that died for him, but as the Scripture saith, for denying the Lord that bought them; or because they believe not on the name of the only begotten Son of God. Unbelief therefore being the cause why the Just and Righteous God will condemn the children of men, it follows against all contradiction, that all men at one time or other, are put into such a capacity, as that through the grace of God they may be eternally saved.

2 Pet. 3. 9.
1 Tim. 2. 4.
Mark 16. 15.
2 Pet. 2. 1.
John 3. 18.
Joh. 1. 7.
Act. 17. 30.
Mark 6. 6.
Heb. 3. 10, 18.
19.
1 Joh. 5. 10.
John 3. 17.

The witness of Antiquity.

God would have all to be saved, but if they come to him; he so would it, not as that he would save them against their will.

Christ in mercy was born to all, but the unfaithfulness of hereticks is the cause that he that was born to all, is not born for all.

In respect of the greatness of the price, the blood of Christ is the redemption of the whole world. On Gods behalf life eternal is prepared for all, because God would have all men to be saved, *Prosper. in Ep. ad Augustine.*

Ambros. in
1 Tim. 2.
Amb. l. 3. de si-
de c. 4.

Aug. Tom. 7.
Artic. Falso.

Article 5.

Act. 11. 22. That such who first orderly comes into Christs Church, and wait-
 23, 24. ing there attains to degrees of Christianity, rightly qualified, and
 Act. 11. 19, 20. competently gifted by Gods Spirit, ought to teach in the Church,
 Act. 13. 2 3. and as occasion serves, to preach to the world (being approved by the
 Act. 1. 23. Church so to do; And that from among such some are to be chosen
 1 Cor. 1. 19. by the Church, and ordained by fasting and prayer, and laying on of
 21. hands, for the work of the Ministry, such so Ordained, we own as Mi-
 1 Cor. 2. 1. 4, 5. nisters of the Gospel.
 Rom. 2. 21.

But all such as come not first, to repent of their sins, believe on the Lord Jesus, and so Baptized in his Name, for Remission of sins: But are only brought up in the Schools of humane Learning, to the attaining humane Arts, and variety of Languages, with many vain curiosities of speech: Seeking rather the gain of large revenues then the gain to God, such we utterly deny, for that they have need rather to be taught themselves, then fit to teach others.

The witness of Antiquity.

Euseb. Eccl.
 Hist. l. 6 c. 11.

Thou sayest it was never seen, that the Lay or Secular people should dispute of the Faith in the presence of the Bishops. I marvel what moved thee to affirm a ly so evident. Forasmuch that as often as there is found any man that is sufficient, and apt to give good counsel, and to instruct the people, the Bishops have accustomed to desire him to do it. As our Brother the Bishop of *Neon* did unto *Evelpius*, in the City of *Alexandria*, and the Bishop *Celcus* unto *Palinus* in the City of *Iconium*; and the Bishop *Atticus* unto *Theodosius*, &c. and there is no doubt but that the other Bishops may do the like in their Diocess, when they find any one which is a man fit to profit the people.

Tindall.

Tindall writing against the Papiests saith, Ye drive them from Gods Word, and will let no man come thereto, until he have been two years Master of Arts, first they muzzle them with sophistry, and in *benefundantur*, and there corrupt they their Judgements, with apparent Arguments, and with alledging to them Texts of Logick, of natural Philosophy, Metaphysicks, moral Philosophy; of all manner of Books of *Aristotle*, of all manner of Doctors, of which one holdeth this, another that; one is a reall, the other a nominal. What wonderful Dreams have they of their *predicaments*, *universals*, *secunde intentiones*, *quid dities*, &c. When they have in this wise brauled 8 or 12 years then begin they their Divinity, when their Judgements are utterly corrupted; and then they begin not at the Scripture, but every one chooseth to himself a several Doctor, &c.

Article 6.

That the way set forth by God for men to be justified in, is by Faith in Christ. That is, when men shall assent to the truth of the Gospel, believing with all their hearts, that there is Remission of Sins, and eternal life to be had in Christ. And that Christ is therefore worthy, their constant affection, and subjection to all his commands, and therefore resolve with purpose of heart to be subject to him in all things, and no longer to themselves: and so shall with Godly sorrow for the sins past, commit themselves to his Grace, confidently depending upon him for that which they believe to be had in him: such so believing are justified from all their sins, their faith shall be counted unto them for righteousness.

Rom. 5. 1.
2 Cor. 5. 15.
Rom. 4. 22,
23, 24.
Rom. 3. 25, 26.

The testimony of Antiquity.

Augustin, Serm. 40. The medicine of the soul is, the only Physician for the sins of all, that is to believe in Christ, and therefore do the children of God which believe in him live, for they are born of God by the Adoption of Grace which is through the Faith of our Lord Jesus Christ — How virtuous soever the ancient righteous persons have been, they were not saved but by Faith.

Augustin,
L. cont. 2. e
pelag. c. 21

If Righteousness be the work of God, how is it the work of God to believe in him unless it be righteousness it self to believe in him?

Aug. in Joh. 6.
Greg. I. 6.
ep. 15.

It is manifest that such as have faith in Christ shall not be saved, unless they have the life of Faith.

Article 7.

That there is one holy Spirit, the precious gift of God, freely given to such as obey him, that thereby they may be thoroughly sanctified, and made able (without which they are altogether unable) to abide stedfast in the Faith; and to honour the Father and the Son, the author and finisher of their Faith. There are three that bear record in Heaven, the Father, the Word, and the holy Ghost, and these three are one. Which Spirit such have not received (though they speak much of him, that breath out cruelty and great envy, against the liberty and peaceable living of such as are not of their Judgement, though holy as to their conversation.

Ephes. 4. 4.
Acts 5. 32.
1 Cor. 6. 11.

The testimony of Antiquity.

That Spirit being the Fathers and the Sons, is properly in Scripture called the holy Spirit, it is neither Father nor Son, but personally distinct from both — and this Trinity is one God.

Aug. de Civit.
Dei, l. 11. c. 10.
S. verb. Apost.
Serm. 13. c.

All those are the children of God who are led by the Spirit of God, if the holy Spirit do not govern thee thou shalt fall.

O Lord God those are the chiefest and first that persecuted thee,

R r r whom

Bernard.

whom men see to love the highest seats and places in the Church, and which bear the greatest rule, they have taken the Ark of *Zion*— and afterward have frankly and by power set all the City on Fire. Their conversation is miserable, the subversion of thy people is pitiful, and would God they would not err, but in that part only.

Article 8.

Joh. 3. 16.

Eph. 1. 4.

2 Thes. 2. 13.

R. m. 9. 11.

Psal. 4. 3.

That God hath, even before the foundation of the world, chosen or elected to eternal life such as believe and so are in Christ. Yet confident we are that the purpose of God according to Election, was not in the least arising from fore-seen Faith, in, or works, done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so it is of him that calleth, whose purity and unwordable holiness cannot admit of any unclean person, or thing, to be in his presence. Therefore his decree of mercy reaches only the Godly man whom (saith *David*) he hath set apart for himself.

The testimony of Antiquity.

Ambros. in Tit.

3.

According to his mercy he saved us, this goodness which doth flourish in Christians doth arise of the divine Root, or Love; for God by his mercy hath saved us in Christ.

Jerom. Apol.

ad Ruffin.

The Apostle saith not he hath chosen us when we were holy, but that we should be holy.

Chrys. in Eph.

c. 1.

Things belonging to our profession, are not of later time, but these things have been determined before we were born: and Christ hath rightly ordered it by Faith in him——Least thou shouldest say Faith is sufficient, he addeth good life, &c.

Article 9.

Jude v. 4.

2 Thes. 2. 10.

11, 12.

Rom. 2. 9, 10.

11.

That men (not considered simply as men) but as ungodly men, were of old ordained to condemnation, and considered as such who turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ. God indeed sends strong delusions unto men that they might be damned: But we observe they are such, as receive not the love of the truth that they might be saved. And so the indignation and wrath of God is upon every soul of man that doth evil (living and dying thereing) for there is no respect of persons with God.

The testimony of Antiquity.

Ambrose l. 2.

de vocat. Gent.

c. 1.

The damned cannot complain justly because it is their wickedness that doth cast them down into pain.— He was worthy to lose an unprofitable Faith, who did not exercise Charity.

Augustine cont.

Ful. l. 3. c. 18.

God is good and he is just. He may save a man without good works of his, because he is good; but he cannot condemn any man without his evil deserts, because he is just.

Article

Article 10.

That all children dying in Infancy, having not actually transgressed against the Law of God in their own persons, are onely subject to the first death, which comes upon them for the sin of *Adam*, whence they shall be raised by the second *Adam*; and none of them shall suffer eternal death for *Adams* sin, for to such belongs the Kingdom of God.

1 Cor. 5. 22.
Mat. 19. 14.

The testimony of Antiquity.

By the death of the Body we read that some have died, not for their own, but for others sins. — But in the death of the soul, none dieth for another.

Austin. cont.
advers. leg. l. i.
c. 16.

Article 11.

That the right and only way to gather Churches according to Christs appointment is, first, to teach or preach the Gospel to the sons and daughters of men and then to baptize (in English Dip) *in water*, in the name of the Father, Son, and holy Ghost, or in the name of the Lord Jesus Christ, such only as profess repentance towards God, and Faith towards our Lord Jesus Christ. And as for those who preach not this Doctrine, but instead thereof, that Scripture-less-thing, of sprinkling Infants, whereby the Word of God, is made of no effect, and a New Testament way of bringing members into the Church by regeneration is cast out, whereas the bond woman, and her son, *viz.* the Old Testament way, in bringing Infants into the Church is cast out, as saith the Scripture. Such we deny, being commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them.

Mat. 28. 19.
Mar. 16. 16.
Act. 2. 38. &
8 12. & 18. 8.
Gal. 4. 22. to
31. Mat. 3. 8. 9.
Eph. 5. 11.

The testimony of Antiquity.

I will declare unto you how we offer up our selves to God in Baptism, after that we are renewed through Christ, such as are instructed in the Faith, and believe that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray, for the Remission of Sins, and we also fast and pray with them, and then they are brought to the water; and there as we were new-born, are they also by new-birth renewed, then calling upon God the Father and the Lord Jesus Christ, and the holy Ghost, they are washed in water.

Justin. Mart.
in orat. ad Ant.
thou. pium.

According to every ones age, condition, and disposition, the delay of Baptism is more profitable, but especially concerning little children, for what necessity is there to have sureties also brought into danger: who many by their own mortality, fail of fulfilling their promise, or by the encrease of an evil disposition in the Child; The Lord saith indeed

Tertull.

deed let them come, let them come therefore when they grow up to youth, come, whilst wherein they come they are taught, let them become Christians when they know (or are able to know) Christ. Shall it be done more warily in worldly things, that to whom earthly things are not committed Divine should be committed ? They shall know to beg Salvation, that thou mayest seem to give to him that asketh it; It behoveth them that are about to enter into Baptism to pray with fervent prayers — and the Confession of sins past.

Article 12.

Heb. 6. 1, 2.
Act. 8. 12, 15,
17. Act. 19. 6.
2 Tim. 1. 6.
Rom. 8. 13.

That it is the duty of all such who are Believers Baptized, to draw nigh to God, in submission to the fourth principle of Christs Doctrine, to wit prayer and laying on of hands, that they may receive the promised Spirit ; whereby they may mortifie the deeds of the body, and live in all things answerable to their professed intentions, and desires, even to the honour of him, who hath called them out of darkness into his marvellous light.

The testimony of Antiquity.

Clem. ep. ad
Fuli.

Laying on of hands was not only a thing received from *Peters* and the rest of the Apostles, and taught by them, but also commanded by our Lord and Saviour.

Ferom.
ep. ad Lucif.

Laying on of hands hath ever been the custom of the Church.

When we are come out of the Laver (*to wit baptism*) afterward the hand is laid on by blessing, calling upon , and inviting the holy Ghost—— Like as in Baptism the flesh is washed that the soul may be made clean so in laying on of hands the flesh is overshadowed, that the soul may be illuminated by the holy Spirit.

Article 13.

Act. 2. 41, 42.
1 Cor. 11.

That it is the duty of such who are constituted as aforesaid, to continue stedfastly in Christ and the Apostles Doctrine, and assembling together in fellowship and in breaking of bread and prayer.

The testimony of Antiquity.

Tertul. Apol.

We coming together and assembling our selves, do pray for the Emperours, for their Servants, for Magistrates, and for the estate of the world, for peace; we are assembled to make Commemoration of Divine Scriptures, and do feed and nourish the Faith with voice and holy words; we hope well, we plant and graff most strongly our Faith, and do labour much to imprint in our hearts the Discipline of the Commandments.

They Assembled themselves together in the night, within Chambers,

bers, for to preach the Word, and celebrate the Lords Supper, as it appeareth by that which is written.

Article 14.

Thus although we thus declare for the Primitive way, and order of Constituting Churches, yet we verily believe, and also declare, that unless men so professing, and practising the Order and Form of Christ's Doctrine, shall also beautifie the same with a holy and wise conversation, in all godliness and honesty, the profession of the visible Form will be rendred to them of none effect; for *without Holiness no man shall see the Lord.*

Isa. 1. 11, 12,
13, 15, 16.
Heb. 12. 14.

The testimony of Antiquity.

Let not Sinners therefore and wicked men, secure themselves, by their continuance in the Church: nor by their iniquity renounce Christ their Justice in committing fornication, or all or any part of the fleshly works spoken of, *Gal. 5.* for he saith expressly they shall not inherit the Kingdom of God which do such deeds.

Aug. de Civit.
Det. l. 21.
c. 25.

He that discordeth from (or frameth not himself according to) Christ, doth not eat of the flesh of Christ, nor drink his blood, although he do take every day the Sacrament of so great a thing.

Prosp. lib. de
sentenc.

Article 15.

That the Elders or Pastors, which God hath appointed to oversee and feed his Church constituted as aforesaid, are such who first being of the number of Disciples shall in time appear to be vigilant, sober, of good behaviour, given to hospitality, apt to teach, not greedy of filthy Lucre, but patient, not brawlers, not covetous: and as such chosen and ordained to office according to the order of the Scripture, *Act. 14. 23.* who are to feed the flock with meat in due season, and in much love to rule over them, with all care seeking such as go astray. But such as labour to feed themselves with the fat more then to feed the flock, &c. all such we utterly deny, and do hereby bear our continued testimony against them.

1 Tim. 3.
Tit. 1. Act. 13.
23.

Ezek. 34. 2, 3.
2 Cor. 12. 14.
Ezek. 34.

The testimony of Antiquity.

Let none be Ordained to the Ministry, unless he be first examined by the Bishop, and approved by the people.

Con. Carth. 3.
can. 22.

Fredrick is said to send this word to *Adrian* the 4th Bishop of Rome, we shut our Cities against your *Cardinals*, because we see that they prey—upon the people; they do not ratifie peace but rake together pence, they do not repair the world, but impare their wealth.

Article 16.

That the Ministers of Christ, which have freely received from Christ, ought freely to Minister to others: And that they which have spiritual things freely administred to them, ought freely to Communicate necessary things to the Ministers (upon the account of their charge) and as for Tythes, or any forced maintenance, we utterly deny to be the maintenance of Gospel Ministers.

The testimony of Antiquity.

Aug. in Psal.
146.

Appoint some certoin portian, either of your yearly fruits, or your ordinary daily gains; Will you make choyce of Tythes? then let that be your portion; But thou scarce payest the thousand part, yet I find no fault, do so still, for I do so thirst after your well doing, that I refuse not your very crums.

Con. Aurel.
Can. 17.

As it is in the will of the giver to give what please him, so if he find him stubborn, and froward which receiveth it, it is in his power to revoke the gift.

Article 17.

Tit. 2. 10, 11.
2 Thes. 3. 6.
Rom. 16. 17.

That the Church of Christ ought after the first and second Admonition to reject all Hereticks; And in the name of the Lord to withdraw from all such, as profess the way of the Lord, but walk disorderly in their conversation, or which cause Divisions or offences, contrary to the Doctrine of Christ which they have received.

The testimony of Antiquity.

Con. Cabilo.
Can. 25.

If any man sin publickly, let him be Excommunicate for his demerit, and so then let him be reconciled.

Decret. Greg. 4.
tit. 39. c. 13.

The Ancient Cannons make two kinds of Excommunication, the one greater, the other less. And the greater not be inflicted, but upon the account of deadly sin.

Article 18.

Joh. 15. 34.
1 Tim. 1. 5. 6, 7.
Joh. 15. 6.
2 Pet. 2. 5, 6, 7.
18. 9, 10.
1 Pet. 1. 5.

That such who are true believers, even branches of Christ the vine, and that in the account of Christ whom he exhorts to abide in him, or such who have Charity out of a pure heart, and of a good conscience, and of Faith unfeigned, *1 Tim. 1. 5.* may nevertheless for want of watchfulness, swerve and turn aside from the same, and become dead branches, cast into the fire, and burned. But such who add unto their Faith Virtue, and unto Virtue Knowledge, and unto Knowledge Temperance, &c. such shall never fall, for they are kept by the power of God through Faith unto Salvation.

The testimony of Antiquity.

It is to be believed that some of the children of perdition, receiving not the gift of perseverance, begin to live in Faith, that worketh by Charity, and for a time do live faithfully, and justly, and after do fall.

Aug. de Corp. & Gra. c. 13.

Again, I ask, could they not be saved in that Faith, or would they not? if they could not, what injury to our Saviour? or what delight to the Tempter—some therefore fall from Faith because verity avoucheth it; and by consequence from salvation because our Laws rebuketh it, from whence also we conclude, they fall from Charity, without which Salvation cannot be obtained.

Bern. ep. 42.

Article 19.

That the Churches of Christ ought by free contribution, to relieve the necessities of the poor Saints, and not as being thereto compelled by the Magistrate. And for the distribution of such charitable Contributions, God hath appointed a Ministry of Deacons, faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands to that work, &c.

2 Cor. 9. 7, 11, 12. Aët. 6. 1, 2, 3, 4, 5, 6, 1 Cor. 1. 16 1. 2.

The testimony of Antiquity.

That which men do by Compulsion, is not a Sacrifice, forasmuch as if it be not done voluntarily, and with the heart, it is most execrable, and accursed.

Lactan. Firm. Au. ep. c. 6.

Decret. Greg. 1. 1. c. 14.

If thou hast Riches, labour by well doing to store them up in Heaven.

Sacred Orders we call Presbyters and Deacons, for those two the Primitive Church is only said to have had. For saith Jerom, A Bishop and a Presbyter is all one.

Article 20.

That there shall be (through Christ who was dead, but is alive again) a Resurrection of all men from the Graves of the Earth, both the just and unjust, that is the fleshly bodies of men, sown in the Graves of the Earth, Corruptible, dishonourable, weak, natural (which so considered cannot inherit the Kingdom of God) shall be raised again Incorruptible, in Glory, in power, Spiritual, and so considered the bodies of the Saints (united again to their Spirits) which here suffer for Christ, shall inherit the Kingdom of God, reigning together with Christ.

Isa. 26. 19. 1 Cor. 15. 21, 22, 42, 43, 44, 45.

The testimony of Antiquity.

*Au. de Civit.
Dei. l. 20. c. 12.
13: 14, 15, 16.
where he large-
ly treateth of
this point of
the Christian
Faith.*

Every part of the bodies perishing either in Death, or after it in the Grave, or wheresoever, shall be restored, renewed; and of a natural and Corruptible Body, it shall be Immortal, Spiritual and Incorruptible: Be it all made into powder or dust, or by chance or cruelty dissolved into air or water, yet cannot it be kept hid from the omnipotency of the Creator, who will not have one hair of the head to perish. Thus shall the Spiritual flesh become subject to the Spirit, yet shall it be flesh still.

Article 21.

*1 Tim. 4. 1.
Heb. 9. 27.
2 Cor. 5. 10*

That there shall be after the Resurrection from the Graves of the Earth, an Eternal Judgement at the appearing of Christ and his Kingdom, at time of Judgement which is unalterable and irrevocable, every man shall receive according to the things done in this body.

The testimony of Antiquity.

*De Civit. Dei.
l. 21. c. 2.*

Augustin In the Chapters quoted to the 20 Article doth not only very largely assert the Resurrection and the Judgement to come, but also bring an instance to demonstrate the possibility of eternal torment, to be endured by wicked men in Hell fire. There is (saith he) a kind of worms that live in the fervent springs of hot Baths, whose heat is such as none can endure it at certain times, and yet those worms do so love to live in it, that they cannot live without it: whence *Augustine observes*, That seeing Bodies of Flesh may live in Fire, and be nourished by it, it's easie to believe that a body of flesh may live in the fire and be tormented by it, because to nourish is not proper to the fervent heat of fire, but to torment is proper thereunto.

Article 22.

*Acts 1. 3. Luke
24. 51. Acts
1. 6, 10, 11.
Rev. 19. 16.
Pl. 22. 28.
Zech. 14. 9.
Rev. 11. 15.
2 Cor. 3. 22. 23
Dan. 7. 27.
Pl. 72. 4.*

That the same Lord Jesus, who shewed himself alive after his Passion by many infallible proofs; which was taken up from the Disciples, and carried up into Heaven, shall so come again, in like manner as he was seen go into Heaven, so he is, (and shall appear to be) King of Kings, Lord of Lords, for the Kingdom is his, and he is Governour among the Nations, yea King over all the Earth, and his Saints shall reign with him on the Earth. The Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ, and when Christ, who is our life shall appear; then shall we (that is to say) his faithful servants appear in Glory with him, &c.

The

The testimony of Antiquity.

As for me and all that are every way sound Christians, we know that there shall be a Resurrection of the body—and that they which have believed in Christ, shall live and reign a thousand years with him in Jerusalem, &c.

Iust. com Tryphon p. 30. 7. Ludovic. Vives Com. in Aug. De Civit. Dei l. 20. c. 7.

This Opinion was professed in the Apostles time by Papias Bishop of Jerusalem; seconded by Irenaus, Apollonarius, Tertullian, Victorinus, Pictaviensis and Lactantius. And saith Jerom, many Martyrs and religious persons held it.

Article 23.

That the holy Scriptures, is the rule whereby Saints both in matters of Faith and conversation are to be regulated: They being able to make men wise to Salvation through Faith in Christ Jesus, &c.

2 Tim. 3. 15. 16. 17. John 2. 31. Isa. 8. 20.

The testimony of Antiquity.

The error of Fore-fathers ought not to be followed, but the authority of the Scripture, and the Commandments of God which he teacheth us. Truly through ignorance of the Law they receive Christ for Antichrist.

Jerome Tom. 6. in Jer. 9.

I dare not receive that which I read not.

Think not it is in any other writing if it be not in the Scripture, Let us seek to be resolved in the Gospel; if we find it not there, where shall we find it?

Amb. de Incarn. Aug. in Psal. 66.

Article 24.

That it is the will and mind of God (in these Gospel times) that men should have the free liberty of their own Consciences, in matters of Religion, without the least persecution on that account-- Seeing Christ teacheth that whatsoever men would that others should do to them, they should even so do themselves to others, and that the Tares and the Wheat should grow together in the field, which is the World, until the harvest, which is the end of the World.

Mat. 7. 12. Mat. 13. 29. 30; 38, 39.

The testimony of Antiquity.

Christ doth forbid us to root up the Tares for two causes, the one for that they should a little hinder the corn; the other is, that if they do not heal themselves, they shall never escape the eternal vengeance. But if Hereticks should be put to death, war should be without truce. This is then our desire unto your reverence, &c. First if it may be that you would confer with our Bishops peaceably, and quietly, to

Chrysost. 1 tom. in Mat. 13. Hom. 4. 7.

Aug. Ep. 42.

end the error may be taken away — and not men taken away, or punished but gently corrected.

Article 25.

1 Pet. 2. 14.
Tit. 3. 1.
1 Pet. 2. 13.
Rom. 13. 1.
Acts 5. 29.

We believe that there ought to be civil Magistrates, in all Nations for the punishment of evil doers; and for the praise of them that do well. And that all wicked lewdness, and fleshly filthiness, contrary to just and wholsom civil Laws, ought to be punished according to the nature of the offences, and this without respect of persons, religion or profession whatsoever, and that we and all men are obliged by Gospel Rules to be subject to the higher powers; to obey Magistrates, to submit to every Ordinance of man for the Lords sake. But in case the civil powers do or shall at any time impose things about matters of Religion, which we through Conscience to God cannot actually obey, then we say, that in such cases we ought to obey God rather than men, and accordingly do hereby declare our whole, and holy purpose, or intent, that through the help of Grace we will not yield, nor in such cases obey actually; yet humbly purposing (in the Lords strength) patiently to suffer whatsoever shall be inflicted upon us, for our Conscionable forbearance.

The testimony of Antiquity.

Leodens Ep.
cont. paschal 2.

Tertul. Apol.
Chap. 30.

Omnis anima potestatibus, &c. Let every soul be subject to the Higher Powers, He that enjoyneth this to every soul, whom hath he exempted from the subjection of earthly powers?

We Christians have our eyes elevated to Heaven, and our hands stretched out because they are innocent, and the head bare because we are not ashamed — we do pray for the *Emperours, &c.* — And then speaking of the things which concern the Christian Religion, he saith, I may not ask these things, but of him of whom I know I shall obtain them, for it is he only that will give it, and I am he that ought to require it, that is to say his servant, which do honour him, and which have in reverence him only, which am killed for his Doctrine and Discipline, &c.

I have here to advertise the Reader that I have not read all those Scriptures at length, which we read in that printed Copy, but set down the Quotations in the Margin; I have also omitted some things which in some of those Articles was added upon particular occasion, and not so precisely concerning matter of Doctrine. I have also explained some few passages for the better understanding of the Reader.

C H A P. VI.

Concerning Publick Prayer, and the due performance thereof in the Church of Christ.

S E C T. I.

NExt to the Unity and Fellowship which Christians are to hold in Doctrine and Faith, this holy Ordinance of publick Prayer falls under our consideration; wherein all Gods people are concerned to have Communion and fellowship one with another, as our Lord, the *Author of concord in all Churches of the Saints* hath taught us, that in Prayer we should say, *O U R F A T H E R, &c.* including with our selves all the children of God that yet groan under the like pressures with our selves. As also we learn from his blessed example, who in the days of his Flesh, *John 17. 11, 20.* prayed for all his people that then were, or that should be hereafter. Nor was he unmindful of the world in those his heavenly supplications, but prayed that they might believe that the Father had sent him, *ver. 21.* And in this solemn work the Church is required to make prayers and supplications for all men, for Kings and all that are in Authority, *1 Tim. 2. 1, 2.* How devoutly the first Churches continued together in Prayer and Supplication is evident, *Act. 2. 14. and 2. 42. and 4. 24. to 31.* Yea the Church made Prayer to God without ceasing, *Act. 12. 5, 12.* and are required to pray *With all manner of Prayer and Supplication for all Saints, Ephes. 6. 18, 19. To pray always and in every thing to give thanks, because this is the will of God in Christ Jesus concerning them, 1 Th. 5. 17, 18. Yea to build up themselves in their most holy faith praying in the holy Ghost, and to keep themselves in the Love of God, looking for the mercy of our Lord Jesus Christ unto eternal Life, Jude v. 20, 21.*

What we said of the sufficiency of the Principles of the Doctrine of Christ to regulate us in our duty in holding forth the Word of Life, the same we may say of the *Lords Prayer*, therein being contained such admirable rules, as may serve to regulate all Christians in making their prayers to Almighty God, *Mat. 6. 9, 10, 11, 12, 13, 14.* together with those enlargements which have been made by our Lord himself, or his holy servants, whose prayers are extant in the holy Scriptures, and by the continual supply of that *Spirit of Grace and Supplication* which according to the promise of God is freely given to the Church of God, *Zec. 12. 10. Rom. 8. 15. For ye have not received the spirit of bondage again to fear, but the Spirit of Adoption whereby we cry Abba Father, and it is the Spirit that maketh intercession according to the will of God, v. 27.*

S E C T. II.

Of Forms of Prayer devised and imposed by men.

See Calv. Inst.
276, 282.

Now whereas many have devised divers forms of Prayer, and imposed them, and them only to be used in publick Assemblies, this we conceive cannot be warranted by the Word of God. For it cannot be supposed that the Apostles (or however Christ himself) would leave the Churches without necessary instruction, how to perform this great duty; which they press with the greatest vehemency, *Zu. 18. 1. 1 Tim. 2. 12.* Yet we now where find any such Forms or Liturgies Instituted by them, nor to be Instituted by others, in pursuance of any trust reposed in any of their successors by them. *D. Hammond* saith (out of *Chrysostom*) that the gift of Prayer, &c. was bestowed upon some, who prayed for the rest—when these extraordinary *χαρίσματα* (or graces) ceased—there was need of somewhat else to supply that place—And this is the Original of Liturgy among Christians, *Epion Jude note on v. 20.* But how much safer had it been when they saw the Lord withhold his gifts, to have humbled themselves till he had restored to them his free Spirit, rather than to form Liturgy, to supply the absence of the Spirit. A sad change, the effects hath been the contempt of gifts: God hath greatly restored the gift of Prayer; it is easie for him to restore the rest of the gifts of the Spirit also. And indeed to prescribe Forms of Prayer, and to limit the Ministry to what words they shall speak in that great Service, is of dangerous consequence tending to destroy the Spirituality of that sacred service, and renders the gift of Prayer useles in the Assemblies of Gods people: and sure it is as warrantable to prescribe the Sermons also, and so turn the whole work of preaching and prayer in the Church, to the exercise of reading only. But this kind of Service seems to ly thwart to these Scriptures, *Rom. 8. 26. Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, 1 Cor. 14. 15. What is it then? I will pray with the Spirit, and I will pray with understanding also, 1 Pet. 4. 10, 11. As every man hath received the gift, even so Minister the same one to another, as good Stewards of the manifold Graces of God.* And as this direction concerns Spiritual Gifts, the rule is this, *If any man speak let him speak as the Oracles of God, if any Minister let him do it as of the ability which God giveth, that God in all things may be glorified.* Now either these rules are of perpetual use to the Church of God, or else some man must shew when they ceased, but this cannot be done. And it is acknowledged by divers Learned men, that the first Churches had no set Forms of Prayer or Liturgies, and therefore to ty the present Churches to that, in such a weighty part of the Service of God, which makes void or puts a bar against what was the renowned way of the first Churches, is both against the Authority of Scripture, Antiquity, and good reason. Now as we have seen the way of the Churches in the Apostles times, so let us hear what was the practise of the Church in the ages next following.

Justine

Justine Martyr saith, *The Minister, or he that instructeth the people* Just. Mart. per Smer. p. 5. *prayed according to his ability. And saith Tertullian the Christians then* Tertul. Apol. c. 9. *prayed sine monitore quia de pectore, without any prompter but their own hearts, meaning their hearts are enlightened by Gods Spirit.*

August. saith, There is no voyce which entreth into the ears of God; but the affection of the heart; therefore let them that deuide the Pastors of the Church, if happily they discern any of them to use Barbarisms in their invocations of God, and not understand the words they pronounce, — Lovingly bear with these defects, not but that they ought to be amended; &c. Aug. de Cathec. Rudib. 9.

Also D. White is very plain in this matter, and saith *there was either no set Form of Service at all* D. White, Def. of the way, &c. *[meaning in the first Churches] or no such Form as now is used. And of this mind is D. Fulk. Answ. to the Rhem. on 1 Cor. 14. Wherefore being assured by the sacred Scripture, and consent of Ancient and Modern Writers, that no such Formularies, as now are used and imposed by many, had any being in the primitive Churches, we cannot but hold it very unsafe to subjugate our souls to them.*

For first, It is not lawful to change the Ordinances of God, *Lev. 27. 9, 10. And if it be a beast whereof men bring an offering to the Lord — he shall not alter it nor change it a good for a bad, or a bad for a good.* Note God will not allow us to alter his Service, under pretence of mending it, &c. *Isa. 24-5. The Earth is defiled — because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant, Gal. 3. 15. Brethren I speak after the manner of men, though it be but a mans Covenant, yet if it be confirmed no man disannullth or addeth ought thereto. And 1 Cor. 11. 2. I praise you Brethren (saith the Apostle) that you remember me in all things, and keep the Ordinances as I delivered them to you.* But to lay aside the use of gifts in Prayer (I speak of his gifts that prayeth as the mouth of the Church) and turn that most spiritual Service into reading only, is as great an alteration as can lightly be made in the practick part of that Ordinance, and renders the most carnal person whatsoever as capable to do this service in the Church as the most spiritual Christian; and indeed experience shews they are more employed that way then such as are spiritual, which thing cannot be pleasing to God; neither can the Church be sufficiently edified this way, there being nothing of improvement therein either to the Teacher or those that are taught; they all knowing, months and years beforehand, to a title (ordinarily) what shall still be said in Prayer when they come together, yea every youth and girl may do all that the Church is allowed to do as to the practick part) in her most solemn Services.

Secondly, The devising and imposing Forms of Prayers as aforesaid, doth not only change the Divine Ordinance, but wholly puts a bar against, and makes the use of gifts unlawful, and punishable by imprisonment, &c. and thus considered is of most dangerous consequence, both to Ministers and Members in the Church of God, as experience hath confirmed. Nor can a greater affront be offered to Almighty God, or in dignity to his Word, which both requires that we

pray in, or with the Spirit, and promises that the Spirit of Prayer and Supplication shall be poured out upon his own people, *Zech. 12. 10. John 4.* then to make this criminal; yea this is to allow men greater power in the things of God than the Apostles themselves, even to Ordain what Forms of Prayer they please, for what time they please, and to alter them as often as they please; and hence it is that as the powers of Nations have changed, so hath Religion been changed, and especially this holy Ordinance of Prayer, till it may justly be feared 'tis quite lost as to the purity of it by the greatest number. Though being fixed by God in his Word, it will be found in the true Church, *the same*, in all revolutions or change of Nations whatsoever.

S E C T. III.

Answereth some Objections about imposed Forms of Prayer.

Now to the Objection, *That Christ gave his Disciples a Form of Prayer, Mat. 5. and that therefore it is lawful for men to make and impose Forms of Prayer in the Church of God.* I answer, This consequence is not to be admitted by any means, because he gave no Authority to any man to make Divine Laws and Rules for his Service, but hath reserved that as his peculiar, *Jam. 4. 12. There is one Law-giver, &c.* But secondly, Christ did not impose any Form of Prayer upon his Disciples, *Mat. 6.* but only gave them some brief Rules by which they should express themselves in their Devotions to God, and therefore it is also read *after this manner pray ye.* And this he did too, in opposition to the Pharisees, who had their long Prayers, and these often repeated, which he terms babbling, and assures us that God heareth us not for our *much speaking*: yet here the distinction of *Augustine* is very good, for *multum loqui & multum precari*, *much praying and much speaking*, are things very different, seeing according to our Saviours example, *Luke 6. 12.* such may be the occasion that prayer may be continued very long. But in our private or publick devotions we are doubtless taught by this prayer which our Lord made, to use modesty of expression with convenient brevity, as most suitable to the will of God and profitable for our selves.

When the Apostle exhorts *Timothy* that prayers and supplications be made for all men, for Kings and all that are in Authority, it cannot rationally be imagined that he gives *Timothy* any power here to make Forms of Prayer for the rest of the Ministry to read, for if any had this power it was most likely to be the Apostle himself; and had any thing of that kind been necessary he would not have omitted it, for he was faithful, and as such in the sight of God he was *put into the Ministry*. Furthermore prayer being (as *Tindall* well saith) *a mourning, longing and desire of the Spirit to Godward*, for that which the soul lacketh (as the sick man longeth for health) as also for those things which concern the honour of God and the good of mankind, it is not meet that the words of prayer be without this sense
where

upon the heart of him that ministreth in the Church of God; and where this inward sense and feeling is upon the soul of the Minister, there will not want words to express the same, sith no man ought to be chosen to minister in the publick Ordinances, who hath not a competent capacity to serve the Lord and his Church in those Divine performances.

It is observed by a learned Christian, on *Rom. 8. 20.* *that the right form and affection of prayer cometh of the holy Ghost, who maketh intercession for us.* It is meet then that all our prayers be formed by him (and more especially those that are made in the Churches of God) according to the present state of the Congregation, where such prayers is made; and to this agrees that of the Apostle, *Rom. 1. 26.* *Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit it self maketh intercession for us with groans that cannot be uttered, and he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

Again it is Objected, *that the gift of Prayer belongs to the Church, more Object. 2.* *then to any particular person in the Church, and that therefore such Forms of Prayer as are made by her in the Synods or Conventions of her Ministers are the effect of the gifts of the Spirit, and so to be used for the edification of the whole Church.*

To this it might be answered, that by the same reason such a *Synod Answ.* may as warrantably make and impose a common Sermon-book as well as a Common Prayer Book, and so prohibit all Sermons save theirs to be preached in Publick Assemblies, for Sermons are as truly the effect of Spiritual gifts, as Prayers, yet none hath hitherto been so weak as to admit such an unreasonable change in the Ordinance of Preaching, though they have done it in the other. But secondly,

It is without any example in holy Scripture, that some of the Ministers of Christ may convene to compose Forms of Prayer, and then to tie themselves to use them only: how much less then may they tie all others to use their formularies, to put words into the mouths of their fellow Ministers, and to prohibit all other words which yet may be more pertinent to the state both of Minister and people? And seeing they have no Divine Authority, No, not so much as one president in the first Churches, their Forms cannot oblige the Conscience; and unless they only had the Spirit of Prayer, it is unreasonable they should impose upon their brethren who have equally the same Spirit, and power in the Ministry, with themselves; we conclude therefore that it is necessary that the liberty of Prayer, as well as of Preaching and prophesie, be allowed and maintained in all the Churches of God.

It is again objected, *that the greatest abilities will not furnish him that Object. 3.* *hath them with new matter for every prayer which he shall have occasion to make in the Church, and consequently he shall become formall, using oftentimes the same matter in Prayer, &c. And thus the Forms of Prayer shall be many according to every mans will, and therefore better to have one only Form established by Law with the advice of many.*

Answ.

It is certainly found by common experience, that though Christs Ministers have used extemporary Prayer for many years, yet they are as far from Formalities therein as when they first began to use them, and perhaps further: and though many of the same words be used, yet the prayers may be every way as fervent, and the method still varying with such improvements as are suitable to the present occasion, and more conducive to edification, like as if a Sermon being much to the same purpose, yet is much more acceptable and profitable when attended with some improvements and alterations according to occasion, then if it were syllabically the same. And there is certainly a far greater grace and efficacy in Prayers and Sermons, when expressed as of the ability which God giveth, then when they are said or read out of a Book only, and the chief reason is because the one is Gods Ordinance; the other but mans Tradition.

If yet it be said, *those that pray and preach without Forms prescribed by others will yet do the same thing in effect, whilst they premeditate their Prayers and Sermons, and if they do not this, then we are like to have but raw and unaged matter.*—— To this we say,

1. To study to find out acceptable words, to divide the Word of Truth aright is Gods own way, *Eccles. 11. 9, 10. 2 Tim. 2. 15.* and therefore the Preacher is bound to observe it.

2. To pray and preach with the Spirit, and as of the ability which God giveth, is that which Gods Word requires of the Preacher, who therefore must in such sort perform these Services- *1 Pet. 4. 10.*

3. To have Forms made for us by others, destroys the use of this Heavenly Study, and takes away that care and seriousness which ought always to attend those Sacred Exercises.

4. To study either Prayer or Sermons, and to compose them in writing, and so to read them to the People, is neither prayer nor preaching, and therefore not to be used by the Minister of Christ under the notion of these Services respectively.

5. He then that studies to pray or to preach rightly, doth labour only, to have a *due understanding* of the Will of God, and of the *nature of those Services*; to have a *gracious sence* of them upon his heart; to *express faithfully* the state of the People to God, and the *mind of God* to the People; to *suit the matter* of both to the Peoples capacity in *language and order* most fit for edification, and to leave the **ENLARGMENT** in these Duties, to the *immediate assistance* of Gods Spirit, which is given to his Ministers to help their Infirmities: And they have also the *Holy Scriptures* which doth *furnish them thorowly* to every good work.

Nevertheless this we deny not, that men may herein boast of a false Gift, and arrogate to themselves, what in truth they are not. However these evils must not be prevented by doing that which is of as bad consequence, but hath been, and may still be remedied, by the care of such as are truly judicious in the Church of God; who whiles his Church do carefully maintain his Ordinances as they were delivered, will not be wanting to defend them against such abusers of them, though he may (and sometimes doth) permit such conceited Fellows,

to exercise the care and diligence of those that are sincere ; causing thereby his Ordinances to have the greater reverence and estimation, 1 Sam. 6. 20. And thus it was in the first times, for there were many rude and vain talkers, whose mouths must be stopped : such they were as would be Teachers, and yet neither knew what they said, nor whereof they did affirm, 1 Tim. 1. 7.

C H A P. VII.

Of the Holy Table of the Lord, or the Lords Supper celebrated in Bread and Wine, for a perpetual Commemoration of the Death of Jesus Christ, till his second coming.

SECT. I.

IT pleased our Lord Christ in the Night wherein he was betrayed, to ordain a solemn Memorial of his death in the breaking of Bread and pouring out of Wine with Blessing, to be religiously observed by his Followers till his coming to judge both the quick and the dead at his appearing and Kingdom ; as appeareth by the consent of three Evangelists in their Gospels written by them, *Mat. 26. Luke 21. Mark 15.* The Antients affixed variety of Titles to this Ordinance ; as *Eucharist, Synaxis*, a Thanksgiving or Collection, &c. The first upon the occasion of Redemption by Christ ; the later, because usually at that time they made their Contributions for the Poor, and other pious uses. But it is doubtless best to keep to the Titles by which it is denominated in the Holy Scriptures ; for sometimes the change of names, though never so piously intended, makes way for the change of the thing so named. And hence the word *Missa* being used by some Christians upon dismissing the Assemblies, after, or the *Catechmeni* before the solemnization of the Lords Table, hath given the Papists occasion to feign some ground for the Mass, as if the Lords Supper and the Mass were the same Service.

Now the Titles by which this Service is known in the Scripture, are these : The *Lords Table*, the *Lords Supper*, the *Communion of the Body and Blood of Christ*, the *New Testament in his Blood*, the *breaking of Bread* ; which variety of expressions may import the great fruitfulness of this Ordinance in the Sacred things held forth thereby : For a due understanding therefore of the mind of God herein, we shall discourse : First,

1. *Of the Authority by which it is settled in the Church till the end of the World.*
2. *Of the Divine use thereof, as it sets forth Christ and him crucified, and to come again.*
3. *As it serves to teach Christians humility, love, unity, and Stability in the Faith.*
4. *As it serves to stir up Christians to attain and keep up those qualifications, which fit them for communion each with other in that Holy Service.*
5. *Of the due manner of the Celebration of the Lords Table; wherein divers necessary Questions are resolved.*
6. *Of the Popish abuse concerning this Holy Ordinance.*

SECT. II.

Of the Authority by which the Lords Table is settled in the Church, &c.

When we consider how the denial of *John's* Baptism to be from Heaven, was as much as to deny him to be a Prophet; we may not slightly resent the boldness of some in these days, who rejecting this sacred institute, *the Table of the Lord*, do no less than reflect that dishonour upon Christ himself, who spake from Heaven, and upon whose Authority this Ordinance is built; partly from his own blessed Example in taking, blessing, and breaking the Bread, and giving it to his Disciples to eat, as his Body in a Mystery, and the Cup likewise. And partly from his express Mandate, *Τὸ ποιεῖτε, Hoc facite, or this do*, in remembrance of me, *Luke 22. 19.* which is enlarged or explained by the Apostle, *1 Cor. 11. 24, 25.* For as often as ye eat this Bread and drink this Cup, ye do shew forth the Lords Death till he come: Which Authority is confirmed by Christ himself after his Resurrection, *Mat. 28. 20.* Teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you always to the end of the World, Amen. We see then that this Ordinance of Christ is as clearly delivered, and the perpetuity thereof asserted or declared with as much plainness as any thing commanded by Christ; which also is further evinced from the Practice of those Churches, which were most famous for Gifts and Graces, *Acts 2. 41, 42, 1 Cor. 1. 5, 6, 7.* coming behind in no Gift, were enriched in every thing in all utterance and in all knowledge, and had the Testimony of Christ confirmed in them. Nevertheless they did wait for the coming of the Lord Jesus Christ; and as in other Services so in this of the Table of the Lord, *Chap. 11. &c.* For as often as ye eat this Bread, &c. ye shew, or shew ye forth the Lords Death till he come.

But here a Question is moved by some serious Christians, whether by the word *do this*, is not meant the Paschever together with the Bread and Cup which our Lord did eat with his Disciples the night in which he was betrayed, seeing 'tis to be supposed, some Churches did use to have a Supper at what time they did celebrate the Lords Table. Now to this I answer;

That however it may be probable that some of the Primitive Churches

ches did celebrate the Table of the Lord after Supper, yet that the words *do this*, do not concern either the Pasſeover eaten by our Saviour, *Luke 22.* or the Supper uſed by the Church at *Corinth* (if indeed they did uſe ſuch a Supper) *1 Cor. 11.* But only are to be underſtood of that one Bread and one Cup which he bleſſed, to commemorate the great work of our Redemption by his death, I ſhall endeavour to make manifeſt : For firſt,

To aſſert that any other material food is neceſſary ſave that one Bread, and that one Cup, doth expoſe the Aſſerters to unanſwerable difficulties, becauſe no man can aſſign what other food is neceſſary, whether Fleſh, Fiſh, Milk, or Fruit ; and to venture upon this or that kind of Food without direction from God, is but mans device, not Gods Ordinance : Neither can any man tell what divine ſignification ſuch Meat as they ſo ſet apart muſt have, ſeeing Chriſt and him crucified, &c. is evidently ſet forth in the due uſe of the Bread and Cup only, and to gueſs at this or that Myſtery to be ſignified by any other Terrene Food, is likewise an humane innovation, and opens a gap for many of like nature to obtrude upon us.

But ſecondly, that which is of greateſt importance, is, That the practice hereby oppoſed, is cenſured by the Apoſtle as unneceſſary, if not dangerous, *1 Cor. 11. 34.* *And if any man hunger let him eat at home, that ye come not together unto condemnation.* Here the abuſe committed by the *Corinthians* is reproved ; and to rectifie the ſame their Supper, though not ſimply unlawful, yet ſeems to be prohibited in the Church, *ver. 22.* *What, have ye not Houſes to eat and to drink in ?* concluding by this Interrogative, that a Supper at the time of celebrating the Lords Table was ſo far from being neceſſary, that it was more meet to receive it at their own houſes, then in the Church of God ; which is yet more evident from *ver. 23.* to *ver. 30.* where the Ordinance delivered to the Church by the Apoſtle as he received it from the Lord, is plainly ſet down, and the uſe of one Bread and one Cup only mentioned ; and this not as a thing pertaining to, but clearly diſtinguiſhed from the Supper which Chriſt had eaten before, in conformity to the Law of the Paſſeover, *Mat. 26.* And certainly had the Apoſtle received that Supper of, or from the Lord, as he received that one Bread and one Cup, he would as faithfully have delivered it to the Church as the other ; but this he doth not at all, but adviſes them to avoid the inconveniencies which attended their having a Supper in the Church, to eat that Supper at home, if they could not abſtain, or were hungry. I ſay that very ſupper, otherwiſe he allows them to eat two Suppers before breaking of Bread at the Lords Table, which is too vile a conceit for any Chriſtian.

Again, conſider the words, *ver. 30.* *Let him eat at home, leſt ye come together unto condemnation ;* which may be taken imperatively as well as *ver. 28.* and then here is the force of a gentle prohibition againſt any Supper at the Table of the Lord, ſave the Bread and Cup only ; which prohibition is grounded on an important reaſon, *viz.* The danger that attends ſuch feaſting in the Church, *Leſt ye come together*

ther for condemnation. Nor doth the Apostle shew them any other way to avoid that danger, but by eating at home ; and this direction being given to *any one* that hungered, it is given to every one, so so that these 3 things are very clear from what is said.

1. There is great danger in using Feasting at the time and place of the celebration of the Lords Table.

2. There is no danger in celebrating the Holy Table without such Feasting. And

3. That therefore one Bread and one Cup is sufficient for that holy *Manducation*. And yet

4. We deny not but a Feast of Charity at that time may in it self be lawful.

To which so clearly agrees 1 Cor. 10. 16. that all doubts may vanish; *The Cup of Blessing which we bless, is IT not the Communion of the Blood of Christ? the Bread which we break, is IT not the Communion of the Body of Christ?* Nothing can be more plain, than that these words do assure us, that that one Bread set apart, and that one Cup sanctified by our Saviour and his Apostles, is sufficient for the Lords Table (as it is also called v. 21.) without any other Bread or Cup whatsoever. Yea the terms *THIS Bread*, and *THIS Cup*, are of great validity to the point in hand, being exclusive of pluralities of Cups or other Provisions, which to admit as necessary parts of the Lords Table, is to subvert Christs Institution, who when speaking of that which he would leave as the Rite of the Communion of his Body and Blood, speaks only of one Bread and one Cup; which also is expressly noted by the Apostle, 1 Cor. 10. *One Body and one Bread, for we are all partakers of that one Bread*. And had our Saviour intended that the Passover he did eat with his Disciples, Mat. 26. should have been celebrated all along with the Lords Table (as some ungroundedly conceive) he would not have said *DO THIS*, but *DO THESE* in remembrance of me; but the term *THIS* only refers to the immediate service of the Bread and Cup: For (saith the Apostle) as oft as ye eat *this Bread* and drink *this Cup*, ye shew forth the Lords death; so that no more is necessary.

Again, Let a man examine himself, and so let him eat of *THIS* Bread, and drink of *THIS* Cup. And again, whosoever shall eat *this Bread* and drink *this Cup* of the Lord unworthily, still in the singular number; so that certainly all festival Meats and Cups are exhibited from any necessary place in the Lords Table; as having nothing to do with the things signified thereby, being also wholly without the verge of Christs Command touching this Ordinance, and therefore sent to our own homes by the Apostle, as being indeed the fittest places for such refectations.

As for the Passover celebrated by our Saviour, Mat. 26. I have carefully consulted all the Evangelists about it, and many Interpreters also, and find that it was the *Jewish* Passover, and not another, now instituted, as some would have it. And that our Saviour did now observe it with greater exactness as to the time, than the *Jews* then

then did observe it; as *Diodate* well notes: And beside this custome of feasting before the receiving of the Holy Bread and Cup is censured by *Socrates*, l. 5. c. 2. as an error of the *Egyptians* and *Thebians*, of whom he saith, *They do not receive the Communion as the manner is among the Christians, for when they have banqueted and crammed themselves with sundry dishes—th y use to communicate.* And had the Pasche which Christ was now to eat been any other than that which the Law required, how could they have asked our Saviour where they should prepare it for him? They knew the thing it self, what, and how to prepare it (but knew not the particular House where) without his direction. And the same is yet more plain, because our Saviour came up now as at other times to *Jerusalem* to keep the Feast, a thing well known to his Disciples. Finally, as we read of no other Typical Pasche save that of the Jews, so to imagine one of our own heads, and to say (as some) it is significant, and not to tell us by good authority what that significancy is (as none can do it) is too great a presumption.

Diodat.
Socrat. l. 5. c. 2.

SECT. III.

Of the Divine use of the Lords Table, as it sets forth Christ and him crucified, and to come again.

To set forth Christ and him crucified, is the great design of the Gospel, and made the reason of the present Ordinance by the Apostle, *1 Cor. 11. For as often as ye eat this Bread, &c. ye shew forth the Lords death, &c.* It was our Saviours design by this Holy Rite, to keep himself the better in the remembrance of his chosen Disciples; and if they that had seen him had need of such an Ordinance, how should we not accept it with great thankfulness, *who having not seen him, 1 Pet.* yet by this we see great cause to love him, whiles he is hereby *evid. ntly set forth crucified and to come again.* Holy Peter was careful, that the Christians should have *these things always in remembrance*; by which he had made known *the power and coming of the Lord.* And indeed upon this depends our Life and all our Happiness, for *if in this Life only we have hope in Christ, we are of all men most miserable.* Now Christ is our Hope, our Life, and when he shall appear, we shall appear with him in Glory. The due understanding of the Lords Table, is of great advantage many ways:

1. It provides against all future offerings *FOR SIN*, there being no other propitiatory Sacrifice since the dying of the Lord Christ either required by God, or performable by Man; *For by one Offering he hath perfected for ever them that are sanctified.* And again, where remission of sin is, there is no more offering for sin; and who so denies cleansing by this death of the Lamb of God, will find there is no more sacrifice for sin.

2. This Ordinance representeth Christ as having really dyed for us, his Body really put to death by the wicked hands of the Jews, and

not as our late *Enthusiasts* do speak, when they tell men Christ lyeth dead in them, because unregenerate, when in truth he is not in such men at all, otherwise then as his Kingdom ruleth over all, however he is not dead in them, for he *dyled but once, death hath no more dominion over him*, and now he ever *liveth* to make intercession to God for us. How certain it is that the Body of Christ was broken and his Blood shed, as the breaking of the Bread doth plainly shew, so it is most carefully asserted, and delivered with such solemnity, as it is not at all to be doubted or transferred to a Myſtery: for thus saith the Scripture, *John 19. 34, 35. But one of the Soldiers pierced his ſide, and forthwith came there out Blood and Water. And he that ſaw it bare record, and his record is true; and he knoweth that he ſaith true, that ye might believe.*

3. This Ordinance plainly sheweth, that the Blood of Christ shed for remission of sins, was really seen with mortal eyes, contrary to that dangerous saying of the Quakers, which I have in writing from them, *viz. That the Blood of Christ which cleanseth from sin, was never seen with mortal eyes*: And further asserting most fallſly, *that nothing which was mortal was called Christ*. It is no marvel therefore, that those false Spirits do reject this Ordinance which standeth as a constant witness against their Delusions, and by it we are admonished to beware of their great mistakes.

Again, the second coming of our Lord in person, or in that Body which dyed for us, is hereby evidently held forth, as the great expectation of all that believe on him; which is not to be understood of his appearing to his Disciples soon after his Resurrection, nor yet his giving them the plentiful fruits of the Spirit on the day of Pentecost next after he rose from the dead, but is plainly declared by the Angels of God to be a coming, so, or *on like manner* as they saw him *ascend up into Heaven*, when a Cloud received him out of their sight, Acts 7. And as plainly is this truth delivered by the Apostle, Acts 3. *God shall send Jesus who before was preached unto you, whom the Heavens shall retain until the time of the Restitution of all things*: And Paul teacheth the *Thessalonian Saints*, to look for the Son of God from Heaven, even *Jesus which delivered us from wrath to come*. In the mean time this Holy Ordinance serves to manifest the Lord Jesus to the Children of God, and seems to be made use of by himself to that end, after he was risen from the dead, *Luke 24. 30, 31. And it came to pass as he sate at Meat with them, he took Bread and blessed it, and brake and gave to them, and their eyes were opened and they knew him*. Certain it is, many of the antient Christians understood this place of the breaking of Bread according to Christs Institution, *Luke 22*. And perhaps herein we might fulfill what he then said concerning his drinking the Fruit of the Vine new with his Disciples in the Kingdom of God, he having now overcome death, and become King of Kings and Lord of Lords, and the Power of the Kingdom of God being now also advanced by virtue of all Power both in Heaven and in Earth; and that which adds further strength to this, is the report which these Disciples

Augustine,
Paulinus,
Theophylact.
allow this Ex-
position of this
Text. Modern
Writers some do
not oppose it, o-
thers offer ano-
ther Exposition.

ples make to the Eleven, how that Christ *was known to them in breaking of Bread.*

SECT IV.

It teacheth Christians Humility and brotherly Love.

It teacheth Humility because it setteth forth Christ in the greatest of his self-abasement, yea the depth of his Humility shewed forth in his bearing the revilings, contradictions, and murder of his enemies, when he could have prevented them by destroying them all. *He humbled himself and became obedient unto death, even the death of the Cross,* Phil. 2. 5. &c. When they hear Christ saying, *The Cup that my heavenly Father hath appointed me to drink, shall I not drink it?* which our Saviour expounds of his death and bitter passion, and all this excellently commemorated in this table of the Lord, how teachable must it needs be to the pious Christian? Sure this is no less efficacious to teach this duty of humility, than the word preached, *Heb. 12. 1, 2, 3. For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.* Paul was a zealous Christian for this Ordinance, *Acts 20. 1 Cor. 11.* and we find him well instructed in the Doctrine of it, being desirous to know Christ, the fellowship of his sufferings, and the power of his Resurrection, being made conformable to his Death. Let no man strive therefore against this Gospel precept, because (as they are pleased to speak) it is a low ministration, sith what may rightly be said of its small beauty in the Judgment of men, doth argue the necessity and true usefulness of it, being therein made fit to set forth Christ in his humiliation, and consequently the conformity of the Church to Christ in his abasement, which she must learn during the time her Lord exercises her under the word of his patience: Nevertheless this Ordinance (as all other Gospel Services) hath also a clear evidence of the Glory of Christ in it, as it directeth us to the manifestation of the Son of God, *When he shall come to be glorified in his Saints, and to be admired in all them that believe.*

We may justly conclude, that such as reject Christ as held forth in this Ordinance, do therein declare themselves averse to the true steps of humility (notwithstanding great and voluntary pretences that way, *Col. 2.*) pretending, but very falsely, to know Christ after a more excellent way, than he is held forth in this Ordinance; else doubtless they would follow him therein: Yea they tell us, this is to know Christ after the flesh, as if Christ taught no spiritual matter in this Ordinance; or, as if the Doctrine of his Cross, and our conformity to him therein, were not as necessary as any thing, to demonstrate the spirituality of a Christian, whiles the Church is militant; or, as if it were not the best conquest, to have every thought brought into the obedience of Christ, who is the great Commander in this Service as well as the rest of his Holy Precepts.

Again,

*The Lords Table
teaches Chri-
stians to love
both Friends
and Enemies.*

Again, this holy service teacheth Christian Love as effectually as any part of Christs Doctrine, because it holds forth the love of Christ to his, even to the end, *John* 13. 1. &c. and was the highest sign of his love to Sinners in general, as it beareth forth the witness of his dying for them; and hence Christians ought to infer from these fair premises, That if Christ so loved them, *they ought also to love one another*, 1 *John* 1. If Christ loved them when they were enemies to him by wicked works, they ought to love their Enemies: And above all it teacheth Love to God the Father, to Christ his beloved Son. For, what pious Christian can behold the things set forth under these considerations, of the Father giving the beloved of his Soul, to be an Offering for the Sin of the World; and the Son of God crying out upon the Cross under the burthen of their iniquities, and not be moved with very great affection towards this gracious God, and our Lord Jesus Christ? Oh how ingrateful are those men that condemn this precept, wherein we so evidently see the *Love of our Lord Jesus Christ, who though he was rich, y^t for our sakes he became poor, that we through his poverty should be made rich*, 2 *Cor.* 8. Do we not here see him deserted of Friends, divested of Raiment, degraded of Honour, being numbred with Transgressors, and which was above all, forsaken of God in some sense, and all this in pure love to our Souls, that we might be cloathed with his Righteousness, and honoured with the Friendship of Heaven it self! May not men as well condemn any part of the Gospel as this Precept? Is any part of greater evidence of Gods Love than this? Nay do they not in effect condemn the whole that condemn a part, especially such a part? Ingrateful men! Doth Christ require this to be done in remembrance of him, and will you scorn to remember him therein? surely had he commanded some great thing you ought to have done it (on this account at least) how much more when he saith, *Do this in remembrance of me*? Sure in this Ordinance we have as real an offer made of the Flesh and Blood of Christ for us to feed upon by faith, as in any other part of the Gospel of God.

S E C T. V.

It teacheth Christian Unity.

Nor is the Table of the Lord inferiour to any Doctrine in the Gospel, tending to preserve Unity in the Church of God: Hence it is expressly called the communion of the Body and Blood of Christ, 1 *Cor.* 10- *The Bread which we break is it not the communion of the Body of Christ? The Cup which we bless is it not the communion of the Blood of Christ?* And again, *We being many are one Body and one Bread, even as we are all partakers of that one Bread.* Can any thing be more effectually spoken to unite the Members of Christ, or will any man say these things are not spoken of this Ordinance? If so, he may see his folly by reading, 1 *Cor.* 11. throughout, where the Apostle plainly refers

refers to the Institution of Christ, and affirms, that he delivered that to them which he received of the Lord, and plainly calls that Bread and Cup, *the Bread and Cup of the Lord*, ver. 27. Yea here Christ gathers his People together at his own Table, as one Family. And it is that Table, to which all Saints are to approach with such preparation as may render them fit for communion in that Mystical Body, the Church; which is also called Christ, because of that unity they have with him, and one another in him. 2 Cor. 12. 12, *For as the Body is one and hath many Members——so also is Christ (that is the Church:) for by one Spirit are we all baptized into one Body——and have been all made to drink into one Spirit*; which is true, not only for that this one Body hath one Spirit, but also for that it hath one Faith, one Baptism, and one Holy Table of the Lord, wherein the Members communicate together by the operation of that one Spirit. What shall we say? doth not our cheerful joyning together in Prayer demonstrate our union? how then should not our sincere communicating in this holy *Manducation* be as great an evidence of Christian Unity? Doubtless when our Saviour enjoined all that sat with him, *to eat that bread and to drink All of that cup*, his design was therein to engage them in the Unity of himself and one another, especially the Faithful; for as for *Judas*, and all Hypocrites, as Christ himself is to them the favour of death unto death, so also is this Ordinance; yea and every truth of the Gospel. And here our Blessed Saviour, after he had given those, whom he had chosen, this Precept, prays for them five several times, that they might be in love and unity together. Let us therefore keep this Feast *with the unleavened bread of sincerity and truth*, for that is the scope of all religious performances, to teach us to love God and one another, as he in Christ hath loved us.

2 Cor. 2. 14,
15, 16.

SECT. VI.

It conduceth to the Stability of Christians in the Faith.

This Table of the Lord rightly understood is of great validity to establish Christians in the true Faith, for when our Saviour saith, *This Cup is the new Testament in my blood*, he shews the nature of this Ordinance is to assure the Saints (as by a pledge or token) that the New Testament is ratified and confirmed by the death of the Testator; so that whether we regard the certainty or sufficiency of the Gospel, both are declared in this Ordinance as much as any other; for all the Offices of Christ do meet and shew forth themselves in this Service.

1. His Kingly Office, in that he makes a new Law for his Church and abrogates the old, *For in that he saith a new Covenant, he hath made the first old: Now that which decayeth and waxeth old is ready to vanish away*, Heb. 8. 13. But in this Ordinance he expressly declares the establishment of the New Testament or Covenant in his Blood, and therefore doth here also shew the abrogation of the Old.

*The Lord's Table
sheweth forth
the Abrogation
of the Law.*

2. His Priestly Office is most perspicuous in this Service, the great Sacrifice of the Flesh and Blood of Christ being the main thing to be always commemorated in the Church by this Ordinance, *For as often as ye eat this Bread and drink this Cup, ye do shew forth the Lords Death.*

3. His Prophetical Office. Here he teacheth that the Law could not give life: for (as the Apostle saith) then *Christ had dyed in vain*, and righteousness should have been by the Law: But now remission of sin is herein set forth by the Blood of the new Testament, there being none other that could purge the Conscience from dead works to serve the living God. In this Ordinance Christ shewed beforehand who should betray him, and foretells the Kingdom of Glory, at his second coming, and the Kingdom of Grace which should presently be established in his Death and Resurrection, wherein all things are made new, 2 Cor. 5. 17, 18. *Therefore if any man be in Christ, he is a new Creature. Old things are passed away, behold all things are become new.* No Ordinance (no not preaching of the Word) is of greater use to establish Gods People in the Faith than this, for here we see with the eye, and by it the Judgment is informed, as we hear with the ear, and so receive Instruction. And doubtless where Christ is known and believed in, according to what this Ordinance declares of him, there the impieties of Antichrist cannot enter, whose design is to deny Christ to be come in the Flesh; yet so mysteriously, as that did he not oppose the Ordinances of Christ which were appointed to set him forth as come in the Flesh, it were much more hard to discover him then now it is; for being pressed by the evidence given on that account, by *Baptism* and the *Table of the Lord*, where the reality of Christs Humanity, his Death, Burial, Resurrection, and second Coming are so evidently displayed, that the Adversary hath no way but boldly to shake off these Precepts, as favouring too much of a *Fleshly Christ* (as he is pleased to speak;) when doubtless it is the most Spiritual attainment in this Life, to know and walk with Christ as he is held forth in these two Ordinances, which comprehend briefly what is said of him, in respect of his *Kingly, Priestly, and Prophetical Office*, as before is shewed; as also what concerns the Christian Man, in the *New Birth, New Life, Self Examination, Mortification* of the Old Man, the *putting on of Christ*, the *feeding upon him as Meat and Drink* indeed, and finally the *Resurrection of the Dead and Eternal Life*, is undeniably set forth in the right use of these Ordinances, which therefore are of great advantage to establish (through Gods Blessing and Spirit going along with them) all such as love Christ, and wait for his appearing.

S E C T. VII.

It is useful to stir up Christians to attain and keep up the Qualifications which fit them for Communion with Christ, and one with another.

Though it be very true that Christians ought at all times to live to him that died for them and rose again; yet it's too apparent that the best of men are too much wanting in that respect, through inadvertency, and the perturbations of this present Life, so that they cannot always do the things that they would, *Gal. 5. 17.* wherefore God in mercy to man, as he hath given great travel to the Children of men under the Sun, so hath he also appointed them Seasons, but especially his own People, to be exercised about heavenly things, to call them back, lest they be swallowed up with over much carefulness about the things of this present life; and among the rest, this Holy Table of the Lord is excellently fitted to help them forward in the path of Godliness. To the due participation whereof, great care and self-examination is strictly enjoined, and the great danger of approaching to this Table unworthily is declared, *1 Cor. 11. Let a man examin himself, and so let him eat of this Bread and drink of this Cup—for whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* How provoking it is in the eyes of the Holy God, for men to approach irreverently to his Ordinances, may be seen here. Many of the *Corinthians* being smitten with sickness, weakness, or death, because they prophaned the *Lords Table*; which by the way is an evidence, that God owns it for his Ordinance: The like we read in the case of *Nadab and Abihu*, who sustained the wrath of God for not sanctifying him in their approaching to his Service, *Levit. 10. 1. &c.* *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* When the *Bethshemites* had too presumptuously meddled with the Ark of God, they found the sad consequence in the loss of many thousands of men, *1 Sam. 6. 19, 20.* and cryed out, *Who is able to stand before this Holy Lord God; yea if his Enemies abuse his Ordinances, he will plead their cause against them.* Thus he plagued the *Philistines* because of the *Ark*, and *Bethbazer*, because he prophaned the *Vessels of the House of the Lord*, *Dan. 5. 23.*

But on the contrary he blesteth the faithful observers of what he hath ordained, *Isa. 64. 5. Thou meetest him that rejoiceth to work righteousness, those that remember thee in thy ways.* And again, *All the ways of the Lord are right and the Just shall walk therein, but the Transgressors shall fall therein.* For ever is that saying true; *The Word of the Lord doth good to them that walk uprightly:* This *David* wisely considering, would wash his hands in innocency, and so compass the Altar of God. In like manner Christians are provoked from the consideration of Gods presence in his Ordinances, to beware of sin, as that which doth not only

only render their service unacceptable, but often is the cause why God with-holds blessings from them.

The worthy Receiver of the Lords Supper, does not only put away sin by the power of Christ, but he must approach nigh to God with the whole heart *in this service*. *My Song give me thy Heart, and let thine eyes observe my ways*, Prov. 23. 26. And again, *Lift up your heart with your hands to God in the Heavens* : Without which hearty devotion all external services are but a mockery and not the worship of God ; and the Lord detects services by the Prophet, *They sit before me as my People, and with their Lips they shew much love, but their Hearts are far from me*.

Some serious Christians being under a sense of their imperfections, do greatly fear to approach the Holy Table of the Lord, because they apprehend not themselves to be worthy : But surely such are in the most hopeful way to be worthy Guests, and accepted of the Lord ; For *to this man will I look* (saith God) *to him that is poor, and of a contrite heart and trembleth at my word*, Isa. 66. 2. The Holy Apostle saith, *We are not sufficient of our selves to think a good thought* : It was God that counted the Apostle worthy to serve him in the Ministry, and the humble soul he counts worthy, and will exalt him, *Luke 14. 11*. It is the hungry soul after righteousness, that hath the promise of being filled. He therefore that comes to this holy table without a sense of his wants, is most likely to go away without refreshment.

Again, the worthy Receiver must come in charity. This is the bond of perfection among Christians, whose prayers are not heard, unless from *the heart they shall forgive those that trespass against them*, Mat. 6. But in this holy ordinance, both prayer and praises wait for God in his Churches ; therefore it behoveth, that all wrath, anger, and clamour be put away with all malice.

To discern the Lords Body is necessary in all that approach this solemn *Manducation* ; which standeth not only in making a difference between this and our common Tables, for the refreshment of our bodies, which yet must be done ; But also First, that we believe the reality of his humanity, represented in that holy ordinance, and that therein he did the Will of God, and by that will, which he fulfilled, we are sanctified, as it is written, *Heb. 10. 10*. And that God hath accepted humane nature to a state of glory, giving the earnest thereof to us in the exaltation of Christs Body at his own right hand, being there our High-Priest to make intercession for us ; and finally to usher us into the holy places not made with hands, Eternal in the Heavens, where he is for us entred. Secondly, that this ordinance is not a Sacrifice propitiatory, but commemorative only of that one only sacrifice which takes away sin ; *Do this in remembrance of me*, saith Christ, which is needless if he were there corporally present, as some do vainly pretend, *For if he were on earth, he should not be a Priest*, *Heb. 8. 4*. Thirdly, the Body of Christ mystical is here to be discerned, as this is the evidence of that unity between the *Head* and the *Members*,

bers, *We being many, are one Body and one Bread, for we are all Partakers of that one Bread*: By Faith we herein eat the Flesh of the Son of God, and drink his Blood; and without this Faith it is impossible herein to please God. Rightly therefore it is said by Mr. Perkins, *Without Faith the Sacraments profit nothing.*

S E C T. VIII.

Of the due manner of Celebration of the Lords Supper, wherein several necessary Questions are resolved.

To manifest what is truth, in opposition to the devices of men in this case, we shall propound and resolve these following Questions.

Who is a lawful Administrator, to dispense this Holy Mystery?

Quest. 1.

The lawful Administrator is certainly the Pastor of the Church, whose office it is to feed the Flock; who is therefore a *Steward of the Mysteries of God*, 1 Cor. 4. 1. *Paul* chargeth none to feed the Flock, (*Acts* 20.) but those whom the *Holy Ghost* had made *Overseers*, who are also called *Elders*. And the same charge is given to the same sort of Ministers, 1 *Pet.* 5. This most exactly agrees with the practice of Christ, *Mat.* 26. and it is wholly without example, that any who were not in the Ministry, did at any time administer this Ordinance; and it cannot be very safe to go in a path where none of the Children of God are found to go before us.

Some object the Case of necessity, and that then a gifted Disciple may celebrate this Ordinance. *Augustine* seems to be of that mind, and alledges Antiquity, saying, *We have heard that even Lay-men have given the Sacrament.* To this it may be answered, that no necessity can fairly be pretended in this case: for where this Ordinance is practised, it is ordinarily, if not always supposed there is a Church or Congregation, and that some of them are capable to minister in this Service, in respect of Gifts and Qualifications; otherwise he would not undertake it, or at least ought not so to do. Now if they find a person fit to serve them in this Sacred Ordinance, what lets but that they first elect him their Pastor, and after the example of the Church at *Antioch*, *Act.* 13. delegate that power, which as a Church resides in them, that he may be their lawful Minister. If he be not fit to feed them, how can he minister in this holy Service? It is as solemn a Service as any, and requires as great abilities to do it to edification, as other services pertaining to the work of the Ministry, and is ordained to feed and nourish the Faith of the Church of God. As for *Augustine's* authority, it cannot make the thing lawful, and we find not that he refers to any thing said in the holy Scripture on that account, but is occasioned to speak thus in the case of giving the Sacrament to the sick, lest dying without it, their loss might be irreparable, especially if they never had received it; for his Opinion is known

Aug. ad Fortunat.

to be, that without it they cannot be saved, and therefore pressed the necessity of it also for Infants.

It is alledged, that he that is not an Elder or Pastor may lawfully baptize, and consequently minister at the Lords Table. But the Answer is easie, Baptism must be dispensed out of the Church, or where there is only a Disciple and an Instructor, as in the case of the *Eunuch*, *Act. 8.* and is warranted by the example of the first Christians, when thousands are to be baptized, there is absolute necessity that many hands be employed in it, when perhaps there may be few in the Ministry present. *Paul* was not sent to baptize, *i. e.* it was not his great work, though he had lawful power to baptize, and did baptize many, *Act. 16. 14, 15, 32, 33.* though he baptized but few of the *Corinthians*, *1 Cor. 14, 15, 16.* It is no reasoning therefore, that he that is a Disciple only, may baptize; *ergo*, He that is a Disciple only, may minister the Lords Supper: for let this Argument run, and it will make Ordination an insignificant Trifle, and every man to have the same power in the dispensation of Ordinances.

Quest. 2. *Whether the Gesture to be used at the Lords Table be Sitting or Kneeling?*

Ans. It is best to follow Christ, who did nothing herein but what was seemly, and the most expedient also: and it is certain he and those with him sat at the Table, when he instituted this Holy Ordinance, *Luke 22. 14.* And when the hour was come he sat down, and the twelve Apostles with him. And as they did eat (*viz.* the Pascheover) *Jesus* took Bread. See *Mark 14. 22.* Now this is the case, either we must follow the example of Christ and his Apostles, or men in opposition to them. How fit it is to give this honour to Christ is easily determined, that he should be our Leader, that we should hear his voice and follow him. And for those that Kneel, if it be done in humility, I leave it to God, I do not think the gesture essential to the Ordinance; but yet we find voluntary humility disapproved by the Apostle, *Col. 2.* And sure Christ and his Apostles were as humble as any, and there is no reason to think that he will blame us for following his own example.

Again, Sitting is the most comely gesture for a Table-service, Princes themselves do not require those that eat at their table to kneel when they eat, whatever they do at other times. Sure I am Christ our Prince requires it not: Scripture is for sitting at the Lords Table, and Reason is against kneeling. The Learned Protestants, however they forsake Christs Example in sitting at the Lords Table, yet in their opposing the adoration of the Elements, they are clear for us. *Dr. Willet* cont. *Bellar.* saith, *In the first Institution of the Sacrament the Apostles received it sitting, not kneeling, by taking it, not lifting up their hands to it; ergo, they did not adore it, neither is it by us to be adored.*

Quest. 3. *Of the time when or how often this Ordinance is to be celebrated?*

Ans. The time for duration of this sacred Ordinance is determined by our Saviour, but the precise times and seasons wherein the Church shall

shall celebrate it are not. Christ gave being to it in his Church till he come: his Apostles held forth the same, as hath been shewed; but left it to the liberty of the Churches how frequently to practise it, 1 Cor. 11. *As often as ye break this Bread, &c.*

It may be gathered from *Act. 2. 41. Act. 20. 7.* That the Primitive Christians were very frequent in the practice of this Ordinance, for these words, *Upon the first day of the week the Disciples came together to break bread,* imports that it was their ordinary practice to do it on that day. *Augustine* reproves such as came slowly to this Service; *Aug. Serm. 28. Si panis quotidianus est, cur post annum illum sumas, &c. If it be thy daily bread, why dost thou take it but yearly? take that continually that may profit thee daily.* Nor is this the only Ordinance that is not limited to precise times. Preaching and prayer in publick Assemblies are left free to any time, because they are always useful, and the more frequent the better, if piously performed, and the same we conclude of the Lords Table. For had the precise times been limited in the Scripture, such times must have been sacred as well as the service, but here the wisdom of God thought not fit to impose any thing: Nevertheless as the natural man will not long abstain from his bodily food if he can obtain it, so neither will the spiritual man neglect his Fathers Table, but delight to feed there, with those that call on the Name of the Lord out of a pure heart in that Solemnity.

Whether the Bread ought to be broken, or cut into parts?

Quest. 4.
Answ.

The Answer is as before, It is best to follow Christ, who it's certain took the Bread and brake it, and then gave it to his Disciples; to which the Evangelists do give witness: and so doth the Apostle *Paul*, 1 Cor. 10. *The Bread which we break, &c.* In a word, it is every where called the breaking of Bread, as we have heard; and so it must needs be most safe for us to practise accordingly. As for those who practise otherwise, they are to account for it; but sure it is much beside Scripture and Reason also, to have the Sexton go and cut off part of the Bread, and also cut the residue into small pieces, before ever it be taken and set apart by prayer: which is so gross a departure from the example of Christ, that it is hard to call it his Ordinance. We therefore refuse to follow men, or our own device, that we may follow the Lord Christ in this sacred Action; remembering what is written, Deut. 4. *Thou shalt not add to the word which I command thee, neither take ought from it, that ye may keep the Commandments of the Lord your God.* And saith the Apostle, *A Testament when it is confirmed, no man disannulleth, or addeth ought thereto.*

Whether we ought to come to the Lords Table fasting?

Quest. 5.
Answ.

To make it necessary to come fasting to the Lords Table is not only mans tradition, but against express Scripture, and the example of Christ, and also against the Doctrine of the Apostle, 1 Cor. 11. who advises, *If any man hunger, let him eat at home.* It is doubtless very unfit to forsake those Rules, for the most specious pretences whatsoever; as truly this of Kneeling and that of Fasting hath a great shew of Wisdom, and neglecting of the Body, but yet being only of mans device,

Aug. ep. 118.

vice, can have no real weight, seeing it is granted by the learned themselves, who use these methods, that both Scripture and Antiquity is for the contrary. *Augustine*, as *Dr. Fulk* observes, declares the custom of the Ancient Churches was to celebrate this Ordinance after Dinner; and the same is attested by the Council of Carthage. And certainly if we will give heed to the Scripture, calling this holy service the Lord's Supper, it is the most fit time to continue the practice of that Service in the Churches towards the evening, though there is nothing precisely determined herein.

Finally, We find this sacred Ordinance concluded with an Hymn of Praise, or with giving of Thanks; as indeed there is the greatest cause to praise God that ever was offered to Sinners, if we consider the Grace of our Lord Jesus Christ held forth in this Service; but sith we shall now (God willing) treat particularly of that Service of praising the Lord in Psalms, &c. in our next Chapter, we shall proceed no further in this place.

S E C T IX.

Of the great abuse which the Papists have offered to the Lord's Table by their pretended Sacrifice of the Mass.

To let pass their manifold abuses done to this holy Ordinance by the multitude of their Ceremonies, and those so vain and ridiculous, (as recounted by *Dr. Willit* in his *Synopsis Papismi*;) As it is a reproach to Religion to mention them, we shall give place to a learned Protestant, about the Sacrifice of their Mass it self, wherein doubtless as great wrong hath been offered to the Christian Faith and Religion, as in any thing, whilst they blindly affirm their Sacrifice (or Wafer-Cakes) to be the very flesh of Christ, yea, whole Christ God-man, and worship the same with the highest Adoration.

B. Hall Old Religion.

The point of *Transubstantiation* (saith my Author) is justly ranked among our highest differences. Upon this quarrel how many souls went up to Heaven in the midst of their flames, as if the Sacrament of the Altar had been sufficient ground of these bloody Sacrifices.

Con. Trident.
de Transub.
c. 4. can. 2.

The definition of the *Tridentine Council* is clear and express, *Si quis dixerit. &c. If any man shall say, that in the Sacrament of the sacred Eucharist there remains still the substance of Bread and Wine, together with the Body and Blood of our Lord Jesus Christ, and shall deny that marvellous and singular Conversion of the whole Substance of Bread into the Body, and the whole substance of Wine into the Blood (the Species) semblances or shews only of Bread and Wine remaining, (which said Conversion the Catholick Church doth most fitly call Transubstantiation) Let him be accursed. Thus the Papists.*

Jeremias of
Constantinop.
Art. Theol.
Wittenberg.
Anno 1584.

Now let us enquire how old this piece of Faith is? *Bellarmino* himself dare not affirm it to have been determined much above 500 years ago. Nor can this be said to be the determination of the Universal Church; for the Greek Church to this day do deny it, and the judgment

ment of their Church is expressed by their *Patriarch*. (*Et enim verè*) *The Body and Blood of Christ are truly Mysteries, not that these are turned into mans Body, but that the better prevailing we are turned into them, [We being many, are one Body and one Bread, even as we are all partakers of that one Bread.]* The Ancient Greek or Latin Church, are so far from countenancing this Opinion, and that our learned *Whitaker* durst challenge his *Duraus, Si vel unam, &c.* If you can bring me but one testimony of sincere Antiquity, whereby it may appear that the Bread is transubstantiated into the flesh of Christ, I will yield my cause.

Whitak, contr. Dur. l. 2. folo 220.

Were it not that men do wilfully hoodwink themselves with their own prejudice, the Scripture is plain enough; for the same Christ that said of the Bread, *This is my Body*, and had said before that, concerning his Body, *My flesh is meat indeed*: and yet the Papists do not believe that the flesh of Christ was then transubstantiated into meat, or his Blood into drink. He says also, *I am the Bread which came down from Heaven*, and *S. Paul* saith, *ye are the Body of Christ*, yet no man is so unwise to think here is any *Transubstantiation*.

Joh. 6. 56.

1 Cor. 12. 27.

When Christ saith, *Mat. 26. 26. This is my Body*, if whiles he says, *This is*, implies it already done, then it must needs follow, that Body was transubstantiated before he spake these words. But who knows not that his true humane Body was there present with them, and took the Bread, brake it, gave it, eat it? If the Bread were now the real Body of Christ, he must either have two Bodies there, or else the same Body is by the same Body taken, broken, eaten, and is (the while) neither taken, nor broken, nor eaten. And as the Apostle, *1 Cor. 11. 26, &c.* calls it Bread no less than five times after the pretended change, or *Transubstantiation*. So it must be granted that Christ was man, truly as we are (yet without sin); and our humane Body shall once be like his glorious Body, yet shall we not lose the true Essence of a Body; we shall not then be capable to be in ten thousand places bodily at the same time, yet we shall be like Christ. And it is certain his Body which was raised did not fill all places at once, for saith the *Angel*, *He is not here, for he is risen*. And saith the *Apostle*, *the Heavens must retain him till the times of the Restitution of all things*. And again; *If he were on earth he should not be a Priest*. The *Papists Transubstantiation* therefore is against the Scripture, and particularly against the Priesthood of Christ, who as he is said by one offering to perfect for ever them that are Sanctified, so also it is true that he need not daily to be offered. And hence the erroneousness of the *Missal Sacrifice* is apparent, in that they make it a Sacrifice propitiatory, and offer it daily for the sins of the quick and dead.

Acts 3. 21.

Mat. 28. 6.

Heb. 8. 4.

In reason (saith my Author) there must be in every Sacrifice a destruction of the thing offered [and *Bellarmino* denies it not]: and shall we say that the *Papists* make their Saviour (for they do hold that the Priest doth make the Body of Christ by the words of Consecration) and crucifie him again? No, they allow not this, But they eat him. For (*Consumptio seu manducatio quæ fit à Sacerdote*) *The Consumption or*

Bellarmino

Manducation which is done of the Priest is (with them) an Essential part of this Sacrifice. Suppose we then, the true humane Flesh, Blood and bone of Christ, God and man, really and corporally made such by their Transubstantiation; whether is it more horrible to crucifie, or to eat it?

Vasquez.

It is granted by the Papists that the half-Communion, or giving of Bread only to the people, is a palpable Innovation. *Vasquez* saith, *We cannot deny that in the Latine Church there was the use of both kinds; and that it continued till the days of S. Thomas, which was about Anno.*

1 Cor. II. 28.

1260. As for the Greek Church, the World knows they always communicated in both kinds. And in this case the *Papists* are not more bold to contradict the Scriptures than to oppose themselves against both *Councils* and *Fathers*. *ποτήριον τοῦ εἰδός*; saith *Ignatius*, One Cup distributed to all. *Cyprian* would not deny the Cup to those, whose duty it was (when called) to shed their blood for Christ. And of the same mind was *Ferom*, *Ambrose*, *Augustine*, *Gelasius*, *Paschasius*.

Ignatius.

Cyprian.

In this practice Reason is no less their enemy, than the Scripture and Antiquity: for though it be but a mans Covenant, yet if it be confirmed, no man disannulleth it, Gal. 3. 6. How much less shall Flesh and Blood presume to alter the last will of the Son of God, and in so material a point, as utterly destroys the Institution? for as *D. White* observes, *Half a man is no man, half a Sacrament, no Sacrament*. And there is certainly as much ground thus to conclude against the Papists, as for *S. Paul*, to conclude the *Corinthians* did not eat the Lords Supper, 1 Cor. II. And having thus briefly touched their Opinions in this case, by doing little more then reciting the heads of what their Learned Adversary hath written, we shall leave them till we find occasion to consider what they have done to the prejudice of Christian Religion in other cases. Only let it be here noted, that as from hence it appears the Papists have not the Sacrament of the Lords Table among them, so we have formerly shewed (and shall do it yet more particularly in our defence) that they have no Baptism, and consequently they have no Church-State remaining, however they are pleased to bear the world in hand that they are the Church, and that all are Hereticks that communicate not with them.

CHAP.

C H A P. VIII.

Of the great Duty of Thanksgiving; or the Ordinance of God touching the singing of Psalms, Hymns and Spiritual Songs in the Christian Church, according to Scripture and Antiquity.

S E C T. I.

AS all parts of the Christian Religion have suffered great violence, by the encroachment of humane Innovations, this solemn part of Gods holy Service hath suffered with the rest, insomuch that it is become hard to bring men off from the mistakes they have fallen into, and perhaps not so easie to clear the truth in this particular, as in some other; nevertheless we shall endeavour to do somewhat, as God shall assist in this behalf, and shall first shew,

1. That Psalms and Hymns, as recommended to us, or required to be performed as a part of the Publick Worship of God in the Christian Church, are to be Sung there, by such as God hath fitted thereto by the help of his Spirit, for the Edification of the Church.

2. That the matter of these Psalms are to accord with the Psalms or Hymns in the Scripture; And that the Primitive Churches used no other manner of singing than such, as that the Church might be Edified by understanding the voyce of him that sung.

3. That the formalities now used generally in singing Psalms, &c. differ greatly from that which God hath ordained, for his Worship and Service in that case.

4. An Essay to make manifest the sincerity of this service in praising God in Psalms, Hymns and Spiritual Songs, in the Christian Church. And first,

It is to be considered that there are only two ways to perform the Service under consideration, and that is, either by meer Art, as those do, who only speak what another puts into their mouths, or by the gift of Gods Grace and Spirit. The first in its greatest perfection cannot fit any man to perform this Service, as it is a Christian Ordinance, whatever it might do in the *Jewish Pedagogie*: because he that worshippeth Christ acceptably, must worship him in Spirit: For *they that are in the flesh, i. e. in a legal Form, or only present their Bodies in the Worship of God, cannot please God, in Gospel-services.* To sing therefore by meer Art in the Christian Church, is a meer counterfeit *Psalmody*: an empty sound of words, no Spiritual Song; which is therefore called *Spiritual*, because sung with the Spirit, or with *Affections raised*

to Godward by his Grace, as well as for the matter whereof the Psalm or Song consists. For when the Apostle exhorts Christians to desire Spiritual gifts, he as really intends the inward rectitude of the mind; and the heightnings of our faculties, as to have matter to speak; as will not I suppose be denied by any knowing Christian; otherwise it will follow that he that can but discourse aptly of the Scripture, is a person of Spiritual Gifts, when yet he is a meer stranger to the motions of the Spirit of truth in the holy Operation of it; being most enormous in his Life. *John 14. 17. The Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he is with you, and shall be in you. And again, Ye have received not the Spirit of the World, but the Spirit of God, that ye may know the things which are freely given you of God.*

* That is (according to the Apostles scope) whether men be gifted for publick prayer, publick preaching, or publick singing; all is to be done with equal respect to Edification, or else all is done in vain.

Wherefore first, we shall seriously consult the holy Apostle, 1 Cor. 14. 26. *How is it then, Brethren, every one of you hath a Psalm, hath a Doctrine, &c. Let all things be done to edifying.* Plain it is from hence, that every one had not a Psalm, any more than every one had a Doctrine, and therefore every one could not actually sing Psalms according to this * direction. 2. None had either a Psalm or Doctrine, but such as might be judged and tried, yea and refused too, if not according to the Word of God: and therefore these men spake not by the immediate dictates of the Spirit (as some would have it) as those who delivered to us the Oracles of God. For *v. 29, 36, 37.* It is said, *What came the Word of God out from you? No? the Apostle denies that; or came it unto you only.* No, neither so, it came to others as well as unto them. *If any man think himself to be a Prophet, or Spiritual, let him acknowledge the things that I write unto you are the Commands of the Lord.* These gifted men therefore, were only such as were inabled by the gift of Grace to speak something to the Edification and comfort of others as *ver. 3.* Thirdly, all had the Psalms of David to read, as much as any; the Scripture being free for all Christians, so that the having a Psalm, according to this place, is something further than to be able to read or sing them out of a Book, or as set forth by another: for so a child of seven years old might have a Psalm, &c. 4. *He that hath a Psalm,* is required to sing a Psalm in the Church, and none else, like as he that had a Doctrine, was required to produce it, and not he, that had it not. 5. Singing is to be performed to Edifying, Like as Doctrine is so to be performed. And consequently the Church is to attend on him, or to what he holds forth in way of Psalmody, that they may be taught and admonished by him, or have their hearts exhilarated or drawn up to praise the Lord in Conjunction of their Spirits with his, and so be said to sing with him that singeth, as they may be said to pray with him that prayeth; so that this Text fully harmonizeth with our first proposition. And it is further to be noted that in this place we have the most exact direction, how to sing Psalms in the Christian Assemblies, that we meet with in any part of the New Testament, yet we shall consider what further we meet with touching this Christian duty.

2. In *Ephes. 5. 19, 20.* Christians are exhorted to speak to themselves in *Psalms, Hymns, and Spiritual Songs*; singing and making Melody in their Heart to the Lord, giving thanks always for all things to God, &c. Now if this Direction do respect the Service of the Church when congregate, then either it is the same with that mentioned before, *1 Cor. 14.* or else there are diversities of Methods or ways by which to carry on this Ordinance in the Church. That it is not the same with the former, *1 Cor. 14.* will hardly be said, much less proved; and if it be the same, then the Direction given, *1 Cor. 14.* serves to unfold the way of Singing here intended: As for the * Variety of Expressions *Psalms, Hymns, Spiritual Songs*, I perceive there is no great difference as to the Matter or Manner of them, any more than in the like various Expressions of Prophecy, Preaching, or Teaching: But that these *Psalms, &c.* are to be sung promiscuously of the whole Congregation, is no way credible: For, these words *speaking to your selves*, cannot imply, that every Man and Woman in the Congregation must needs speak together, any more than this place, *Jude ver. 20. Building up your selves on your most Holy Faith, praying in the Holy Ghost*, implies that every Man and Woman is to preach and pray actually at the same moment in the Church, no, nor yet that Women (nor Men neither, unless gifted as ordinary Prophets in the Church) are to do these things at all in the Church. But this *speaking to themselves in Psalms, &c.* must either respect each Christians private Devotion (which I suppose is the most likely sense of the place) or else it may be thus understood, That every Christian hearing the Psalm or Song which any singeth understandingly in the Church, ought to apply or bring the matter of the Psalm to his own Heart, and there to make Melody to the Lord, as bearing a part in that spiritual Praise and Thanksgiving, which is offered to God in the behalf of the Church: And thus the place *1 Cor. 14.* and this do very well agree, if understood of the publick service of the Church.

Nor doth that passage *Col. 3. 16.* prejudice, but rather confirm what we have said: For here those that sing in the Church, are to have the Word of God dwelling in them *RICHLY in ALL WISDOM, teaching and admonishing one another*; and surely there are but few of many Christians, attain to this capacity, which I conceive to be a more difficult way of teaching, than that of the common gift of exhortation: And it's plain that some are to teach and admonish even in this Service. Now if all speak together, where are the persons that are taught and admonished? Is it not said, *exhort one another daily, as well as teach one another in Psalms*; yet who can think that every one is to speak in that Service, at the same moment? And truly there is as little reason to infer from *Col. 3. 16.* that all the Church are to speak at once, when they *admonish one another in Psalms, &c.* Is it meet that the weakest Youth or Virgin in the Church should admonish and teach the Pastor, as much as the Pastor teacheth or admonisheth them in his Service? This is to make all the Body a Mouth, and wholly to

* *ἑαλμα, ἑμνοῖς ᾄδαι, Ephes. 5. 19. are by Dr. Ham. thought to be the same with 1 Cor. 14. 26. and thinks the manner of singing to be extraordinary: See his Note on the Place.*

take away the use of the Ear whilst Psalms are thus a singing. There may be more said why the Congregation should all *pray at once*, than that they should all *sing at once*, prayer being not so much for teaching or admonishing one another, as for *pouring out the Soul* to God: Yea we speak to God, and not one to another when we pray; and so if God do but hear us, all is well: But in Psalms we speak *to one another*, and therefore of necessity *some must hear*; and care must be had, that the voice be not confounded. And whereas it is added, *singing with grace in your Hearts to the Lord*; this may very well premonish the Singer especially, that he is to approve his Heart sincere in this Service; lest whilst his skilfulness in praising God may profit and delight the Hearts of the Hearers, himself be without the Fruit of the Service which he performeth; as *Paul* observes in a like case, *1 Cor. 9. ult.* And hence it may be observed, that to sing publicly in the Church, to teach and admonish others, is as difficult a Service as to pray publicly, or rather more difficult, both for matter and manner; the Cases often varying, and consequently the Psalms ought to vary also, for the greater benefit of the Church, whilst for the most part prayer is much the same; as appears by our Saviours Direction for the Daily Exercise of his Disciples, *Mat. 6. 9. &c.* And the manner of Prayer differeth little. But Singing seems to have been used by *David* and others with great variety: And for the Manner of it, as now to be used, seems hard to be determined; and therefore it is not likely, that it is a Service to be actually performed in Publick Assemblies by every Member in Christian Congregations, as much as by the most skilful in the Service of the Church.

Nevertheless, as all Christians are to pray to God in private, how weak soever: so also, God giving them cause of joy, are to praise him, in singing Psalms to the Lord: As *James 5. Is any afflicted? let him pray; is any merry? let him sing Psalms.* We conclude therefore, that seeing this Service, as it concerns the Publick Exercise of the Church, is as difficult as any other Service, and as much designed for Publick Edification. There is the same Reason, and as clear Evidence from Scripture, That those who actually minister in that Service, be gifted for it by the Spirit of God, as well as for Prayer, Exhortation, &c.

SECT. II.

Of the Practice of the Primitive Church in singing of Psalms.

The Primitive Church used no other way of Singing, than what we have declared. This is a negative, and stands upon the grounds given before, at least till the contrary can be shewed from grounds more cogent: And because something of that kind is pretended, we will consider what is urged by some. And First, it is alledged, That *our Blessed Saviour sung an Hymn with his Disciples at his last Supper.* But to this Allegation we have divers things to say: First, The various Readings

Readings or Interpretations (rather) of the Word *ὑμνοῦσιν*; which though we read *sung an Hymn*; yet others, as *Montanus*, read *Hymn* *Rhemists. no dicto*, an Hymn being said; and hence our old Translators (probably) from the *Arabick*, render it, when they had given Thanks, or said Grace; so that it is not necessary to render the Word, *they sung an Hymn* of a musical singing of many together, because they might laud or praise God, though they did not sing in that manner.

2. Though I grant that this Interpretation is good, as doubtless it is, yet an Hymn might be sung without every one speaking together; nor are the Words, *they sung*, in the Original; so that who said or sung this Hymn, is not expressed, but most probably Christ himself was the Mouth; for we never find, that his Disciples used to give thanks, when himself sat at the Table. But if we allow the Supplement, *they sung*, yet will it not prove that they all spake together: for is any thing more usual, than to say, they prayed, they gave thanks, &c. and yet no ground to think that all the Members of such Assemblies, as of whom these things are spoken, did actually give thanks. 3. No evidence can be given, *what Hymn this was*, whether *premeditate*, or *ex tempore*; or whether one of the *Psalms* of David, or other Psalmist: However, this we know, Christ had no need to borrow words as we have. But had there been any select Psalm now used, 'tis very probable that it would have been noted to us, *as made sacred to the continual celebration of the Lords Table*: But sith we only understand that an Hymn was sung, without any note what words were used; it hence appears, that we are not tyed to any form of words, but left at liberty to use what manner of Praises may best suit with that sacred Ordinance, according to the measure of the Gift of Grace received of God, to minister in such Holy Services. Now if our Saviour used no *known Psalm* of David, then the Disciples could not sing with him, unless we will needs suppose our Saviour set it out for the rest to sing after him, which yet to suppose is wholly groundless; so that from this Example, (which is all that can be pretended, with any colour from the New Testament) there is nothing which with certainty can be inferred, to justify a promiscuous way of singing, by a multitude of voices together in Christian Assemblies; nor any fair probability of any such thing.

And though we read of the After-Celebration of this sacred Ordinance, the Lord's Table, by the Apostles or Primitive Churches, yet have we nothing at all from them to justify such a confused singing, as many use in these days; nor any account of any Psalm which they made use of, either of *David's*, or *their own* composing; but this we are plainly told, that *they continued stedfastly in breaking of Bread, in praising of God, and in Prayers*, Acts 2. 42, 47. And when *Paul* recounts the Institution of this Service, 1 Cor. 11. He tells us only of Christ's taking and blessing the Bread and Wine, or giving Thanks. And he mentioneth also the Practice of the Church, 1 Cor. 10. yet only saith, *The Cup of Blessing which we bless*, &c. And giving us no account of the Hymn or Psalm used by our Saviour at that Holy Man-
education,

ducation, it clearly informs us the thanksgiving, or praising the Lord at this Holy Table, is the same with which we come before the Lord in other Solemnities: for had there been any thing in special to be observed on this account, either with respect to the Hymn it self, or manner of singing, we may rationally conclude we should have had some account of it, when he so solemnly tells us, He delivered that to the Church which also he received of the Lord, and then gives us the Particulars which respect this Service.

The next Instance alledged for singing Psalms by many voices together, is that in *Act. 16. 25.* *And at Midnight Paul and Silus prayed and sung Praises:* But this place opens it self presently: for no man imagins they prayed both with audible voice at the same moment, but rather by course; or else, one was the Mouth, and the other consented in the same Supplications: And then there is also the same Reason to believe they sung God's Praises after the same manner; certain it is, that the Text will justify us in the one, as well as in the other. But 2. If by Singing we will needs understand some artificial and melodious Tune, (as with some there can be no Singing without it,) then, I say, the Greek will not afford it; for *προσυχόμενοι ὑμνουν* is well rendred by *Orantes laudabant*, &c they *prayed and lauded*. The *Rhemists* translate, *praying, did praise God*. And as to the Matter of these Prayers and Praises, who can doubt, but that they were the Effect of those Spiritual Gifts, wherewith God had so richly endowed them; and then they could not both speak the same words, (without a miracle) And if they spoke variously, then the Confusion must be greater; so that it is most rational to conclude they spake by course, and not both at the same instant.

Some alledge, *1 Cor. 14. 15, 16.* *What is it then? I will pray with the Spirit, and will pray with understanding also: I will sing with the Spirit, and I will sing with understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned, say Amen at thy giving of Thanks?* But this is so far from justifying a promiscuous Singing by many voices together, as in Parochial Assemblies, or other Congregations of Christians, that it quite overthrows it: For here the Apostle makes it necessary, that the Voice which giveth thanks, or singeth, be intelligible to him that stands by, as much as it ought to be in Prayer, that so the rest may be edified, and give their Amen, to what is expressed in prayer or praises. Which clearly holds forth these two things: 1. That as Prayer, so Singing in the Christian Churches, are to be performed by Persons gifted, and not by Art only. 2. With understanding, which he interprets thus; That with my Voice I might edifie others, namely so to pray and sing, that others may understand us: But how shall this be when the loudest Voice carries it (be it Man or Woman) in promiscuous singing; or else as none can be heard distinctly from the rest, so none can be edified by that which another speaks; yea it is hard in such a Noise for any to edifie themselves; only the Musick may please the Ear, but the understanding is nothing so fruitful, as if all attend to the

Voice

Voice of one, who by the Gift of God's Spirit, sets forth his Praises with joyfulness.

How little those two Texts, *Ephes. 5. 16. Colos. 3. 19.* do afford to warrant the Custom which many have taken up to sing *David's* Psalms, or their own composures, in a mixed multitude of voices, we have seen already: And indeed this Custom is wholly without any Example from any of the Primitive Churches of Christ; yea it is so foreign to the sincerity and simplicity of this Holy Service, that no tollerable reason can be given, to evince the Particulars. For to say nothing of the common way of singing Psalms in Parochial Assemblies, let us consider the practice of those that think themselves more happy, in that they have found out a way to compose Hymns themselves, and set them out, that others may sing the same things with them. Alas, what a groundless Practice have we here? the Holy Scripture is a stranger to it, none of the Apostles used to do thus, that we read of: Nor is there any reason that any man's Verses should be introduced in the Church as a part of the Service of God, or that all should be tyed to one Man's Words, Measures, and Tones in so great an Ordinance: truly it seems to be far more unfitting, than to tie ourselves to the Psalms contained in the Scripture; and yet no Word of God does bind us to those Words and Measures, used by the Holy Pen-men, any more than we are tied to the same forms of Prayers inserted in the Scripture: both which are given to instruct us in these Duties respectively; but neither to limit us, or put a Bar against the free enlargement, which may be made in prayer and praises by the assistance of God's Spirit, which dwelleth in all that are Christ's; *For it is the Spirit that doth enable us to do these things according to the Will of God.*

Surely, this new Device of *Singing* what is put into mens Mouths by a Reader, makes a fair way for Forms of Prayer to be introduced together with it; Nor can Reason shew any material difference in the Cases. Have we not seen both the *Spirit of Prayer and Praises* greatly taken away where these formalities have prevailed? and shall we therefore decline that Custom, and then do the same thing, or that which perhaps is less warrantable? Let us rather learn to beware by the Failings and Vanities of others herein. And this shall lead me to the next Proposition.

SECT. III.

Of the innovated Formalities about Singing in Parochial Assemblies, or other Congregations.

Many good Men of Antient, as well as Latter times, have greatly disliked the Musical way of singing Psalms; insomuch that with great difficulty it got entrance in some Churches, for 3 or 4 Centuries after the Death of Christ; as appears by *Aug. Confess. l. 10. c. 33.* *Augustin.* who, though overcome with the Custom of the time, (in this as

Dddd

well

well as many other things) yet shews no small dislike, against both Musical Voices and Instruments, as used then, in the Church : His Words are these : *Yea very fierce am I sometimes in the desire of having the Melody of all pleasant Musick (to which David's Psalter is so often sung) banished both from mine own Ears, and out of the whole Church too ; yea the safer way it seemed unto me, which I remember to have been often told me, of Athanasius B. of Alexandria, who caused the Reader of the Psalm, to sound it forth with so little warbling of the voice, as that it was nearer to pronouncing than singing.* Note here, that they did not sing by multitudes together, but one Man only is the Mouth in this Service, in the Church at Alexandria. This was about Anno 400.

Raban. Maurice.

To this purpose writeth *Rabanus Maurice* : *The Primitive Church did sing so, that with a little altering of the voice, it made HIM that sang to be heard the further, so that the Singing was more like loud reading, than a Song.*

Augustin again, *Confess.* l. 9. c. 6, 7. informs us, That it was not long before his Conversion, that the Church of *Milan* began to use Singing, which was more then 300 years after Christ : And though he saith, this Singing was after the manner used in the East Churches, yet he cannot mean that way of Singing used in the *Primitive Churches* ; no, nor so much as the Order used in the Church of *Alexandria*, sith both himself, and *Rab. Maurice* do testifie, that one man only sung, and the rest gave audience ; and that he who sang, did it with so little bowing of the Voice, that it seemed more like pronouncing than singing ; whereas the Use at *Milan*, was to sing promiscuously by many voices together. And indeed *Athanasius* was so far from admitting such a confused way of Psalmody, that he utterly forbad it, that he might put away all lightness and vanity, which by reason of singing doth often rise in the Minds both of the Singers and Hearers. And *Guliel. Durand* as alledged by *Marb.* saith, That the use of singing, (meaning in such a Musical way) was ordained for carnal and fleshy men, and not for spiritual and good men.

Marbeck. out of Fra. Petrarcha.

Durand.

Erasmus.

The said Author brings *Erasmus*, in *Annot.* on 1 Cor. 14. saying thus : *Why doth the Church doubt to follow so worthy an Author as Paul ? yea how dares it be so bold to dissent from him ? What other thing is heard in Monasteries, in Colledges, in Temples almost generally, than a confused noise of voices ? but in Paul's time, there was no singing, but saying only : Meaning perhaps, that singing and saying differed little in the manner of delivery, though the matter must needs differ. But it is added, Singing was with great difficulty received of them of the latter time, and yet it was none other thing, than a distinct and plain pronounciation, even such as we have yet among us, when we sound the Lords Prayer.*

Basil.

Theod. Basil, in his Book of Relicks, informs us, That Pope *Vitalian* being a lusty Singer, and a fresh courageous Musician himself, brought into the Church *Prick song, Descant, and all kind of sweet and pleasant Melody* : And because nothing should want to delight the vain, foolish, and idle ears of fond and phantastical men, he joyned the Organs to the curious Musical. Thus was Paul's Preaching, and Peter's Praying, turned into vain Singing and childish

childish Playing, unto the great loss of time, and to the utter undoing of Christian mens Souls, which live not by singing and piping, but by every Word that cometh out of the Mouth of God. This hapned, Anno 653. or as some, 666.

As some would hence derive the Original of Church-Musick (though I believe it was in use 200 years before, though not with these Curiosities,) so the Vanity thereof hath been ever censured by Wise Men, and particularly by Dr. Cornel. Agrippa. Musick, saith he, is grown to such, and so great licentiousness, that even in the Ministration of the Holy Sacrament, all kind of light, wanton, and trifling Songs, with piping of Organs, have their place. As for Common Prayer, it is so chanted, and minced, and mangled by our costly-hired Musicians—that it may justly seem not to be a Noise made by Men, but rather a Bleating of brute Beasts; while the Children neigh out Descant, as it were a sort of Colts: Others bark a counter Tenour, like a number of Dogs. Some bellow out a Tenour like a company of Oxen: And others grunt out a Base, like a Company of Hogs: So that a foul-ill-favoured Noise is made; but as for the Words and Sentences, nothing is understood, but the Authority and Power of Judgment from the Ears and Heart.

Aug. Confess:
1. 10. c. 33.

Cornel. Agrippa

And as this Complaint of Dr. Agrippa gives fit occasion to shew something of the vanities formerly used in Cathedral Devotions; I shall here set down one of their Anthems, which I suppose is now also of common use in several places of this Nation, by which judgment may be made of the rest: It is taken out of the Collects, and the manner thus.

ALmighty God, the Fountain of all Wisdom, of all Wisdom; which knowest our Necessities before we ask, which knowest our Necessities before we ask, before, before we ask, before we ask. And our ignorance in asking, in asking, in asking. We beseech thee, we beseech thee, we beseech thee, to have Compassion, to have Compassion, to have Compassion, on our Infirmities, on our Infirmities, on our Infirmities. And those things, and those things, those things, which for our unworthiness, which for our unworthiness, unworthiness, our unworthiness, which for our unworthiness; we dare not, we dare not, we dare not: And for our blindness, our blindness, for our blindness, we cannot ask, we cannot ask, we cannot ask: Vouchsafe to give us, vouchsafe to give us; for the Worthiness, for the Worthiness; of thy Son Jesus Christ our Lord, of thy Son Jesus Christ our Lord, of thy Son Jesus Christ our Lord, of thy Son Jesus Christ our Lord. Amen, Amen, Amen, Amen, Amen.

Sometimes the Words, *so be it*, are repeated at the end of the *Antem* twenty times together, and otherwhiles the Word, *Amen*, as often. By all which we may consider the dreadful effect of giving entrance to Innovations in the Worship of God ; particularly in this great Duty of singing Psalms, Hymns, and spiritual Songs : About which men have as greatly erred, as in any part of the Worship of God. Wherefore we come now to the 4th. Proposition, *viz.* *Of the sincere way of praising God in Psalms, &c.*

SECT. IV.

A sure way of praising God in Psalms, Hymns, and spiritual Songs ; according to the Scripture.

Although singing Praises to God be a standing Ordinance in the Church, and that she hath a peculiar Interest in it, in some respects; nevertheless I doubt not but this Duty of singing Praises to the Lord, extends it self to the Universe, as well as Prayer ; and may be said to be a part of that natural Religion, which obligeth all man-kind. For as all men are bound to seek the Lord by Prayer; if happily they may find him, and feel after him : Even so all men are bound to praise him, as the common Benefactor, or giver of all good things to Man: yea he fills with food and gladness, *Act.* 13. Doth wondrous things for them, *Psal.* 107. that they might praise him for his Goodness, and for his wonderful Works to the Children of men. And hence is the Invitation so frequent in the Book of Psalms to all manner of Nations upon Earth, to sing Praises to the Lord. As *Psal.* 100. *Make a joyful noise unto the Lord, all ye Lands. Serve the Lord with gladness, come before him with singing.* And *Psal.* 148. *All Creatures in their kind, but especially Angels and Men, are obliged to praise the Lord ; Kings of the Earth and all people, Princes and all Judges of the Earth, both young Men and Maidens, old Men and Children, let them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and the Heavens.* And then follows a more particular Direction to the Church, as a People that have special Obligations to this Duty. *He also exalteth the Horn of his People, the Praise of all his Saints, even the Children of Israel, a People near unto him : Praise ye the Lord.* Nor find I any cause to doubt, that if men be truly thankful to God, praising him with joyfulness and faithfulness, according to the means vouchsafed them to know the Lord and serve him, that he will accept them, yea and reward them ; for he will render to every man according as his Work shall be, *Eccles.* 12. ult. *Rev.* 22. 12.

2. This Duty of praising God with Psalms, &c. may be considered as it was attended with many Ceremonies in the *Jewish* Pedagogy, whose Hearts being generally very gross, were ordered the use of Musical Instruments, to exhilarate their Minds, and to give the greater outward glory and solemnity to that part of the Service of God. *Psal.* 81. 1, 2, 3, 4. *Sing unto God our strength, make a joyful noise*

noise unto the God of Jacob. Take a Psalm, and bring hither the Timbrel, the pleasant Harp and the Psaltery. Blow up the Trumpet in the new Moon, in the time appointed on our solemn Feast day. For this was a Statute for Israel, &c. The same we find, *Psal. 150.* upon which Calvin saith Calvin. well, That Musical Instruments in the whole order of them, was for the Law of Schooling, or gross state of the Jewish Church, but now they are no more meet for setting forth God's Glory, than if a man should call again Censing, Lamps, and other Shadows of the Law: Foolishly therefore, saith he, have the Papists borrowed these things of the Jews. And how then the Protestants can be excused I know not: For certainly the Singing in Tunes and Measures by a company of Singing-men (or a confused multitude) will be found to be as much borrowed from the Jews, as the use of Musical Instruments themselves; there being such affinity between Poetical Tunes and Meeters, and the Art of Musick, that the one cannot well be without the other. Howbeit, the Law of these Ceremonies being peculiar to the Jewish Church, and no ways transmitted to the Church of Christ by any part of Christ's Doctrine in the New Testament. It remains, that we stand fast in the Liberty wherewith Christ hath made us free; lest falling back to one Shadow of the Law, we be entangled with more. It is, I confess, the common Doctrine of the Protestants, that the use of Musick in the Worship of God is abolished: See the common Notes on *Psal. 33.* and *Psal. 150.* It is the more strange therefore that they should so contradict themselves, as they do by their *Cathedral Services.*

3. Now for the better understanding of the Nature of this Duty (about which men do generally mistake) we shall, as duly as we can, consider these four things.

1. Of the Matter which Christians are to sing, when they thus praise God.
2. The Manner how they are to sing, when they thus praise God.
3. The End for which Psalms are to be sung, in the Christian Church.
4. Of the Duty of Private Christians, in singing Psalms to the Lord.

First then, For the Matter of Spiritual Songs, it must be the Word of God, or that which is according to it: *Colos. 3. Let the Word of God dwell richly in you—admonishing one another in Psalms:* But then it is the Word as seated in the Soul of the Christians, and not as it may be read unto them out of a Book only, and then repeated by them; for this is without all president, or rational imagination. Again, the Word which is to dwell in the Hearts of Christians, is called the Word of Christ, it being the most suitable Word on which we can ground our Spiritual Songs. Indeed *David's Psalms*, and other Divine *Hymns*, contained in the Scriptures, are good Presidents, and Guides to us in the Performance of this Duty; but to take these Psalms barely as they lie, and to sing them; or to translate them into Meeter, and then to sing them; or to take them as others have translated them into Meeter, and so to sing them, is that which we

find not so much as one of the Primitive Christians to have done before us ; and how we should then suppose such doings to be acceptable to God, in his VVorship, I know not. It is certainly the Heavenly Matters which are to be found couched in the Sacred Psalms, and VWord of Christ, which Christians are to hold forth in their *Psalmody*, and not the bare words of Scripture only ; as this appears, First :

*The Duty of
Singing and
Propheſying
compared.*

From 1 Cor. 14. 26. by comparing theſe two Caſes, *viz.* The *having a Doctrine*, and the *having a Psalm*. For like as he that hath a Doctrine, hath no new Oracle, nor yet the bare recital or reading of the Scripture only, but therewithal ſome part of the Heavenly VViſdom or Doctrine, contained in the VWord of God, with a preſent capacity, or fitneſs in his Spirit, to ſhew forth the ſame, to the Profit of the Lord's People or Congregation. Even ſo, he that hath a *Psalm*, hath no new Oracle, nor only a bare recital of ſome part of the Sacred Scripture, but therewithal ſome part of the Heavenly Myſtery, or Mind of God contained therein, with a preſent capacity and fitneſs of Spirit, to ſound forth the ſame to his Praise that gave the VWord, and to the Profit of the Church. *How is it Brethren, ſaith the Apoſtle, when ye come together ? Every one of you hath a Psalm, hath a Doctrine, &c. Let all things be done to edifying.* Affuredly, as a Spiritual Taſte of the VWord of God, is that by which the Man of God, is throughly furniſhed to every good work in the Houſe of God ; ſo by the ſame, and not without it, is he alſo furniſhed to edify the Church in Psalms, Hymns, &c. As therefore it is not every one that hath a Doctrine, to edify the Church, but only ſuch as God hath fitted thereto by a peculiar Gift : Even ſo it is not every one that can edify the Church with a Psalm, but only ſuch as God hath gifted for that Service.

Again, What the Matter of a Psalm ſhould be, will further appear, if we compare it with the Duty of Prayer ; as indeed they are nearly related, inſomuch that it's not often but they go together. Now the Matter of our Prayer, though it ought to be agreeable to the Rules given in the Sacred Scriptures, and particularly the Lord's Prayer, *Mat. 6.* Yet he that prayeth in the Church for others edification, muſt have the Gift of Prayer, or the Spirit of Prayer, without which he cannot miniſter in that holy Service, as it is an Ordinance of Chriſt to be obſerved by his Church : 1 Pet. 4. 10, 11. *As every man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God.* And by virtue of the Gift of Grace received, he that prayeth in the Church, though he carefully obſerve the general Rules of Prayer contained in the Scriptures, yet he doth, and may lawfully enlarge abundantly according to the occaſions which occur, and often vary in the Churches of Chriſt. Thus then he prayeth *with the Spirit, and with underſtanding alſo.*

And ſith it is as truly neceſſary, to *ſing with the Spirit, and with Underſtanding*, as to pray with the Spirit, &c. It muſt needs be as neceſſary for him that ſingeth the Praises of God in the Churches for others edifi-

edification, to have a Gift suitable thereunto, as the other: And as all our Prayers in the publick Assemblies, are to be reducible to the general Rules aforefaid; so must our *Psalms* be also, (though perhaps with greater variety than Prayer) taken of the common Treasury of the Word of Christ, and *Psalms* contained in the Scripture, which Word dwelling richly in us, together with the Spirit of Wisdom, how to enlarge upon them to the profit of God's People, affords fit matter for the Christian Service of singing *Psalms*, Hymns, &c. *If any man speak, let him speak as the Oracles of God*, 1 Pet. 4. And thus by a parity of the Cases of Preaching and Praying, with that of Singing in the Christian Church, together with a parity of the Reasons going along therewith; It's evident, that he only hath a Doctrine, hath a Prayer, hath a Psalm, fit for publick use in the Church of Christ, who understands the Scriptures, and the Nature of these Services respectively, and gifted by God's holy Spirit to exercise himself therein, after a publick manner. And hence we fairly assume, that as he only that hath a Doctrine, or a Gift to teach, &c. ought (in a modest way) to preach in the Church; Even so he that hath a Psalm, or Gift to praise God in his Church, ought to sing there to edify others; For *as every man hath received the Gift, so let him minister*, &c.

Now some will probably object, *That though he that hath a Doctrine, Object. and he that singeth or hath a Psalm, be parallel'd in this Text, 1 Cor. 14. yet respecting the present State of the Church, it is not ad rem; the Gifts here spoken of being extraordinary or miraculous:*

This is to cut our selves out of the use of this Scripture, as if it only *Ansiv.* served for a few persons in the first Age, &c. But sure this Direction is perpetual; otherwise, we may pray without the Spirit, sing without the Spirit, and without understanding also: Or can we believe that the Gifts of the Spirit are not necessary to us, for the due performance of these holy Services? Nay rather we might argue, if those that had such great Gifts, had need of direction to perform those Services with the Spirit, (which for all their Gifts they might fail to do) and with understanding also; much more are these words of use to us who have less Gifts, and yet as great a necessity to worship God with the Spirit and Understanding, as they had, *John 4. 23, 24.*

Men fancy extreams too much; some are so high in their pretence to Spiritual Gifts, that they contemn both Scripture and Reason in comparison. Others are as low, and will have nothing necessary but the Scriptures and Reason, &c. But the Truth lieth between these: For as the Spirit was not promised, to the intent that the Gifts thereof should make void the Authority and necessity of the Scripture, &c. So neither was the Scripture and Reason given, to serve us in the Sacred things of God, without the Gifts of the Spirit; wherefore the Promise of the Spirit in respect of Spiritual Gifts, is perpetual to the Church, *John 14. He shall abide with you for ever*, saith Christ. And the Exhortation to *desire Spiritual Gifts*, is perpetual,

petual, 1 Cor. 14. 1. Therefore are the Gifts of the Spirit always necessary in the Service of God, though miraculous Operations are not always so.

SECT. V.

Of the Manner how Christians are to sing Praises to God in the Church-Assemblies.

Two things are here diligently to be examined: 1. Whether one alone, or many persons together, are to sing in the Christian Assemblies. 2. Concerning ordering the Matter sung in Meeters, and the Voice musically.

To the First, It is certainly both lawful, and very profitable, for one only person to sing the Praises of God at once in Christian Assemblies; being as fully warranted from 1 Cor. 14. as that one person only may pray or preach at once in Christian Assemblies: Yea there is no plea can lie against the one, which will not equally lie against the other; so that we need say no more to that; especially for that though it be perhaps but rarely done in these days, (at least not as it should be) yet I know not of any that denies the thing to be lawful. And on the other side, that a multitude of Christians, or a whole Congregation ought to sing together at the same time, is not at all warranted from 1 Cor. 14. nor any other place of Holy Scripture, as we trust is sufficiently demonstrated already. So that we shall speak to the Second Point briefly, *viz.* The ordering of the Voice, which chiefly respects the Manner how to sing God's Praises in Christian Churches.

And here I find some who are zealous for promiscuous Singing, yet doubt not to reject all kind of melody formed by Art. And indeed it would appear very much unlike the Gravity of Christian Worship, for him that hath a Psalm of Praise to edifie the Church withall, if now he should bring it forth in the mode of Plain-song, Pricksong, Descant, or other Poetical strains. But however it might seem (for mens apprehension of things differ much) the business is, of whom he must learn the modes of such Singing? Either God hath taught him this, or else it's but of Mans device; and then how shall he be assured that this device is acceptable to God, or at least that it is not offensive to him? However of this we are certain, that such things as these are not of Divine Institution, have no foot-steps in the Christian and Apostolick Churches, and consequently must come into the Church under Licence, not with the face of Authority. But alas! admit such things once, and get rid of them when you can.

Wherefore the best, and for ought I can find, the only certain and undoubted way or manner to be used in Christian Churches, to sing the Praises of the Lord, is this; That such persons as God hath gifted to tell forth his Mighty Acts, and to recount his special Providences,
and

and upon whose hearts God hath put a lively sense of present Mercies, should have their liberty and convenient opportunity, to celebrate the high Praises of God, one by one, in the Churches of God, and that with such words, as the nature of the matter and present occasion requires; so that they be careful to keep to the Language of the Sacred Word, and as near as may be to the methods of those Hymns and Psalms used aforetime by holy Writers of the Scriptures. And that all this be done with a pleasant or chearful voice, that may serve to express the Joys conceived in the Heart of him that singeth, the better to affect the Hearts of all the Congregation with the wondrous Works of God, and the continual Goodness which he sheweth towards the Children of Men, and especially towards his People. And thus he that hath a Psalm, becomes an useful Minister in the House of God, whilst as others wait on their Gifts; whether it be Prayer, Teaching, Exhortation, &c. So he waits on his Gift also, being as studious how to find out acceptable words, and to set his Hymns and Psalms in good order for common edification, as the wise Preacher is careful to the same intent about his Doctrine or Sermons, *Eccles. 12.* compared with *1 Cor. 14. 26.* *Let all things be done to edifying.*

For evident it is, that this Service of singing the Praises of God in the Church, doth require as great ability, and as spiritual a mind, as any other service performed in the Churches, and consequently calls for as great study, and holy waiting upon God for his help in the performance or ministerial part thereof, as the rest. All which it will be granted are to be done with as much spirituality as possible, because the whole Worship of God, who is a Spirit, *MUST* be performed in Spirit and Truth, *John 4. 24.* which is not only meant (as some conceive) of the Gospel-ministration, which is termed Spirit in comparison of the Law, *2 Cor. 3.* but also of the raisedness of the state of the Worshipers themselves, in respect of the Illumination and Affection of the Hearts, especially of such as minister in the New-Testament-Services: For the words, *such the Father seeketh to worship him*, do clearly refer to the Heavenly Qualifications of those that worship him in the Gospel of his Son.

Now, that this Service of singing the Praises of the Lord in Christian Churches, requires as great ability as other holy Services, is evident;

1. Because the ablest among God's People can hardly shew the true nature and order of this Ordinance, with like ease as they do shew the other. Nor have many pious Congregations attained to any thing therein as a distinct service, (and they that have are not a little divided in their doings) though there are no Churches (I trust) but do perform some Duty to God this way in generals, whilst they daily praise him with joyful Hearts and Lips, for his Goodness. And,

2. Because of the great variety of apprehension among Christians about this Ordinance both in former and latter times, as in part is shewed: And further, some Learned among the Protestants do as-

Mr. Stubbs
Light out of
Dark. P. 151.

firm, *That to sing David's Psalms in a Rhythmical way (as now used) hath no foundation, so much as in the Customs of the Antients.* And that *Beza being very poetical, made his Pastime become a part of the vulgar Devotion.* That the *Papists deride these Psalms, calling them Geneva Figgs.* And that *to make the Davidical Hymns (though better translated than they are) a part of our rational Worship—is as ridiculous, as to make our Addresses to persons in Authority, by Epistles and Orations out of Tully.* [But if *David's Psalms, though better translated than they are, will not pass in the Judgment of a Learned Protestant, for a part of our rational Worship: I marvel how such as pretend to a higher pitch of Reformation, should think that their private Poetisms should find acceptance in the Churches of God;]* How much better is it, to content our selves where we are, rather than to take up such Fancies? Or else to set upon the Duty (in the fear of God) according to *Paul's direction, that he that hath a Psalm, should hold it forth for the teaching and admonishing of the Churches.* Thus may we safely and confidently speak to our selves, and admonish one another also in Psalms, Hymns, &c.

Object.

But some may say, That though it must be granted on all hands, that so much as you affirm, is both lawful and profitable for all Churches, and may be truly called a Singing of Psalms and Hymns to the Lord. Yet that this only is what is lawful, or that this fully answers the mind of God, as it concerns the Church, doth not so clearly appear, as might be wished.

Ans.

1. VVhat other Singing than this, had the Church at *Corinth*? Will you say they had two kinds of Psalms, some for particular men to sing, and some for all to sing together? Sure the Apostle directs them in relation to the Duty of singing Psalms, as God had ordained it for the use of the Christian Churches, and what would we have more?

2. If this which we have shewed to be warrantable, be all that can be warrantably said, or asserted without just exception, touching the way of singing Psalms in the Christian Churches (at least for substance) we are not curiously to enquire further, at least not till we have performed this Duty as it is plainly held forth, which I fear most Churches do too much neglect. As for a Musical Singing, with a multitude of voices together in Rhime or Meeters (which is all that is desired further than what we assert) it is liable to so many just Exceptions, as may caution any good Christian to beware of it, which in part we have shewed. And which was also soon perceived by the very Founders and Users thereof themselves, so as to be disgusted, as we have seen out of *Augustine*, the Church at *Alexandria*, and may take notice of the same also, of late days. For in the Injunction

Except. 1.

Injun. of 2.
Elizabeth.

49 of *Elizabeth*, it is ordered for the better understanding what is said, that there be a modest and distinct Song, so used in all parts of the Common Prayer in the Church, that the same may be plainly understood, as if it were read without singing. And yet is also provided, that it should be permitted (mark that) that there may be sung an Hymn or Song to the best

sort

sort of Melody or Musick that may conveniently be devised (note that) for comforting them that delight in Musick; which is a Reason so weak and carnal, as the very mention of it is sufficient confutation.

The Second Exception is taken from the Novelty of Musical Singing, *Except. 2.* with a confused multitude of voices in the Church of God, no man being able to shew the use of it in any one Church in the Apostles days; and for the Antients in the next Ages, we have seen them rather against, than for such a Practice; it having its beginning in the West Churches about 400 years after Christ.

The Third Exception is taken from the Preventions of Instruction *Except. 3.* or Edification; for when all speak, none can hear; and here also spiritual Gifts are drowned, by the voice of Men and Women who have no gifts at all; and thus the End of the Ordinance is made void.

The Fourth Exception. None can be confident they have done the *Except. 4.* Will of God, so, as rightly to sing his Praises, when they have sung in Meeter with a Tune, and with a multitude, one of David's Psalms, or a Poem of some Man's composing; and thus the comfort of the Service is taken away for want of assurance that this is the Service which God requires.

The Fifth Exception, lieth against those who take upon them, to *Except. 5.* turn the sacred Scriptures into Meeters, for, or to the intent, that others may say or sing after them; or that bring in their own Poetisms, into the Worship and Service of God, for the whole Church to conform to them, and that perhaps before they know them; or if they do know them, yet thus to make men obedient to our dictates, that they must say them after us, is of very dangerous consequence, and opens a Gap for Forms of Prayer, &c.

The Sixth Exception. This kind of Singing will make void that *Except. 6.* way of singing in the Church which is undoubtedly warrantable, viz. For such as have a Psalm, as aforesaid, to minister therewith to common Edification; or else we must allow two ways of Singing, the one by a single person according to the gift of Grace received; the other by a multitude, according to Art, or Poetical Devices.

The Seventh Exception. To admit singing in the Church of Christ *Except. 7.* by Art or pleasant Tunes, will bring Musick into the Service of the Church, such singing being the ground of Musick, or Musick it self. And when such Singing was allowed in the Jewish Church, Instruments of Musick were also allowed together with it. Now sith those Musical Instruments are laid aside, sure all Poetical Singing ceased with them; in respect of the Solemnity of Christian Worship.

The Eighth Exception. To hold a Musical Singing in the Church of *Except. 8.* Christ to be necessary, infers this Proposition; That no Christian Church is compleat in the Order of God's VVorship, without some skill in Poetry and Musick; no, though they come behind in no gift of the Spirit. If otherwise, then it followeth that Musick and Poetry is not necessary in the VVorship of God, and then Musical Singing is not required in *Ephes. 3.* nor *Colos. 3.* and then 'tis not required

in any other Scripture in reference to the Church of Christ. And then Psalms, Hymns, and spiritual Songs may be sung in Christian Churches, according to the Will of God, without Musical Tunes, or Poetical Arts. And consequently the only justifiable way to sing God's Praises in Christian Churches, is, for such as God hath gifted to that Work, to do it with joyful Heart and chearful Voice, to the Glory of God, and the Edification of the Churches of Christ.

Finally, Whereas in *James 5.* we find direction to particular Christians, who are of a chearful heart, to sing Psalms; and hence some conceive, that these were Psalms already formed and prepared to their hands. It is all granted with this consideration only, That the Psalms were no more provided or made ready for those that were merry, than the Prayers were made ready for those that were afflicted; that is, there is sufficient direction in the holy Scriptures for all such (though but weak Christians) as have occasion to pray, or to rejoice before the Lord, how they shall discharge those Duties respectively, not that the one or the other is tied just to so many words; no, the Apostle doth neither assign them what *Psalm*, or what *Prayer* recorded in the Scripture they should make use of; but having assigned the Duty of each, he leaves them to the Assistance of God's Spirit by the Graces common to all Saints, whom Christ hath sent to comfort his Church, and to make Intercession according to the Will of God, *Rom. 8. 26, 27. For we know not what to pray for as we ought, it is the Spirit that helpeth our Infirmities with Sighs and Groans, &c. What is it then, I will sing with the Spirit, and I will sing with understanding also. I will pray with the Spirit, and I will pray with understanding also.* And thus all Pious Christians, who are not able to express any thing in publick Congregations, yet may both pray, and sing the Praises of the Lord in their private Devotions: And were the Churches better seen in spiritual Gifts, and more diligent in the Exercise of them this way, private Christians would understand thereby much better how to quit themselves in their particular Duties; so that I shall not need to enlarge.

Finally, after all that I have said hereabout, I would not be understood to censure those that differ from me in understanding or practice in this particular, who have a pious mind in setting forth God's Praises, in some of the Modes here opposed. Yet do I think it necessary that all Christians, and especially the Baptized Churches, do more seriously consider this matter than hitherto, that this Part of God's Service might be better known to the Glory of God and the good of the Churches. And let this one thing further be considered, that sith there is as truly a Singing with the Spirit, as a Praying with the Spirit, as well as a Singing and Praying to give, or fitted to the Understanding of others; It must needs follow that the Church may as truly be said to praise the Lord with an Hymn, &c. when one only Person pronounceth it, as she is said to pray when

when one Person alone expresseth her Desires in Prayer, and therefore that this Duty of Singing, may be done without promiscuous singing by many voices together, no man can deny; but to do it by a multitude, is lyable to many Exceptions, as hath been shewed.

C H A P. IX.

Sheweth what Ministers, or Officers, God hath given or appointed to Govern the Christian Church to the End of the World.

S E C T. I.

AS it is certain that Governors and Government is as necessary to the well-being of the Church of Christ, as to Bodies Politick; so it is as dangerous to have them of humane Device, and not of Divine Institution. For sith the whole Church, as such, is of Divine Institution, it's necessary her Guides or Rulers, as such, should be of Divine Institution also. We shall therefore neglect as unprofitable Trifles, these swelling Titles, of his *Holiness the Pope*, with his Attendants the *Cardinals*, *Lord Abbots*, *Arch-Bishops*, *Lord Bishops* with their Appendants, *Deans and Sub-Deans*, *Chanters and Sub-Chanters*, *Canons and Petty-Canons*, *Arch-Deacons and Sub-Deacons*, *Prebendaries*, *Chancelours*, *Proctors*, and *Apparitors*, &c. All which serve more for the lifting up of Men than Christ; witness (beside experience) some of eminency among themselves, who being under a deep fence, (as one reports) *have upon their Oaths as in the presence of God acknowledged, That the Calling of Arch, and Diocesan Bishops, as now in use, was a meer Politick Device of Man, and utterly contrary to the Word of God, and of much cruelty and tyranny against the People. That the cruel Effects and pernicious Consequences thereof, have been very damnable and pernicious in all places where it hath any footing: That it hath been the cause of neglect of preaching the Word of God, and that out of it, the Primacy of the Pope hath sprung.*

Mr. Pryn Hist. of B. B. p. 357, 358.

Leaving them therefore under consideration of the Censure of their convinced Fellow Bishops, we shall endeavour (God assisting) the Restauration of Truth in this Particular, and the rather, for that upon a due settlement of the Church of God in respect of her lawful Officers, depends, in a great measure, her growth and peace in the Truth in general. And that we may the better do this, we will first shew what enquiries have been made in time past by good men, and

ticularly by the Learned *Salmasius*, whose design being mainly to oppose the *Popish Sacrifice*, hath chiefly bent his stile against the Title of *Priesthood* in the Christian Church, as being an Innovation, and borrowed either from the Jews or Heathens, without Authority from Christ or his Apostles, who acknowledge no Priesthood to offer Sacrifice-propitiatory in the Christian Church, save that of Christ's only ; and this I will set down in a Section by it self.

SECT. II.

Salmasius against the Popish Priesthood, &c.

Salmasius.

There is no such thing as Priest and Priesthood, [meaning to offer propitiatory Sacrifice, save that of Christ himself] to be found in the Gospels or Apostolick Writings. Not the Apostles, nor those whom they set in the Churches, neither the one nor the other are so called. But Bishops, Presbyters, &c. where there is not so much as the Name recorded, why should we imagin the thing it self to have been ? Yea the Apostles, who first of all divulged the Gospel, seem to have made it their work to abolish the Name and Memory of *Jewish Sacrifices*, in the places they converted. Where there were no Name of *Sacrifices*, there ought to be no *Priest* or *Priesthood*. The Name of *Altar* was not heard of in the Primitive Churches, established by the Apostles. It was a *Table*, not an Altar whereat the Lord's Supper was celebrated. Since therefore it is not read, that Christ or his Disciples did ascribe unto the First Ministers or Propagators of the Gospel the Appellation of Priest, but of Bishops and Presbyters, it is not like that they would introduce or fix a Priesthood, however distinguished in Model, from that which they went about to abolish. They were converted from being Jews, whose Laws and Ceremonies Christ did antiquate. Nor would he call these Publishers, or Ministers of the Word, *Priests*, because in the New Law, there was not any need of Sacrifices, as in the Old. — Let them talk what they will of a Sacrament of Orders, — there is not any Sacrament of Christ, the Administration whereof doth qualifie a Priest ; because Christ instituted no Priesthood. — The Name of *Priest*, as it was ascribed to the Christian Presbyters, and that of *Chief Priest*, to be distinct from the Laity, was introduced in the 2^d. Century, and in the Age after the Apostles. For when many came over from Heathenism to Christianity, and several Jews were converted, both which in that Religion which they deserted, had been used to *Priests* and chief *Priests*, it was easie for them so to accommodate things, that in their newly embraced Religion, they should either find or create Priests, especially in Name ; and indeed they did rather create them, *for there were none at first among Christians*, nor was the change of Names opposed by such as received Converts, that so they might gain more and more upon the Jews and Gentiles ; — they did little think that such temporizing

porizing and compliance in words, would at last beget an alteration in the things themselves. The Bishops and Presbyters in those days were so far Laicks, as to be esteemed only the more honourable part of the People; and therefore it was that several Lay-men were chosen to be Presbyters and Bishops, without being promoted gradually through inferiour Orders. And that Custome did continue long in the Church. Thus *Ambrose* at *Milan*, *Nectarius* at *Constantinople*, &c. who had been brought up in civil Emploiments: And it is evident out of *Leo's Epistle*, that this was the Custom in several places in *Italy*, which he went about to abolish. Thus far *Salmasius*. He that would see more to this purpose, may read Mr. *H. S. Light shin.* out of *Dark*.

SECT. III.

*Concerning the Titles of the Officers of the Christian Church,
and First, Of Messengers or Apostles.*

The Rubbish of men's Devices being removed, we shall apply our selves to the Word of God, where we find only these four sorts of Ordained Officers or Ministers given to the Christian Churches, *viz. Messengers*, (or *Apostles*), *Bishops* (or *Elders*), and *Deacons*. For though we read of *Prophets*, *Evangelists*, *Teachers*, and *Pastors*; yet these are either included in the Former, or else are Titles arising from the Gift received; and not from any Church-Election or Ordination: And of these in order.

Touching the Office of Messengers or Apostles, as a perpetual Ministry to the Church, I shall say but little here; because I shall have occasion to express my self fully on that Subject in my *Defence*, or last Book. Yet thus much by the way; That though it is most certain there were several things proper and peculiar to the First and Chief Apostles, not to be pretended at all by their Successors the subordinate Messengers; yet it is also true, that many things pertaining to their Office as Itinerate Ministers, are of perpetual duration in the Church with respect to that Holy Function, and consequently to descend to those who were to succeed them as Travelling Ministers, to plant Churches, and to settle those in order who are as Sheep without a Shepherd, &c. For this Office is as firmly settled in the Church, as any other, and therefore the Abrogation of this is in effect to abolish them all. See *1 Cor. 12. Ephes. 4.* The Promise of Christ, *Mat. 28. 20.* pertains to them to the End of the World, as well as to any part of the Church: And that Commission, *to teach all Nations*, must have a Ministry authorized by it, whilst the Nations are to be taught, or the Gospel to be preached to every Creature; at least the Commission is of virtue to empower such a Ministry to teach all Nations, as well as to baptize Converts; yet no Officers as such, in the Church, save that of Messengers or Apostles, are obliged to do that Work, but to look to their particular Charge. This Office is perpetuated

peruated by virtue of Christ's Speech, *Luke 11. 49. I will send them Prophets and Apostles.* As also in that the Primitive Churches, by the Will of God, had such a Ministry of Apostles inferiour to the Chief Apostles, 2. 8, 23. where certain Brethren of the Travelling Ministry, are called the Apostles or Messengers of the Churches, and the Glory of Christ.

And to this we have the Consent of Learned Writers of Christianity, both Antient and Modern; As *Clement Alexander.* calls that *Clement* which was *Paul's* Companion, the Apostle *Clement.* *Theodoret* calls *Titus* the Apostle of the Cretians; and *Timothy* he calls the *Asian Apostle.* *Irenæus* calls some Apostles who lived more than an hundred Years after Christ, (as *Dr. Hammond*); and therefore were none of the Chief Apostles who deceased ere that time. For a Modern Writer (*Bullinger*) is very plain, *Howsh. 5. Decade p. 880. We deny not (saith he) that after the death of the Apostles there were oftentimes Apostles raised up of God, which might preach the Gospel to Barbarous Nations: We confess also, that God even at this day, is able to raise up Apostles, Evangelists, and Prophets, whose Labour he may use to work the Salvation of Mankind.* Thus then both the Sacred Scripture, great Antiquity, and later Doctors, do all consent to the Truth of our Opinion in this Particular.

SECT. IV.

Of the Divine Institution of Bishops in the Christian Church.

The Office of Bishops is of Divine Institution in the Church of Christ, being given by, and being originally in him, who is the *Chief Shepherd* and *Bishop of our Souls*, 1 *Pet. 2. 25.* and 5. 4. was thence derived unto the Apostles, *Act. 1. 20. καὶ τῷ Ἐπισκοπῶν αὐτῶν λόγος ἔτερος* Et *Episcopatum ejus accipit alter:* And from this Office or Charge *Judas* that False Apostle fell, yet it remained in the rest, and by them committed to Faithful Men, and from them to others also, 2 *Tim. 2. 2.* And thus the Divine Institution of this Sacred Office is clearly found, both in the Original, and after Ordinations in the Apostolical Churches. And therefore by what Right or Power True Churches may be (and are) gathered this day, by the same these Officers may be revived also, even there, where a Succession of Churches and Officers have failed. Christ Jesus by his Holy Spirit being always powerfully present with his own Doctrine, to put those into a capacity to manage the Affairs of the Gospel, who receive the Truth thereof in the Love of it: An Instance of this kind we meet with, *Act. 13. 1, 2, 3, 4.* where we find no man an Ordained Officer, yet by God's Direction they ordain *Paul* and *Barnabas* to the Work of the Ministry; and we are to hear what the Spirit saith to the Churches, our emergency falling out (as it may) to be the same.

* *Vid. B. Bilson* perpet. Govern. c. 2. B. Andr. form of Govern. B. Ushers Orig. of Episc.

Hence it is that we cannot but greatly dislike what some Learned * *Protestants* (among whom *B. Bilson*) tell the World, viz. That Christ

Christ took his Pattern in making Officers for his Church from the Jews sending the Messengers of their Synagogues to others. And that the Apostles likewise borrowed the Titles of Elder, or Presbyter, from the Order used in the Jewish Synagogue. Yea Dr. *Hammond* would perswade the World, That the Christian Baptism is only a Copy taken from the Jewish Custom, which he makes the Original. From which unwary reasonings of Learned Men, probably hath sprung no small contempt of the Offices and other Holy Ordinances of the Christian Church. Doubtless our Saviour was not beholden to the Jews for any direction how to constitute his Church under a Ministry with fit Titles; which if well observed, may rather be said to be taken of the Nature of the Work, which they oblige the Officers respectively to perform, than to be borrowed from the Jews: But to let these Conceits pass,

The Divine Authority of the Office Episcopal, is clearly asserted by the Apostle, *Act. 20.* — *the Holy Ghost hath made you Bishops or, Overseers.* VVhat can make any Office to be of Divine Institution, if to be made so by the Holy Ghost will not do it? VVas not *Paul's* Office with *Barnabas's*, of Divine Institution? Yet how shall we prove it so well, as to shew from *Act. 13. 4.* that they were sent forth by the Holy Ghost? How Sacred this Office is, may be gathered from *Paul's* Epistles to *Timothy* and *Titus*, by whose Divine Pen, God pointeth out the most Heavenly-minded Men to that Work, and orders his Church to elect such as he hath first chosen: They that are called by God, and by his Church, as such; and ordained to officiate by his Ministers as such, cannot lightly have more to make their Office of Divine Institution.

Some have laboured to make a difference between the Office of Bishops and Elders; but sith the Holy Scripture makes them rather one Office than two; we shall not concern our selves in the Controversie: For it is most plain, that the same whom the Apostle calls Bishops, *Act. 20. 28.* are expressly called Elders of the Church, *ver. 17.* And so again in *Titus 1. 5.* the Direction is, that Elders be ordained in every City, of such Persons who are blameless, &c. And the Reason is rendered, *ver. 7.* *For a Bishop must be blameless:* So that *Paul's* Judgment is, that a Bishop and an Elder is all one; and of this mind was *Jerom* also. We conceive therefore, that the variety of Titles used to express the same Office, doth import the variety of the Work, both to take care, oversee the Flock, to feed and rule it. As the Apostle *Peter*, *1 Pet. 5. 1, 2, 3, 4.* where, as *Peter* shews, the greatness of the Care and Work which lieth upon the Ministry, who are to feed the Church, whom he calleth *Elders*; so to encourage them the more, he calls himself an *Elder* also: And hence we inter, that if *Peter's* Office as an Elder was of Divine Institution, then so was the other also. It should seem by the First Epistle of *Clement* to the *Corinthians*, that this Sacred Office began to be despised; he therefore, to establish the Church in this Truth as well as in others, speaks very largely to this Business; his Words to this Effect:

H h h h

The

Act. 20. 17.
Πρεσβυτέ-
ρος,
Majores natu,
Ecclesiæ ver.
28.
ἐπισκόπους,
Spiritus sanctus
posuit Episco-
pos.

Clemens ad
Corintl.
Ep. 1.

The Apostles were appointed to preach the Gospel unto us from our Lord Jesus Christ, and Jesus Christ from God himself— and the Apostles by him— They therefore preaching the Word through divers Countries and Cities; ordained in them the first Fruits of those that believed—to be Bishops and Deacons. Neither was this any humane device, for many Ages before, mention was made of Bishops and Deacons in the Holy Writ: And somewhere thus it is written, I will appoint them Overseers in righteousness, and Deacons faithful. And afterward he makes these Bishops and Elders to be both one: for speaking of those who were cast off, who had holily and unblameably undergone the Duties of their Episcopacy; He adds, Blessed are those Elders, who having already dispatched their Journey, have gained a fruitful and perfect Dissolution. Thus far Clement, taken to be the same Man that Paul writes of, and affirms his Name to be in the Book of Life, Phil. 4. 3. Whose Doctrine fully agrees with the Contents of this present Section, in opposition to the devised Episcopacy of Arch and Lord Bishops; as we shall hear further from him also anon touching this Matter.

SECT. V.

Of the Work pertaining to Bishops or Elders in the Church of Christ.

1 Tim. 5. 17.

Truly said the Apostle, If any man desire the Office of a Bishop, he desires a good VVork: He never dreamed of a good or great Revenue, great Pomp and Domination in this VVorld; no, 'tis the VVork which he insists upon, that's it which is truly honourable in that Office. Now this VVork consists of divers Parts; they are to be as Eyes to the Church, to *oversee* or *provide*. They are to feed or nourish the Flock with the sincere Milk of the VVord. They are to rule with diligence, and to keep good order in the Church of God, &c.

1. They must oversee, or provide: Hence they are called *Watchmen*, Heb. 13. whose care and trust is over the Souls of Men, the weightiest Charge of all others: They must *Look diligently, lest any man fail of the Grace of God, lest any root of bitterness springing, trouble the Church, and thereby many be defiled*, Heb. 12. For where the Seers are blind, or the VVatch-men indiligent, Nettles, or grievous Offences, cover the Face of such Vineyards or Churches; *They are to watch in all things*, 2 Tim. 2. They have the Charge of Doctrine, as well as Souls: *Take heed to thyself, and to the Doctrine: continue in them: in so doing, the Faithful Pastor shall both save himself, and them that hear him*; 1 Tim. 4. Yea they are to warn others, that they teach no other Doctrine: For Novelties in Doctrine, are the ruin of Churches; and for these Causes it is necessary that Bishops reside near their Flock, to be a Pattern to them, to warn the unruly, to support the weak against those that lie in wait to spoil them *through Philosophy and vain deceit, after the Rudiments of the World, and not after Christ*. They are carefully

fully to hold fast the Form of sound Words, that they may be able both to stop the Mouths, and convince those that oppose themselves against the Truth received.

2. Thus also shall they feed the Flock, as faithful *Stewards of the Mysteries of God*; in the Dispensation whereof, they are to shew all good fidelity and constancy, their care must be to bring forth the sincere, or incorrupt Milk of the Word; to beware of the Leaven of the *Pharisees* and of the *Sadduces*, and to drive away the Leaven of Malice and Wickedness. In a word, they are closely to follow the Steps of the Lord Christ, and of a ready mind to take the Over-sight of the Flock, not as constrained, nor for the love of filthy Lucre, the Ruine of all goodness in the Ministry. They are to go before the Flock as Examples, in Word, in Faith, in Spirit, in Purity; and as good Ministers of Jesus Christ, are instantly and constantly to put the Brethren in mind of their Duties, as Christians and as Men, in Religion, and in good Living; as *Husbands* and *Wives*; as *Parents* and *Children*; as *Masters* and *Servants*; as *Princes* and *Subjects*; as *Antients* or *Juniors*. For the Gospel which is committed to their trust, frequently presseth all these Duties as necessary, lest upon the neglect hereof the way of Truth be evil spoken of: Yea they are the Men who as valiant Soldiers of Jesus Christ should endure hardness, and shew forth true courage in partaking cheerfully of the Afflictions of the Gospel.

3. The Government under Christ of the Church of God, is committed to the Bishops or Elders, they are therefore to exhort, reprove, rebuke with all authority; to bind and loose in conjunction with the Church of God, as those that sin against God are found to be penitent or obdurate respectively, *John* 20. 23. *1 Cor.* 5. 3, 4, 5. They are to exercise this Authority in love, aiming at the Salvation of the Transgressor; they are to do their Duty herein without partiality: They are sometimes to abate the extremity of their Power, which is given for edification, and not for destruction; they are to consult whether to come to the Offender with a Rod, a Staff, or in the Spirit of Meekness, will best comport with God's gracious Ends in the Exercise of Discipline, who himself oftentimes abates much of severity; but Hereticks they must reject.

Finally, they are to exercise all long-suffering and patience, they are not to *distress men's Bodies*, nor *injure their Estates*, * this is wholly beside all Direction or Example in the Sacred Scripture. They must watch against *VVolves*; and in the pious Defence of the Truth, and the Church of God, must not refuse to lay down their Lives for the Sheep, like good Shepherds. *And who is sufficient for these things?*

* *Jerom. Ep.*
2. ad *Nepot.*
I beseech you that
you would not
transform our
Spiritual war-
fare into a Car-
nal one, nor im-
agin your self
in the Ministry
as if you were in
an Army: Look
not for spoils in
those Conflicts,
---lest it be
said to you, their
Lot shall not
profit them.

S E C T. VI.

Of the low-outward Condition of the Antient Bishops of the Church, which may serve for an Apology to the present Bishops or Elders of the Baptized Churches.

What manner of men the Primitive Bishops of the Christian Churches were in respect of Heavenly Virtues, I need not say any thing, the Qualifications belonging to such Stewards of God, being so precisely set down in the Epistles of *Paul* to *Timothy* and *Titus*, and which are so necessary to that Sacred Function, that it is to mock God, to ordain men to that Trust and Office who are destitute thereof. But forasmuch as it is seldom found, that these Gracious Qualifications, and worldly advantages go together, but contrariwise God still chuseth the Poor of this VWorld rich in Faith, as well as aforesaid, it shall not be amiss to shew the disparity which is to be observed between the Primitive Bishops, and those who are termed Arch-Bishops, Lord Bishops, &c. To speak of the latter is needless, all men see how they are advanced both in Honours and Riches, more like Princes than Labourers in the Vineyard, and more especially those in the Papacy, who indeed do excel in worldly Pomp, and Power too, the Highest Potentates in that part of the VWorld called Christendom. Now I envy no man's prosperity in the VWorld, but yet it seems strange that the Ministers of Christ should vary so very much in their outward Advantages in this VWorld. That Christ the Bishop of our Souls, the Apostle and Highpriest of our Profession, should be so low, and those that pretend to be his Vicars should be so exceeding high, looks very strangely, especially when our Saviour saith, *The Servant is not greater than his Master, nor the Ambassador greater than he that sent him; it is enough that the Servant be as his Lord*, Mat. 10. 25. Of what mean condition in this VWorld the Apostles were, is known to all that read the Scripture; and how they disclaimed Lordship is evident, 2 Cor. 4. 5. *For we preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus's Sake*. And absolutely prohibits the succeeding Bishops the Title and Authority of being *as Lords over God's Heritage*, 1 Pet. 5.

And in this mean Condition did *Constantine* the Great find the Bishops in his time, who came not in pomp and state to the Council of *Nice*, but were brought thither by the common VVaggons, and were provided for at the Emperour's Charge, as *Eusebius* testifies. Yea in *Chrysostom's* time it appears they were not advanced to any large Revenues, but contented themselves with very mean things, as best suiting the Nature of their Calling, which is a State of very great self-denial; and they were wondered at for their Humility and Poverty, and not for their Riches and Lordliness. *Chrysostom* himself, got envy for no greater Pomp, than when he was aged to get an Ass to ride

ride on, for the better discharge of his Duty in that great City of Constantinople; *Whouh*, say the People, *He hath Servants to attend him, and rides upon an Ass! Why is he placed over us?* It seems, whilst he was more strong of Body, he used to travel on foot to visit his Flock. But what would the People have said, had his Servants gone bare before him! or if the Emperour had held his Stirrup and led his Horse! or else if he had rid in his Coach with six Horses, with a Train to attend him like a Prince? For this hath been the Mode of Popes, Arch-Bishops, and Lord Bishops since his time. Such also was the Poverty or low Condition of our Ancestors the *Britain Bishops* in the 4th Century, who being at the Council of *Ariminum*, were not able to buy themselves Bread, and were therefore nourished at the Charge of the Emperour. And their Revenue at home was very moderate, being supplied by the Milk of three Cows for a Bishop; and when any of them became dry, the People took that and supplied them with another. I mention not these things, as if the Lord's Servants in the Ministry may not use convenient things in this Life, for doubtless the *Workman is worthy of his Meat*: and God that provides for the *Ox that treadeth out the Corn*, hath provided in that Rational Law for his Ministers. But this I will say, That it's hard for a Bishop to be very rich and very good, otherwise our Saviour could have chosen such. Nor is it the Wisdom of the Church, nor of Princes, to load them with worldly Honour and Riches, for this is the way to make them swell, and was the ruine of vertue in the Clergy (as they call themselves) as Histories do abundantly declare, and experience shews the same at this day. Hence *Chrysostom* excellently; *A Christian (saith he) is more glorious in poverty than in riches: How can that be? Because it keepeth a Man from swelling-pride: He that is poor cannot be lofty, but rather obedient, modest, meek, wise; but he that hath much wealth hath many things which hinder him from well-doing.* And (saith *Bonaventure*) *Poverty is the Way to Salvation, the Nurse of Humility, the Root of Perfection, and hath many hidden Fruits and Commodities known to very few.* If this Speech be a little too high, or rather perhaps too low, we will acquiesce in *Agur's* Saying: *Give me neither poverty nor riches, feed me with food convenient for me; lest I be proud, or full, and say, who is the Lord? &c.* Prov. 30. 8, 9.

Hom. in Tit.
See also the An-
not. on Clem.
Ep.

Mr. H.S. Eight
out of Dark.

Hom. 2 in Ep.
ad rich.

Bonav. in vit.
Fra.

S E C T. VII.

Of the Office of Deacons in the Church of Christ.

The Deacons Office is a Sacred Ministry, and an Holy Trust or Calling in the Church of Christ, being also comprehended in the Apostolical Office, and by them exercised till the opportunity of Preaching and Prayer was so great, that they could not attend the Service of Tables, *Act. 6.* Whereupon Seven men are chosen by the Church to wait upon the Deacons Office, and solemnly ordained to that Employment by the Imposition of Hands. Hence we gather the Divine

Institution of this Office also. For the Apostles had no power to make Civil Officers, or to appoint men to any trust in the Magistracy, but they acted here as Ministers of Christ, and therefore their Ordination, being an Act of Power, must needs be of Divine Authority. And the same appears from those Divine Rules left us by the Apostle touching their Qualification for this Sacred Office, being for the most part the same which is given in the Case of the Election of Bishops, *1 Tim. 3.*

And though their Office do more precisely engage them to take care of the Necessities of the Poor in the Christian Churches, in a faithful distribution of the Alms of the Faithful People, &c. Yet I see no reason to doubt, but they are greatly concerned in all the matters of Religion, as *Helps in Government*: Yea these are the most likely to be intended by those Expressions, especially the First, to wit, *Helps*; for even therefore were they chosen to assist the Apostles in the Work of the Ministry. And sith they are not only to be men of honest report, but also full of the Holy Spirit, it may inform us, that they were to be concern'd in the Mystery of the Faith; as it is also said, *1 Tim. 3. He that hath us'd the Office of a Deacon well, hath purchased to himself a good degree, and great boldness in the Faith*; which implies a liberty or great freedom to preach the Faith, or Mystery of the Gospel.

Tertull. *L. de
Bap.*

The Antients (and particularly *Tertull.* in his Book of Baptism) informs us, that *the Deacons had authority to baptize*, yet, saith he, it was *by the appointment of the Bishop*: But this was only for preventing inconveniencies; for unless God allow him to do this, the Bishop could not impower him. It is true, the Holy Scripture doth but hint at these things, and therefore we shall not be peremptory; only considering, that a Liberty in ministring the Word in the Churches is allowed persons upon the account of the Gifts of God received, though not ordained to any Office, it must needs be rather greater on the Deacons part, who are chosen and ordained to serve the Churches of Christ in things pertaining to the Ministry.

In this Office we see the Wisdom and Goodness of God to the Poor of his Flock, in providing a distinct Office in his Church for their sake especially. And therefore let his Church take heed they despise them not, but know that God hath chosen the Poor of this World: And let his People cheerfully communicate to their necessities, that God may bless them, and cause all grace to abound towards them, *2 Cor. 9. 6, 7, 8.* For *such as sow sparingly must expect to reap sparingly*: Yea to do good, and to communicate according to the Will of God, is to sow to the Spirit, and the way not only to reap Blessings here, but in the end to obtain Eternal Life, *Luke 14. 14. And thou shalt be blessed, for they (viz. the Poor) cannot recompence thee, for thou shalt be recompenced at the Resurrection of the Just.* And let the Deacons bless God for that he hath counted them worthy to be put into this Ministry, for they do not so much wait on the Poor as on the Lord; they shall shortly find that Christ will account their Visits of his Poor

as his own Visits. Let them also mark the Temper of those to whom they minister, and put them in mind of that Thankfulness which they owe to God, who hath so graciously provided for them; and let the Poor requite their Brethren with their Prayers to God; they may shew a grateful mind, and prevail with him for a Blessing, who both *giveth Seed to the Sower and Bread to the Eater, and bleisseth the Seed sown*: And let them beware of a covetous and murmuring Spirit, lest the Lord see it and it displease him, and he eject them, as unworthy of his Provision.

It is here also to be observed, that we hear not a word of Arch-Deacons and Sub-Deacons, nor find any such Creatures in the Primitive Churches: Men have found out this Device, to the great abuse of God's Ordinance, to the neglect of the Poor, yea rather to the grinding of their Faces than the relieving of them, according to the intent of this Sacred Institution. In the mean time those Arch-Deacons live in great state, as men not knowing what belongs to the Simplicity of the Gospel, or the Nature of this self-abasing Office; being rather such as are ministred unto, than devoting themselves to minister to others. Whilst the Civil Magistrate is constrained to take care of the Poor, and to appoint Overseers for them, as if this were a Work too low for a Minister of Christ: But blessed *Paul* was of another mind, *Gal. 2. 10. Only they would that we should remember the Poor; the same which I also was forward to do.*

SECT. VIII.

*Of the Due Election of Messengers, Bishops, and Deacons,
in the Christian Church.*

Here we meet a Cloud of Questions or Objections, old and new; *By what Authority do you these things? and who gave you this Authority? With Qui estis? unde venistis? quid agitis in Vineâ mea? Who are you? whence came you? what have you to do in my Vineyard?* Thus the *Papists* out of *Tertullian*; and sometimes the *Prelatits* urge us after the same manner. To the latter therefore we say, Look how well they can defend themselves against the *Papists*, so well at least may we defend our selves against them; because we are ready at any time to shew that the Grounds on which we separate from them, are every way as clear, as those on which they separate from the *Papists*. Nor are they exactly of a mind about the Lawfulness of their Call to the Ministry. *Luther* and *Beza*, holding for an *Extraordinary Call*, whilst our *English* Reformers from *Cranmer* to this day, rather adhere to the Ordination which they brought with them from the *Papists*, deeming it a valid Ordination, the Corruptions attending it notwithstanding. But this is disclaimed by *Luther*, who saith:

Whoso

See Mr. Stubb
Occas. Queries.

Who so loveth Christ, ought to endure any thing, rather than to be ordained by the Papists; because in their Ordinations all things are carried on with such wicked preposterousness, that if they were not mad and blind, they would perceive how they mock God to his Face——being stricken with an universal blindness, they do not so much as know the Word of God, or Ministry thereof, especially the Bishops, who ordain——Let me be counted (saith he) a Fool, a Knave, a Liar; if there be any one ordained by them, who dare say, that at such time as he received Orders, he was commanded to dispence the Mysteries of Christ, or to teach the Gospel——But they ordain Sacrificers of the unbloody Sacrifice of the Mass, and to hear Confessions, &c. This is that which the Bishop intends when he gives them the Chalice. Thus far Luther. To which agrees the Oath taken by the Bishop himself to the Pope, at what time he is consecrated, which we find at large in Bullinger, the Contents whereof are thus: That he will be a true Subject to the Pope, obey the Decrees of the Fathers and the Church, (meaning the Roman Church) and that he will persecute Hereticks, &c. But in one word that he will serve Christ and preach his Gospel.

Beza censures all ordination taken from the Papists: thus he speaks: What ordinary vocation is that which you say the First Reformers had, excepting some few of them; is it not the Pall? Shall we think then that the Popish Orders are valid, in which there is not any preceding inquiry into manners? no such inquiry or procedure as is inviolably to be made or observed by Divine Right in Elections and Ordinations——Shall we think so highly of their Ordinations, that as often as any false Bishops are converted to true Christianity, immediately all the filth, uncleanness, and impurity collated, is washed away? Nay——but with what face or conscience will he be able to forsake Popery, and not abjure his irregular Ordination, or if he do abjure it, how can he by virtue thereof claim authority to teach?

Thus we see these two Pillars of the Protestant-Reformation are so far from deriving a Call to the Ministry through the Papacy, and so to the Primitive Times, as some Protestants pretend to do, that they utterly reject any Ordination that comes from them. Nor were *Luther* or *Beza* ordained after they came from the Papists, and therefore *Beza* defends himself by instances of those that were called extraordinarily, as *Isaiah*, *Daniel*, *Amos*, *Zacharias*, &c.

These things premised, we now assume that either of these ways, approved of by our Reformers respectively, could we go as well as your selves, being, 1. Many of us ordained by those who received Ordination from you, and so we could run with you to *Cranmer*, and then proceed, &c. And as for the Opinion of *Luther* and *Beza*, about their Extraordinary Call, it's not impossible for us to give as fair a demonstration that we have it, as either of them; especially if we take the Rules given by *Beza* to judg of such a Call by to be cogent, viz. *Good Life, sound Doctrine, and the Election of the People*. But to be short, we do not very well like either of these ways: not the First, it is so sordid, as that the Papists themselves in deriving their Call through many Diabolical Popes, even VVitches and Devils incarnate by their own Confession, make but a lamentable succession of it

in the end. Not the Second, for we will not compare with *Isaiah*, *Daniel*, *Amos*, *Zecharias*, in respect of their immediate Mission. But this we say ;

That our Call to the Ministry is no otherwise extraordinary, than our Call to believe the Gospel, or as it standeth clear from all the idle Ceremonies used by Papists or others in their Ordinations ; or as it is ordered according to the Word of God. And is the Sacred Word of power to beget us to God, and not of power to enable us to worship him in his own Ordinances ? this seems justly ridiculous. We make no doubt at all but that it's easie with God, and no extraordinary thing neither, to raise a People to himself in a Nation, where all are gone out of the Way of the Lord, meerly through his Blessing upon the Reading and diligent Searching of the Scriptures ; (I speak of a Nation where the Scriptures are received for God's Word, as that is our case, otherwise the difficulty were greater). The truth is, all the ways of God's Worihip are made ready for us, and laid at our doors ; and we do but take up gladly what others let lie as useles things, that they may hug their own Shadows or other mens Vanities. Yea to silence a Papist for ever (which one would think to be a hard thing) in this Question, Do they not allow, in case of necessity an Heathen to baptize, and count it a valid Baptism ? And why then may not we, when God hath opened our eyes to see any other truth as well as that, enter upon the dutiful observance of it in the best way we can, our circumstances being considered. Will not necessity warrant a man to administer the Lord's Supper, as well as Baptism ? For my part I shall never believe but the one Ordinance is as Sacred as the other ; and where Churches are settled, ought to be dispenced in the most honourable way, and by the most meet Instruments : Wherefore a *Papist* granting me so much as aforesaid in the case of Baptism, I will not thank him (unless to serve him to his good) that he grant me the same power to take up the practice of any other Ordinance whatsoever.

And hereupon I do boldly (yet humbly) affirm, That true ordination is only found, (at least in some part of it) in the Baptized Churches. First, Because they only have true Baptism, and where true Baptism is not, Ordination cannot be regular. 2. Because due Election of Officers is found among them, whilst neglected both by Papists and Prelatists. And 3. The true Form or Order of Ordination is found in our Churches. The First is evident of it self. *No Baptism no Ordination*, is a Truth no rational man will deny, excepting only Extraordinary Cases, which are not in the bounds of our present Question. And for the Second, 'tis certain none are ordained to any Office in the Baptized Churches, till elected by the Consent of the Church, or at least the Major part : And herein they follow the Steps of the Apostles, *Act. 1.* when one must be chosen in the room of *Judas*, the CXX. which was the whole Assembly, allowed the Choice of two, and left it to the Lord which of the two should take part in that Ministry, and good reason there is, that where all are equally concern'd,

they should be equally satisfied in the Choice of such, as to whom they commit the Care and Feeding of their Souls. And when Deacons were to be ordained, the whole Church is consulted, and the Election made by them who knew the Qualifications of the Persons; these the Apostles ordained to serve the Church in that Office: This is most plain, *Act. 6.* yet men seem to take no notice of it at all.

Theod. 1. 1.
c. 9.

And as the Scripture, so Antiquity stands with us in this Case. The *Nicene Council*, writing their Minds to the Church at *Alexandria*, concerning some that were to succeed in the room of other Bishops, gives these Directions in the Case: *If so be they shall seem to be worthy, and the People shall chuse them*: Where we see the old Rules given by the Holy Ghost carefully observed. Nor did they judge of their Worthiness according to the Mode of these days, as they were men that had taken such and such Degrees in the Schools, &c. For *Clement* gives an account of the Antient way in that Case, in these words:

Clement, Ep.
1. ad Corinth.

Having made trial of them by the Spirit to be Bishops and Deacons.—— And again: Others well approved of should succeed into the Office and Ministry, who therefore have been constituted—by famous and discreet Men, with the good liking and consent of all the Church,——and who withal have had of a long time a good Testimony from all men.

Leo Ep. 84. c.
5.

Leo also gives the same direction, and chargeth that none be ordained against the Wills and Petitions of the People.

Dr. B. perpet.
Governm. P.
339.

Dr. Bilson saith; *Each Church stands free by God's Law, to admit, maintain, and obey no man as their Pastor, without their liking; and that the Peoples Election—dependeth on humane fellowship, and first principles of humane Society or Assemblies.*

And Leo again, in Ep. 89. *The Custom was that he should be chosen of All that was to be over All; and wills that the liking of the People and their Testimony be sought: That in Ordinations the Rules of the Apostles and Fathers may be followed; that he who is to be over the Church should not only have the allowance of the Faithful, but the Testimony also of them that are without.*

Cyp. Ep. 1. 1.
Ep. 4.

Cyprian is very expresse in this Case: *That the People, who full and perfectly know the Life of him that is to be ordained Bishop, are to be present, and he chosen with their allowance who know the Conversation of every one.* And he brings *Salinius* his Colleague for instance, *who was chosen by the Voice of the whole Brotherhood, and the Judgment of the Bishops which came together.*

Dr. Field of
the Church.

But as Dr. Field shews, this Right of the People hath been invaded many ways. 1. By great Personages and Magistrates. 2. When the Bishops grew to great pomp and the Clergy began to be enriched by Benefices, Elections were, and to this day, are made according to the Interests of the Rich and Strong, whilst the People are not only deprived of, but become ignorant that any right remains in them to chuse their own Ministers or Pastors.

Now this Priviledge is restored and maintained in the Baptized Churches, where none are elected *Messengers, Bishops, or Deacons* without the free Choice of the Brotherhood where such Elections are made.

made. And after such Election of persons of known integrity and competent ability, we proceed to Ordination, with Fasting and Prayer, and the Laying on of Hands according to the Scripture, *Act. 13. 3. And when they had fasted and prayed they layed their Hands on them, and sent them away.* Thus for the Ordination of Messengers, or a Travelling Ministry, *Act. 14. 23. And when they had ordained them Elders in every Church, and prayed with fasting, they commended them to the Lord, on whom they believed.* Thus for the Ordination of Elders or Bishops, *Act. 6. 5, 6. And they chose Stephen, a Man full of Faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas—whom they set before the Apostles; and when they had prayed, they laid their Hands on them.* Thus for the Ordination of Deacons. All which Apostolical Practices are religiously observed in the Baptized Churches, without any devised Adjuncts or Ceremonies of our own or others.

And very remarkable it is from *Act. 13.* That though the Apostles were yet living, it was not thought necessary, that the Ordination of *Paul and Barnabas* should be derived from them: But they were ordained by men who were not under Ordination, but only Teachers and Prophets in the Church. This *Dr. Fulk* allows, and faith; *The Papists cannot prove that any of them (that assisted in the Ordination of Paul and Barnabas) were Bishops, for though by their own stories Peter was then Bishop at Antioch, yet he is not concern'd in this Action:* So that we see from this Instance a successive Ordination from the Apostles and from Persons ordained by them, is interrupted even in the Apostles days, and therefore we conclude, that where the Truth of the Gospel is received with the Gifts of God's Holy Spirit, there is a sufficiency of power also on the Persons so gifted with the Advice and Consent of the Church, to send forth, or to appoint men to the VVork of the Ministry, whom God hath fitted for such Services. Although this course is not to be taken in contempt or neglect of that way which is more ordinary and regular. Howbeit, to tie the power of Ordination so straitly to the Persons of men Ordained, by those who were ordained by such as were ordained by the Apostles themselves, would in all likelihood throw the Power of Ordination out of the whole Church of God at this day, especially if we stand upon the due Election and Qualification of the Persons so claiming a Succession from the Apostles themselves. And indeed it is granted by the *Rhemists* themselves, that *men sent by the Church* to minister in the Gospel, *are sent by the Holy Ghost*; so that if we prove our Churches true Churches of Christ, (as that we have and trust further to manifest) then the Controversie about our *Lawful Call to the Ministry is at an end.*

*Rhem. Annot.
on Act. 13.*

C H A P. X.

Of general Assemblies, of Messengers, Elders and Brethren, to decide general Controversies in the Christian Church; with Resolutions to the most important Questions which concern the same.

S E C T. I.

BY *General Assemblies* we do not mean a *Convention of Bishops, &c.* throughout the VWorld, not conceiving the thing possible to be attained at all times, if at any time, since the Propagation of the Gospel throughout all Nations, or the greatest part of the VWorld. Whether we consider the State of Nations, or of the Churches in all Nations; especially if a competent Number of Christians of differing Apprehensions (for whose sake only such a Meeting were desirable) should so convene or come together: Certainly the Magnitude would exceed the conveniency of Communication in any one place, and not a little disturb the Peace of the Nation or City where they should so convene. But that which is of greatest force against such a Convention, is this; That God hath not required such a thing. Neither have the Apostles left us a President of that nature: For though great Controversies did arise in their days, yet they did not call together chosen men out of all Nations where they had preached Christ, to remedy such Inconveniencies, but by Doctrine and Writing did still assert the Truth once delivered, and detect those Innovations, &c. But this we say, That a Convention of the Pastors of as many Churches as by reason of the vicinity of Countrey, and acquaintance of each others Affairs; and who, without the disturbance of the Publick Peace of such Nations, may so meet together; this we doubt not may lawfully be done, and through God's Blessing is very profitable for the management of the great affair of Christian Religion with one consent. And for this, that best of General Assemblies, *Act. 15.* is a good Precedent, where we find the Church at *Antioch*, disturbed with the great Controversie about the necessity of Circumcision, and of keeping the Law; whereupon they send divers men to the Church at *Jerusalem* to consult and resolve the point in question, which they did effectually perform (after a through debate, wherein was great dissention and disputation) to the consolation of the Churches, and the encrease of their number daily, *Act. 15. 31. and 16. 5.*

Yet

Yet it is here to be observed, That the Church at *Antioch* did not send to *Ferusalem*, for that they wanted power to decide this Question, but as taking herein a course which was both laudible and profitable for themselves and others: For they had not only *Barnabas*, but *Paul* also; who was not destitute of authority to censure the contrary-minded, and to avouch the Liberty of Christians in opposition to the Bondage of the Law. But considering the matter as a common cause, and as all Churches are but one Myltical Body, and though equally entire Communities in themselves, yet have an Interest in the Gifts of each other, no one being able to say to the rest, I have no need of thee. And there being men at *Ferusalem* of equal fitness to try and judge in this case; and more especially for that they who caused the Contention came down from *Judea*, and went out from the Apostles, *Act. 15. 1, 24.* It was meet this Matter should there be examined, where it was like to undergo the strictest enquiry; as also that the Apostles might have the fairer opportunity to purge themselves from that Suspicion which might hence arise, that they favoured such Doctrine, because those that taught it to the Gentiles came out from them, as ver. 24. And therefore the Apostles do in the first place clear themselves in that case; as having given no such Commandment to these Zealots for the Law.

This mutual Consultation therefore of many Churches together, shews not the Superiority of Churches one above another; but only the Brotherly Interest which they have in the Strength of each other, and the Duty which lieth upon the Churches one to help another in their difficulties. And doubtless her Strength thus united, is the most powerful Means under Heaven, (through the virtue of Christ's Promise to be with them as his Church) to stop the Current of Heresie, and to keep the Churches in unity, both in Doctrine and Manners, as appears in the Result of this Sacred Assembly, and the Effect which followed thereupon. And sith we read but of one Assembly so general as this in the Apostles days, it may teach us they are not to be conven'd but upon emergent occasion, or when lower endeavours fail to effect the Peace of the Churches.

According to this President, the Baptized Churches in this Age and Nation (though unworthy to compare with those Worthies) have kept an Assembly General for many years, for the better settlement of the Churches to which they are related, and do hope to see a good issue thereof towards the better Manifestation of such Truths, as by reason of the Corruption of former times have been neglected, and that by men who yet have done very worthily in many things pertaining to the Restitution of Christianity.

It is true, we read of unhappy Effects of general Meetings of Bishops in former times, (and the like may and doth too often happen now) whence some seem to disgust Assemblies of this kind. But this can be no Plea against the thing, but only against mens abuse of it; and what good thing is it, which God hath allowed for the well-being of his Churches, which at some time or other hath not likewise been

abused by men of corrupt minds. We may not say the Apostles left us any ill President, yet it is certain they left us this ; and to forsake them, and follow others fancies, will not attend us with any comfort, or ground of better success. Let not then the Ministers of Christ neglect the Means which was blessed of God, with such good effect (though when they had done what they could, men ceased not to do mischief in the Churches) but let them watch against Pride and Ignorance, which are the greatest Impediments to good proceedings in such Conventions.

S E C T. II.

Of the Question, who hath Power to Convene General Assemblies

Although it must ever be granted a most vertuous thing for a Christian Prince to give the Invitation to such an Assembly, yet our Answer to this Question is, That neither such a Prince, nor any man else, hath Power to command the Churches in this Case. But it rather seems to be a Priviledge equally pertaining to all Churches, and that all Pastors have the same liberty to move, that there may be such a coming together : But that which calls the Assembly is the emergency of the Occasion. For thus it was in the First General Assembly at *Jerusalem*: The Church at *Antioch* happened to have the occasion among them, yet they could not command the Church at *Jerusalem* to undertake in the Quarrel ; neither could the Church at *Jerusalem* command the Church at *Antioch* to refer the Cause depending to them, or to attend their Assembly in the Debate of the Question ; or if any should affirm these things, we know they can never prove them. But this is evident, the one desires assistance, and the other denies it not : thus *The Apostles and Elders came together to consider of this Matter*, Act. 15. 6. We find not a word of any one commanding the rest, but they being concern'd as Members and Ministers of the Church of God, take a natural care of one anothers preservation ; as it is written, 1 Cor. 12. 25. *That there should be no Schism in the Body, but that the Members should have the same care one for another.* When our Neighbours House is on fire, he cries out for Help, and the good Man looks for no other Mandate ; and this was the Case of the Church at *Antioch*, Act. 15. 2: Which being represented to the Church at *Jerusalem*, straight a Cure is prepared for the Wound. And surely the strong and perfect Bond of Charity, and that Heavenly Relation that is among Christians, will not suffer any to deny a helping Hand in such distresses, when they besal other Churches, especially if they will admit of assistance.

Such as would have a Power to reside in some one man, whether it be the *Pope* or the *Emperour* ? we will not dispute : Being well assured, let them take to which they please, they have nothing where-

on to ground such a thing: For seeing Princes, as such, have nothing added to the Office Magistratical which God hath given them by becoming Christians, more than when they were no Christians, (otherwise it would follow no man is a Magistrate compleat that is no Christian) it cannot be within the Verge of his Princely Authority to command Christ's Ministers to leave their respective Charges, to attend an Assembly in remote Countries: Only this is most true, the Dignity of his Place gives him a fair opportunity to promote such (or any other) good works to the Glory of God. And for the *Pope* we shall say no more but this: The First Assembly was procured without *Peter's* Invitation, much less his Commission: *Ergo*, General Assemblies may be convened without the *Pope's* Authority. If we must prefer any before those where the Cause is most pressing, it must be the most grave, holy, and active in the Ministry.

Nor are we alone in this that we say about General Assemblies; Dr. *Field* doth favour us at least in part, whilst he seems to allow, *That though Magistrates failed to procure such Councils, yet the Churches have their Guides and Rulers distinct from them that bear the Sword; and that there is in the Church a Power, [we say a Priviledge] of convocating her Spiritual Pastors, to consult of things concerning their Wellfare, though none of the Princes of this World do favour her. And though we know not (as he) any Diocesan Bishop or Metropolitan, to whom he seems to allow the Power of Convening such an Assembly; yet we should think those Bishops of greatest experience, and approved fidelity to be chiefly advised with, next to those who are immediately under the Calamities which befall the Church, as aforesaid: For we know nothing that gives a precedency in honour to one Bishop above another, but as he excels in labouring in the Word and Doctrine,*

*Dr. Field of
the Chur. 667.*

SECT. III.

Of the Second Question, How far Agreements made by a General Assembly do oblige the Churches concerned by their Representative.

To ascribe Infallibility to any Assembly since the Apostles days, as to that Assembly whereof they were Members, *Act. 15.* must in no wise be allowed; For then it would follow, that the Decrees made in such Synods, must be added to the Scriptures, as the undoubted Dictates of the Holy Ghost, for so were the Decrees of that Assembly, as we see, *Act. 15.* And thus we should still be receiving New Oracles, and never know when the whole Counsel of God was delivered to us. Wherefore, though we ought to consider with great respect what is concluded by a General Council of Christ's true Ministers, yet may we lawfully doubt of what they deliver, unless they confirm it by the Word of the Lord: For there is not any more reason to believe such Assemblies to be as infallible as that of the Apostles, than there is

is to believe that the Succeeding Bishops or Pastors are as infallible as those first Ministers of the Gospel : For as that was infallible in that Writing or Decree set forth in all their Names, so they were infallible also in their Particular Epistles : But so are neither particular Ministers of Christ, nor yet whole Synods of them, since the Apostles Decease ; as is apparent by the Oppositions which have been found among them ; to which purpose *Augustine* saith very well :

*Augustine, as
alleged by Dr.
Fulk.*

And who can be ignorant that the Holy Canonical Scripture, as well of the Old as of the New Testament, is contained within her certain Limits ; and that it is so preferred before all latter Writings of Bishops, that it cannot in any wise be doubted or disputed of, whether it be true or whether it be right. Whatsoever is written in it, is certain : But that the Writings of Bishops which have been written, or are now written, after the Canon is confirmed, may be lawfully reprehended both by the more wise Speech perhaps of any man that is more skillful in the Matter, and also by the more grave Authority, and more learned Prudence of other Bishops ; and by Councils, if any thing in them perhaps have strayed from the Truth. And even Councils themselves, which are gathered in every Region or Province, without all doubt must give place to the Authority of General Councils, which are gathered out of all the Christian World, [it indeed it were possible to obtain a Free Council of that Nature.] And that oftentimes the former General Councils themselves may be corrected by the latter, when by any trial of Matters, that is opened which was shut, and that is known which was hidden, without any swelling of sacrilegious Pride, without any stiff-neck of puffing Arrogance, without any contention of cankered Envy, with holy Humility, with Catholick Peace, with Christian Charity.

Augustine.

Thus *Augustine*, (who with as much modesty and reason as can well be expressed in a matter of this difficulty) and we with him, dare not look upon any Writings or Decrees of General Councils to be infallible, but that they may admit of Correction or Emendation. Yet doubtless they are to be esteemed as the Council of Fathers, and must needs outweigh (ordinarily) the Opinion of private Christians, at least to quiet strife in the Church about things disputable. And here that Text, *Heb. 13. Obey them that have the Rule over you*, is of great force, and the Faith of our lawful Pastors is to be followed, with consideration to be had of the end of their Conversation, and that they follow Christ. For as *Augustine* again, *My consent without exception I owe to no man, be he never so well learned, as to the Holy Scripture.* Nor may we receive the Doctrine of an Angel of Heaven, if he preach contrary to the Gospel, *Gal. 1. 6, 8.*

*The best Gener.
Council disobey-
ed by the Pa-
pists, &c.*

One thing here we may not intermit concerning the Decrees of that Holy Council at *Jerusalem, Act. 15.* which though the Infallible Dictates of the Holy Ghost are disobeyed, by those who pretend the greatest Reverence to the Determinations of General Councils, to wit, the Papists, and the Protestants also generally. And it is in the case of *abstinence from Blood and things strangled*, which is expressly in the said Decrees, *Act. 15. 28.* prohibited to all that from the Gentiles were turned to God ; and it is granted by the Papists, That all Christi-

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ans did obey that Decree with the rest for some Ages after: and yet they presume to violate this Decree, by eating Blood and strangled things, in opposition to the Authority of the Holy Ghost, and this Sacred Council, and against the Evidence of the Scriptures elsewhere prohibiting the same:

First upon a Moral ground, because it is the Life of the Creature, Gen. 9. 5. *But Flesh with the Life thereof, which is the Blood thereof, thou shalt not eat.* See also, Levit. 17. 14.

Secondly, Upon a Religious account, viz. Because God had reserved it to *make atonement for the Soul*, Levit. 17. 10, 11. And now,

Thirdly, Prohibited as a necessary thing, even among things not to be dispensed with, viz. *The pollution of Idols and Fornication*. Now though the Second Consideration should not oblige Christians, yet the First and Third ought, or else a Gap is opened to fall into great Licentiousness. Thus men that cry up the Authority of General Councils, do contrary to the Decrees of this best of Councils, and in despite of its Authority (which they pretend was but for a time only, without the least shew of proof) will eat Blood, and things which are strangled; and this they do also in contempt of Antiquity. For,

Tertullian, who lived in the Second Century, in vindication of the Christians who were accused for Enemies to Mankind, and for devouring Infants in their Blood, saith thus: *How can that be true in the Christians, whose Custom is to abstain from all Blood and things strangled, so that it is not lawful for them when they feed at their Tables, to meddle with the Blood of any Beast.* With what face or conscience can a *Papist* burn those who cannot obey the Council of *Trent* in the case of *Transubstantiation*, and yet justify themselves and others in eating Blood, against those who religiously obey this Infallible General Council at *Jerusalem*? Tertullian, of Blood and strangled things

SECT. IV.

What Sort of Christians are to give Voice deliberative or decisive in General Councils or Assemblies.

It is evident from *Act: 15. 6.* That the Apostles, or Messengers and Elders of the Churches are principally concerned, to convene and to order the business of General Assemblies, both to discuss and determine the Cases there controverted. Nevertheless it is very evident that a multitude of other Brethren were by the Apostles admitted to be present, and to dispute the things which concerned the Cognizance of that Assembly, *ver. 12.* For when it is said that *all the multitude kept silence, and gave ear to Barnabas and Paul, &c.* It shews they (or many of them at least) had been engaged in the Disputation spoken of before, *ver. 7.* And it is also very clear, that the Decrees here made, are ratified in the Name, and as the Act of the whole

Assembly, of the *Apostles, Elders, and Brethren*, ver. 23. *The Apostles, Elders, and Brethren, send greeting to the Brethren which are of the Gentiles in Antioch, Syria, and Sicilia.* Yea not the *Apostles* only, but they with the whole Church agreed to send chosen Men of their own Company unto *Antioch*, ver. 22. From all which it's without doubt, that in General Assemblies the Brotherhood are to be admitted; such (no doubt) as are judicious, and apt to lend assistance in such weighty Affairs: and the Reason is evident, because the Gifts of the Holy Spirit are common to the whole Brotherhood, by vertue whereof they are allowed to speak in the Church, 1 Cor. 14: 31. And consequently in General Assemblies also, where the Use of all manner of Gifts are needful.

But this the *Papists* do count an absurd thing, and upbraid the Protestants with it as an Errour. From this notwithstanding they do very well acquit themselves by the Pen of Dr. *Field*, who saith thus, or to this effect.

Dr. Field of
the Church,
645.

1. *That Christ only can decide in such Assemblies, by the Authority of his bare Word.*

2. *Any Lay-men as well as Clergy-men, may give voice decesive, not upon the bare Word of him that speaketh, but upon the Evidence of Proof which he bringeth: for whosoever it is that bringeth convincing Proofs, decideth a Doubt in such sort, as no man ought to resist against it.*

Panorm.

And so clear is this Case, that even *Panormitan* a Papist doth avouch it against his Brethren, saying; *That the Judgment of one private man is to be preferred to the Sentence of the Pope, if he have better authority of the Old and New Testament to confirm his Judgment.*

Gerson.

And *Gerson* a Papist also, teacheth, *That any Learned Man may and ought to resist against a whole Council if he discern it to err of Malice or Ignorance: And that whatsoever Bishops determine, their Determinations bind not the Conscience, further than they approve what they propose some other way, than by their Authority only. So that, saith the Doctor, Bishops must not proceed Prator-like, but all that they do must be but in the nature of an Enquiry; and their Decrees of no farther force than reason doth warrant them.*

Socrat. Eccles.
Hist. l. 1. c. 5.

In the First Council of *Nice* we find many that were not ordained to the Ministry, who were permitted to dispute of the Points in difference. *There were present (saith Socrates) many of the Layety which were skilful Logicians ready to defend each others part; and then he mentions one: A Lay Person of a simple and sincere mind, who set himself against the Logicians, and told them in plain words, That neither Christ nor his Apostles had delivered unto us the Art of Logick—but an open and plain mind to be preserved by us with faith and good works. The which when he had spoken, all that were present had him in admiration, and held with his Sentence. Nor is it to be dissembled or hid, that the Bishops of this Famous Assembly, were generally, or at least many of them, plain men and unlearned, in respect of humane Literature; though it is also certain that many, (among whom Eusebius) was well seen in such learning. But that which is to our present purpose, we find it so plain,*

plain, that no man can deny, but that there were many beside Bishops permitted to deliberate upon the Matters in Question ; nor see I any reason to doubt but that their Agreements were signed by others as well as those of the Ministry : For thus saith *Socrates* out of *Eusebius*, *Now therefore the Canons concluded by common consent of all, were ratified by the Subscription of every one, and recorded for Posterity.* Thus then, according to the evidence of Sacred Scripture, and the practice of Antiquity, the present Baptized Churches do celebrate their General Assemblies of Messengers, Elders, and Brethren, according to the liberty and opportunity which God is pleased to give under the Magistrates where God hath placed the Bounds of their Habitations ; who, though they are a People small and despised, yet do they labour to keep the Lord's Precepts, and to esteem all his Commandments concerning all things to be right, and to hate every false way. And when it shall please God to put it into the Hearts of the Rulers of the Nations, to permit a Free and General Assembly, of the differing Professors of Christianity, for the finding out of Truth, we trust that some of the Baptized Churches will (if permitted) readily make their appearance with others to help on that needful Work.

C H A P. XI.

Of that Holy Discipline which is appointed of God for the Christian Church.

S E C T. I.

BY Discipline we mean the due Execution of those Laws or Rules which are ordained by God, and recommended by us in his Word, for the Correction or Prevention of the Offences incident to his People, while sojourning in this World. *There is no man that liveth and sinneth not,* saith the Prophet, *1 King. 8.* Not as if I were already perfect, saith the Apostle, *Colos. 3. 12.* *In many things we offend all,* saith *James 3. 2.* *If we say we have no sin, we deceive our selves, and the truth is not in us,* saith the Apostle *John, 1 Ep. 1. 8.* And *Elias* was a Man subject to like Passions as we are : There must therefore needs be some Holy Discipline for the Mortification of those Corruptions even in the better Part of the Church. And sith it is foretold that grievous Impieties will be found in many professing the way of Righteousness in the latter days, so as to be *Lovers of Pleasures more than Lovers of God, heady, disobedient, &c.* As also of cor-
rupt

rupt minds, reprobate concerning the Faith. It is of necessity that the Church of God have power, and an Holy way allowed of God to purge her self from such evil Workers. And for the opening this Case, we shall do these four things.

1. Shew the *Duty of Fasting and Prayer*, a Discipline very holy and needful for the best Christians, and profitable for the Churches in general.

2. *The Way ordained of God for the healing of private Offences among Christians.*

3. The way to proceed in correcting those who sin against the Lord to the scandal of Religion.

4. How the Church is to proceed with men in cases of Hereſe.

S E C T. II.

Of the Christian Duty of Fasting and Prayer, &c.

Prayer with Fasting upon the account of our Imperfection, is a Religious Duty, and hath been piously observed by Holy Men, *Pſal.* 69. 10. and 109. 24. *Fer.* 36. 6. 2 *Cor.* 11. 27. Thus David chastened his Soul until his Knees were weak through Fasting. And Paul was exercised in fastings often, Hence Marlorat doth truly define Fasting with respect to the Duty on our part to be a *measurable castigation or chastising of the Body, and a certain Discipline*: always used of the Saints of God to this end, that the Substance of Heavenly things might be the more amiable, and the desires of the Body the more quenched. But Basil defines it of the Spiritual Part (according to that in the Prophet *Isa.* 58.) *True fasting, saith he, standeth in a departure from Vices, in the right government of the Tongue, in suppressing Wrath, in cutting off Concupiscence, Backbiting, Malice, and Perjuries.* Thus both from the Holy Scripture, and other judicious Writers, we have the true definition of this Duty, to be a beating-down the Body, that it may fly from sin, and more feelingly tast the Heavenly Doctrine of Godliness. Hence Paul is said to serve the Lord with Fasting; and exhorts others to attend the same course as occasion requires, 1 *Cor.* 7. 5.

But sith we are to treat of this Duty as it is more publick, we would extend it to the utmost bounds; and then all Mankind is concerned in it, as we gather from the case of the *Ninivites, Jonah* 3. 7, 8, 9. Here a Fast is proclaimed even by those who were not a People in Covenant with God, but what is common to Mankind; and this Duty grounded upon the mercifulness of God, who therefore accepts their Humiliation, and diverts the Judgment impending: Here we see the Love of God to Sinners, and how unwilling he is that they should perish in their Iniquity.

Howbeit the Church of God is in a more especial manner to attend this Service, as having a greater sence both of the Goodness and severity of God than others, and whose provocations therefore are of an higher

higher nature, by how much they are against greater Favours. Hence *Israel* kept a Fast on the 5th and 7th months for about 70 years together, for the Sin which had caused them to go into captivity, *Zech. 7.*

But as in all religious performances men are apt to err, and so to lose the Blessing which usually attends the due observation of them; so it fell out in this long service of Fasting. For First, they did not fast to the Lord, ver. 5. *Speak unto all the People of the Land, and to the Priests; when ye fasted and mourned in the Fifth and Seventh Month, even those 70 years, did ye at all fast unto me, even unto me?* 2. The Mercies which they received, they did not faithfully improve, ver. 6. *And when ye did eat, and when ye did drink, did ye not eat for your selves and drink for your selves?* 3. The whole charge is proved because they did not hearken to the Word which God sent by his Spirit in the former Prophets, but pulled away their Shoulder from obedience; ver. 7. 11.

Wherefore that we may miss the Rocks against which these dashed themselves even in their Solemn Devotions, we shall consider, 1. The true Cause of Fasting. 2. The Time for publick Fasting, 3. The Manner how. And 4. The End for which.

For the First, There be many causes assigned by some, but we shall insist upon that which gives Being to all the rest, and that is the Sin or Condition whereinto sin bringeth the Children of Men; for when these shall be wholly taken away, there shall be no cause of fasting. And though it be very true that God's People sometimes fasted, &c. for deliverance of Enemies, &c, *Ezra 8.* yet the Original Cause of that Danger was Sin, and so the true cause of the Fast, which was there proclaimed. Indeed we find the Judgments of God either impending or inflicted, proving the immediate Cause of Fasting. But there was a previous cause why these Judgments came, and that was Sin. Holy Men have fasted sometimes for their own Sin, *Psal. 109. 24.* sometimes for the Sin of others, *Psal. 35. 13, 14.* and sometimes for Mercies, Blessings, or Favours to be communicated, *Act. 14. 23.* Humiliation being the Way to fit them for the Mercies desired.

2. Of the Time for publick Fasting, it ought to be as occasion requires; God having prescribed no set time for it; *Quibus oportet jejunare*, &c. saith *Augustine*. Upon what days we must fast I find not appointed by any Commandment either of our Lord or of his Apostles. Nor is this the only Service which hath no time affixed to it; the Table of the Lord is of the same consideration in that respect, though the Duty be strictly commanded. The same may be said of Alms deeds, or relieving the Poor, *When ye will, ye may do them good*, saith our Lord.

But if the Question be, *Who hath power to assign the Time for Publick Fasting and Prayer?* The Answer is;

1. That the Judgments of God either impending or inflicted upon a Nation, the King or Chief Magistrate thereof may call all his Subjects to Humiliation; by the good Example of the *Ninevites*, as well

as by the Principles of general Piety ; seeing there is no King, but hath equal Authority with the King of *Nineveh* in that Case.

Hest.

Luke 5. 33.

2. If any of the Churches of Christ find cause to humble themselves for any Judgment which Sin hath brought upon them, or for any Blessing they come short off, or danger which attends them : Then the Pastors, or Leading-Men in such Churches, with the Advice of the Brotherhood which shall be in these days, may do it warrantably, by the Example of *Mordecai*, *Ezra*, and *Nehemiah*. The first having no Authority from the King, but rather acted herein against the Authority of *Ahasuerus*. The Church at *Antioch* kept a Fast unto the Lord, *Act. 14.* without the intervening Power of the Magistrate : and there is no reason why other Churches may not do the like, sith every Church is the most capable to judge of the necessity which they have to wait upon God in such Services. When our Lord foretells the days wherein his *Disciples should fast* ; He gives clear intimation of a time of suffering Tribulation, and therefore not like to have any Call from publick Authority to devote themselves to God by Prayer and Fasting, and therefore may warrantably do it without such Authority ; especially sith our Saviour's Prediction hath also the force of a Direction to that Duty in such Cases.

Jerom.

Origen.

3. Of the Manner how to perform the Duty of Fasting, and of the duration of the particular times of that Devotion, we shall speak briefly. Although the Kingdom of God standeth not in Meat and Drink, but in Righteousness, &c. yet God is well pleased that his Servants deny themselves in that respect : And the Faithful have accordingly abstained from Food, from Pleasure, and from Labour, that they might the more effectually humble themselves before the Lord. Thus did *Israel* order their Fast, *Judg. 20.* and prevailed with God : *They fasted until Evening*, ver. 26. And the like again, *1 Sam. 7. 6.* *They fasted that day*, and they also put away their Idols, and their God was intreated of them. *David* and his Men hearing that *Saul* and *Jonathan* were slain, fasted until Evening. The *Ninevites* fasted three days, and God approved it. *Cornelius* was fasting till the 9th hour, and God accepted his Devotion. So that duration of solemn Fasts is various. Nevertheless to abstain from Food for a day, is the most frequent Order which we meet with in the Sacred Scriptures. It is also to be observed that this Abstinence is not from some kind of Food only, when solemnly performed by a Nation, or by the Church of God, but a total forbearance of all Nutriment, (except necessity require an indulgence, *1 Sam. 14. 27, 29.* *For God will have Mercy rather than Sacrifice*). To this Purpose *Jerom ad Nepot. Tom. 1.* Lay upon thee such manner of Fasting as thou canst bear, that thou have pure, chaste, and moderate Fastings, not superstitious. See also *Origen* to the same effect, *Hom. 10. in Levit. c. 16.*

4. The true end and use of this Service is the Mortification of our Corruptions, and consequently the Reformation of our Lives, and therewithal the obtaining a Relaxation from the Judgments due for our Prevarications, which through the Mercy of God we may obtain,

tain, when we sincerely humble our selves before the Lord, by keeping such Fasts as he hath chosen, *Isa. 58. 3, 4, 5, 6, 7.* Which standeth not so much in the outward castigation of the Body, (though that also is necessary, *1 Cor. 9. 27. I keep under my Body, I bring it in subjection, &c.*) but in the powerful Reformation of those disorders which by carelesness have been contracted, even to loose the Bands of Wickedness, to undo the heavy Burthens, and to let the oppressed go free, to break every unlawful Yoke, to deal our Bread to the Hungry, to harbour the Poor, and to cloath the Naked; otherwise the Carnal or Worldly-minded Man may seem to reap some outward profit by his Servants abstinence from their daily Provision, *if Fasting should not be accompanied ordinarily with Alms-deeds.* But in a special manner our Fasts are to be attended with the Reformation of our Souls in things pertaining to the Service of God, *1 Sam. 7. 3, 6.* — *If ye return unto the Lord with all your Hearts, then put away the strange Gods, and Ashtaroth from among you, and prepare your Hearts unto the Lord and serve him only, and he will deliver you, &c.* Yea, saith God, *Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily, and thy Righteousness shall go before thee, and the Glory of the Lord shall be thy Reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, he shall say, Here am I. Isa. 58. 8, 9.* To conclude, as this Duty is publick, and to be performed by the Church of God in special, and by Mankind in general; so there is a private Use of it also in respect of Individuals, or particular Persons or Families; concerning which our Saviour hath given special direction, That in such Humiliations men carefully avoid all Hypocrisie in desiring to be seen or known of men to use such devotion, *Mat. 6. 16, 17.* And the Apostle shews the Duty to be necessary in Christian Families, especially in the Leaders or Governors thereof; and that such Services are so Sacred, as that there ought to be an abstinence from that Society between Man and Wife, which at other times is both Lawful and Necessary, *1 Cor. 7. 5. Defraud ye not one another, except it be with consent for a time, that you may give your selves to Fasting and Prayer, and come together again, that Satan tempt you not for your incontinency.* Hence we learn the great Purity and Solemnity of this Holy Discipline, as it concerns the Servants of God in private Humiliations; and the same (in a more general Consideration) is set down by the Prophet, *Joel 2. 16, 17. Gather the People, sanctifie the Congregation, assemble the Elders, gather the Children and those that suck the Breasts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet: Let the Priests, the Ministers of the Lord weep, &c. Let them say, Spare thy People, O Lord! &c.*

SECT. III.

*Of the great Abuse of this Part of God's Service,
both in former and later times.*

Isa. 58. 3.

The First abuse of this Holy Duty lieth in *mens prideing up themselves in performance of it*, as if they had thereby merited some great thing at the hands of the Lord. Thus the *Jews* in *Isaiah's* time were ready to challenge God himself: *Wherefore have we fasted, say they, and thou seeest not? Wherefore have we afflicted our Souls, and thou takeest no knowledge.* And after the same manner did the *Pharisees* deceive themselves as our Saviour declareth by a Parable, *Luke 18. 11, 12. The Pharisee stood and prayed thus with himself: God I thank thee that I am not as other men are—I fast twice in the week, &c.* So hard is it to be found in any vertuous Action, and to give the whole Glory thereof to God only. The Second Abuse is, when men do this Service by the half part, and for evil ends and purposes, as God knows that is a common Case, being too able to plead its Antiquity, and I fear its Universality also. The Prophet tells us how the *Jews* in the day of their Fast found Pleasure, and did exact all their Labour; and not only so, but that they did fast for strife and debate also. It's not Christian-like to wish or seek the hurt of any man, much less in their Devotions to desire it. Here *David* is a good President, *Psal. 35. 13. But as for me, when they were sick, my cloathing was Sack.cloath, and humbled my Soul with Fasting.* Or if this Passage have relation to Christ, (as it is not improbable, *Psal. 69. 9. to ver. 22.*) then it is still of the greater force to Christian Men.

Socrat. 1. 5. c.
19. Or after the
Greeks, c. 20.

Thirdly, Those who prescribe Laws for fasting, with respect to certain times Yearly, and with respect to some kind of Meats only, so as to bind the Consciences of God's People to their Prescriptions, is certainly injurious to this Sacred Duty, for example, To enjoin a forty days Fast before the time called *Easter*; to prohibit the eating of Flesh on Wednesdays and Fridays (so called), cannot be warrantable by good authority: as one well saith. *Infirmness beholding it, I do see Fasting commanded; but I do not find it to be defined by God's Commandment or the Apostle's, in what time, or day we must fast or not fast.* And indeed the variety of the usages of Antient Christians touching the Lent Fast, shews it to be an Innovation, and not of Divine Authority: No, the Observation of *Easter* it self is acknowledged by *Socrates Scholasticus* to have crept into the Churches. *The drift of the Apostles (saith he) was not to lay down Canons and Decrees concerning Feasts and Holy Days, but to become unto us Patterns of Piety and Good Life, and Goodly Conversation.* I am of opinion that as many other things crept in of custom in sundry places, so the Feast of *Easter* to have prevailed of a certain private Custom and Observation; inasmuch (as I said before) not one of the Apostles hath any-where prescribed to any man as much as one rule of it. And much to
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the same purpose he speaks of the Lent Fast (which is pretended a Preparative to the Feast of *Easter*) ; shewing the great Diversity between the *Romans*, *Grecians*, and *Alexandrians*, and those of *Illiricum* ; some fasting three weeks, some six, and some seven, or rather but fifteen days ; yet that they all call it *Forty days Fasting*, or *Lent* : Othersome have derived the Etymology of this Word as it pleased them best, and according to the Invention of their own Brain. Neither is this diversity only about the Number of Days, but likewise about the Kinds of Meat ; some do abstain from every living Creature, so others of all living Creatures feed only upon Fish ; others together with Fish feed upon the Fowls of the Air—Others eat neither Nuts, Apples, neither any other kind of Fruit, nor Eggs. Some feed only upon dry Bread, some other receive no not that. There are some that when they have fasted until nine of the Clock, refresh Nature with diverse sorts of Meats ; other Nations have other Customs ; the Manners and Causes are infinite. But insomuch there is no man able to shew a President or Record thereof in writing : It is plain that the Apostles left free choice and liberty unto every man—to addict himself to that which seemed good and commendable. Thus far Socrates. Now what ground Pope Gregory the 7th had to command the Lent-Fast upon pain of deadly sin, and therein to be rather a Follower of *Montanus* than of the Apostles, is easily cast.

Platina.p.171.

Whose Steps they tread in, forbidding diverse kinds of Meats, is apparent also ; at least it's evident they follow not Christ nor his Apostles, but seem to be pointed at as departed from their Sacred Doctrine, 1 *Tim.* 4. 1, 2, 3. True Fasting therefore (if for a day or short space of time, in respect of abstinence from the Creatures) must be a total forbearance (except in cases of necessity) and not to forbid Flesh, and allow all Dainties beside. *Jerom* severely checks such vain pretence to Fasting. What profit is it (saith he) not to eat of the Oil, and to seek certain Dainties and difficult kind of Meats ? As Figs, Pears, Nuts, Fruits of Palms or Dates ; the Flower of Wheat, of Honey, and such kind of Meats. There is no kind of Garden Fruit where-with we do not torment our selves, to the end we eat not of Bread. And whilst we do follow pleasures, we are drawn from the King of Heaven. Further I have heard, that some who against the Rule of Nature drink no Water, and eat no Bread, but do eat of delicate Suppings and of Panned Leeks—What a shame is this ? How are we not ashamed of such Follies ? How are we not wearied of such Superstitions ? Do we seek in Delicates the Renown of Abstinence ? Wherefore avoiding the Vanities of the Papists or others, let us study the Simplicity of this Service, and the holy Ends thereof. Let us observe the occasions which call for humiliation this way both National, Congregational, and Particular : Let those in Authority look to the First, and call their Subjects thereunto. Let Christ's Ministers look to the Second, and stir up the Churches to this Religious Duty. Let every Christian look to the Third, especially Masters of Christian Families, and as occasion requires devote themselves to God in this Holy Exercise.

Tom. i. ad Nepo.

And thus much touching that Holy Discipline ordained of God for the Good of Mankind, especially for his Church and every Member thereof. We now proceed.

S E C T. IV.

*Of the Way ordained of God to heal Private Offences
between one Christian and another.*

Having spoken of the Way ordained by God as helpful to recover our selves, when fallen into any trespass against the Lord. It remains that we take an account of that care which belongs to us in respect of each other, especially when we trespass one against another. Wherein Christian Charity is wonderful, or the Law of Christianity shineth forth as a Law of Love beyond the pretence of any other Law whatsoever: Insomuch that if thy Brother trespass against thee seventy-seven times or seven times in a day, and turn to the saying, *He repenteth*, thou must forgive him.

For whilst the Trespass is only against thy Brother, and not a Sin against the Lord, it is in the Power of one Christian to forgive another, for so hath the Lord ordained. And it is his Pleasure to entrust them with such Authority, to try how they will follow him as dear Children in Acts of Mercy, Patience, and Forgiveness: and that he may enforce this heavenly Vertue, he tells them plainly; That if they do not from their heart forgive their Brethren, their Heavenly Father will not forgive them. Nevertheless, lest that the party offending (upon this Grace and Favour shewed) should presume to go on in his Trespases against his Brother, God hath enjoined him Repentance upon his Brothers Admonition: *Mat. 18. 15. If thy Brother trespass against thee, go and tell him his Fault between thee and him alone.* Here Christ confirms that old Command of Brotherly Love, *Levit. 19. 17. Thou shalt not hate thy Brother in thy Heart; thou shalt in anywise rebuke thy Neighbour, and not suffer Sin upon him.* It is to be lamented to see the great neglect of this Law of Charity among men professing Christianity; and surely this Error in the beginning of Controversies among Brethren brings great confusion into the Church, and alienateth the Heart of one Christian from another, which would be endeared to the offended Party by private and brotherly Admonition; it being hardly possible to engage a Man more by any thing, than by concealing his Infirmities, and to preserve his Reputation among men, wherein it may lawfully be preserved. Wherefore that Christians might be deeply engaged in the Affections of each other, our Lord hath given them power to remit each others Offences, in such things as concern themselves, and hath prescribed a Law or Rule to do it by, to the greatest advantage of the Trespasser, and with as great comfort to the Party offended. *If he hear thee, thou hast gained thy Brother.* How great this Gain is appears, in that
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This very Sin persisted in, will expose the Offender to the loss of his Privileges in the Church, and in Heaven also, *ver. 18.* Hence the Apostle *James* tells us, *If one convert his Brother from the evil of his way, he shall save a soul from death, and cover a multitude of Sins,* Jam. 5.

As our Lord is long-suffering, so must his Children be: and as the man is blessed whose Sins are covered by the Lord, (*who sees no Sin in Jacob, nor marks transgression in Israel*) so would he have his Children to cover each others Infirmities, if it may be; wherefore if the offender neglect or refuse to hear thee, *take with thee one or two more, that in the mouth of two or three Witnesses every word may be established;* according to that good Law formerly given, *Deut. 19. 15.* Thus are we to mix a little severity with mercy, and put the Offender to a little shame, if peradventure he will thereby be reformed. And here it is to be noted, That a Brother is bound to go to the offender, only these two times; and upon his refusal to hear this second Admonition, the matter is to be brought before the Church, who is yet invested with Authority to remit the offence committed, if the Sinner hearken to them; or otherwise to retain his Sin, or to hold him Excommunicate for his pertinacity in the trespass which he committed: for *Rebellion and Stubbornness is compared to the sin of Witchcraft and Idolatry,* 1 Sam. 15. 23. And now he is made a publick spectacle in the face of the whole Congregation (not a Convention of the Ministers only, as *Diodate*, and some others would understand it) who may hereby take the better heed to avoid him, to have no company with him, no more than the Jews were to hold with an Heathen man or a Publican. And by the Law we know it was an unlawful thing to eat common food, or to keep company with such, see *Act. 10. 28.* compar'd with *Math. 18. 17.* For our Saviour speaks here according to the force of the Law which was then in being; and therefore though that Law was afterward abrogated, yet this direction concerning Excommunicate Persons, is to be understood according to the force of that Law, when our Saviour gave this form of Discipline, as is further evident, from 1 Cor. 5. 11. *But now I have written to you, if any that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one [not to keep company] no not to eat.* And again, 2 Thess. 3. 14. *If any obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed: yet count him not as an enemy, but admonish him, as a Brother.*

It is a great question how long a person under Excommunication may be admonished as a Brother. It may be answered, so long as he is not debauched in Life, and there is any hope of his recovery: for sith this Ordinance is for the saving of the Soul, we are not to be impatient, but still as we may to call upon the Sinner to remember from whence he is fallen, and to repent, and to pray for his return. Indeed, such may the nature of the offence be of some persons ex-

communicate,

communicate, as the Church may not pray for it, but must leave him to the great God in the great day of account, *1 John 5. 16. There is a Sin which is unto death, I do not say that ye shall pray for it.* This sin may very fitly be expounded of the sin against the holy Spirit, sith excepting that, all Sins and Blasphemies are pardonable unto men, as our Saviour testifies. Wherefore, as God is gracious and long-suffering, and waits upon Sinners, the Church must shew forth the same disposition towards those that err from the Truth; and to tread the steps of the holy Apostle, who, as he travelled in birth for the recovery of the backsliding *Galatians*, so he was ready to bewail *many that had sinned, and had not repented of their Unclean-ness, Fornication, and Lasciviousness which they had committed in the Church at Corinth. 2 Cor. 13. 21.*

SECT. V.

Of the way of God to proceed against such as Sin openly in the Church of Christ.

Sins which are committed directly against the Lord, as Idolatry, Murther, Whoredome, Theft, Drunkenness, Covetousness, Swearing, &c. these are not within the Compass of that Rule, *Matt. 18. If thy Brother trespass against thee, &c.* and therefore cannot lawfully be remitted by any private person to whom the same may be acknowledged, as in the case of private offences between Brother and Brother. But crimes of this nature are to be punished with greater severity, and the Church ought speedily to censure such evil doers, as unfit for Christian society, till reformed of such impieties, *1 Cor. 5. 9, 10, 11, 12, 13.* Here the Sin committed by one in the Church of *Corinth* was Fornication: the Church is reprov'd, for that they had not put him out of their Communion, who whiles he remained among them was as Leaven, to infect the whole lump; wherefore the Apostle commands them (and in them all other Churches) to put away the wicked from among them. This great power hath God given to every Church: *In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the Flesh, that the Spirit may be saved in the day of our Lord Jesus.*

That earnest charge to *Timothy* (and in him to all Pastors) *1 Tim. 4. 20, 21.* is carefully to be observed for the preservation of all Churches from the Infection of Sin. *Them that sin, rebuke before all, that others also may fear: I charge thee before God and the Lord Jesus Christ, and the Elect Angels, that thou observe those things without preferring one before another, doing nothing by partiality.* For as in the great House, the Church, there are vessels of dishonour, as well as vessels

vessels of honour ; so the way to preserve the vessels of honour is to purge away those dishonourable vessels. *2 Tim. 2. 20, 21.*

Now whether persons sinning so notoriously ought to be cast out of the fellowship of the Faithful, albeit they do submit themselves to the Church (at least for a time) is I confess a difficult question ; yet he that seriously considers the scope of the Apostle, *1 Cor. 5.* will find cause to believe it ought to be so, when the sin committed is of such a crying nature as that was ; to the end they may bear their shame who sin so against the Lord ; and that the Truth may retain its credit. I find the antient Christians were very severe on that account, and censured by Dr. *Field* and others, as over strict in that case. But when the case of *Miriam* Numb. 12. 14, 15. is duly weighed, who was put out of the Camp seven days ; and compared with *Pauls* words, *Put away from among your selves that wicked person ;* It may rationally be conceived, that it's the will of God that in such cases of transgression, the offender ought to give some proof of his sincere humiliation, before his admission to the Communion of the Church of God. It's evident it was a considerable time before the Fornicator at *Corinth* could be admitted to his Priviledges in the Church, though his sorrow was very great. True it is, as *Paul* blames them for not hasting to put him out of the Church ; so afterward he moderates their severity, and concludes, that the punishment that had then been long upon him, was sufficient, and wills the Church to restore him, and to confirm their love to him least he should be swallowed up of over-much sorrow, *2 Cor. 1, 2, 3, 4, 5, 6, 7, 8.*

Dr. *Field* of the Church.

The *Novations* indeed (if that be true which is storyed of them) were too severe, in not readmitting those that fainted in the time of perfection, though with Repentance they desired it. For without doubt there is mercy for those that sin after Baptism. And yet though this inordinate zeal was justly condemned by the Antients, 'tis said that some of themselves would not admit some offenders to *Communion under seven years experience of their humiliation* : which severe course, however it manifests their great hatred of Sin, yet can as little be justified as the *Novations*. Surely extreams are always hurtful, and some that find fault with the Fathers, are fallen into another extreme, even to indulge almost all manner of naughtiness ; the most Prophane, as well as Hypocritical Time-servers are now countenanced, not in respect of Communion in general, but honoured with places of Trust, in the Parochial Churches of this and other Nations, to the scandal of Religion, and the inevitable prejudice of the Reformation so zealously begun by our pious Predecessors.

Dr. *Field* of the Church.

Howbeit, through the grace of God the pristine and pure Discipline of the Gospel is asserted and executed in the Baptized Churches generally, insomuch that no known or notorious offender can possibly retain his Communion there, but is sure to meet with that censure which the Law of Christ awards him, nor can he be readmitted, without such Reformation (at least in appearance) as the Gospel calls for in such cases.

Finally, to tell the World how this Ordinance of Christ concerning the Discipline of the Church hath been abused by Popish Pardons on the one hand, and Penance on the other; what abominable Merchandize they have made of the Sins of Men: or to set down the present Mercenary proceedings of the Protestant Churches in their Ecclesiastical Consistories (where the simplicity of Christian Discipline cannot enter) is but to weary the Reader, who as he runs may read the black Characters of such unchristian proceedings from day to day, which every good man desires to see amended.

SECT. VI.

Of the way of the Lord to deal with Hereticks according to the Gospel.

That place of the Apostle, *Tit. 3. 10, 11. A man that is an Heretick after the first and second Admonition reject, knowing that he that is such, is subverted and sinneth, having damnation of himself*; Made some think, that Hereticks being so Admonished, can never be received into the Communion of the Faithful. But then it must be only such an obstinate Heretick as these words do set forth: otherwise, the consequence would be dreadful, if all that are led astray by Heretical Doctrine, should be exposed to such a severe Censure.

This Opinion, with respect to *contumacious Hereticks* seems to be strengthened by *1 Cor. 16. 22. If any man love not our Lord Jesus Christ, let him be Anathema Maranatha*. Where the Sentence seems irreversibile in this World, as if Sinners of that kind were to be wholly left to the Judgment of Christ himself at his coming to judge the World, sith he alone knoweth both the Sins of Men, and all the aggravations thereof. But what shall we say? How few are there that love Christ? nay, how few so ever there where, his Gospel is in some measure received. But we are certain, the Jews do not love him, yet this Text hardly concerns them. For *Paul* speaks more hopefully of that wretched Nation, *Rom. 11. 11. Have they stumbled that they should fall? God forbid: but rather through their fall, Salvation is come unto the Gentiles, for to provoke them to Jealousy*. More safely therefore may we understand the Sentence of the Apostle; to conclude only those, who after they have known Christ, or rather, have been known of him; do withdraw their love from him, despise and deny him, or at least, but lightly esteem of him. These doubtless are grossly injurious to Christ, and their own Souls, and are rather to be left to the judgment of the Judge himself, then to be released by the Church his Substitute in this World.

The Apostle was not more industrious to gain the *Galatians* who were fallen into Heretical Opinions, than sharp and severe against those that seduced them. *Gal. 5. 12. I would they were cut off which trouble you!* which seems to import the irrecoverable Estate of those false Apostles, and deceitful Workers, as he elsewhere calls them.

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Whom *Jude* calls, *Trees twice dead, plucked up by the Roots*: and consequently incapable of bearing fruit in Gods Vineyard for ever.

Of the same force are these two places, *Heb. 6. 4, 5, 6. Heb. 10. 26, 27, 28, 29, 30.* For when Men have destroyed a state of Faith, (in respect of themselves) trodden under foot the Son of God; counted the blood of the Covenant wherewith they were Sanctified an unholy thing, and thus doing despite to the Spirit of Grace; These Men cannot, (as *Chrysostom* notes upon the place) be twice made Christians; and there being but one Sacrifice for Sin, there remains no more for such presumptuous Hereticks as have contemned the virtue thereof. For look how there was no mercy for such as *DESPYSED Moses's Law* under two or three Witnesses; the Punishment must needs be very great to such as despise the Lord Christ himself, after they have been admonished the first, and second times.

Whether Hereticks ought to be put to Death, seems now to be happily resolved in the Negative by His Majesty *Charles* the Second, and his Honourable Court of Parliament, *Anno 1677.* Whiles by a publick Act they have worthily Repealed the Sanginary Laws, which heretofore have been Enacted, to the great prejudice of Christianity; and particularly, that Fiery Law, *De Heretico comburendo.* May His Majesty and great Council still proceed in such vertuous Acts, to the Glory of God, and their Peace and true Honour, both here, and to Eternity. And blessed be the Lord, that we have not occasion to write upon this bloody Subject, which is so forreign to Christianity, as scarce any thing can be more. For Fire and Sword is Popish Discipline; but no Discipline of the Church of Christ.

C H A P. XII.

Shewing the Reasons why the Christian Church is not bound to the observation of the Seventh-days Sabbath according to the Law of Moses. And yet that they are under the Obligation of the Moral part of the Fourth Commandment in the Decalogue, Exod. 20.

S E C T. I.

FIRST, I hold it meet to demonstrate the Position, wherein I say the Fourth Command, *Exodus 20.* is partly Moral, &c. This Morality whereof I speak, lyeth in this, *i.e.* That God the Creator of all Men, hath put a Law in Mans heart, by which he understandeth that part of the time he is allowed to live upon the Earth, is to be set apart for the service of his Creator, and not all to be spent in doing his own work. A time of repose he also knoweth by the same Law to be necessary, as well for his Servants and Cattel, as for Himself; and this also the fourth Command in the Decalogue doth teach us.

But now if the Question be, How much of this time Man must set apart to serve and worship the Lord his Creatour, and for the repose of his Servants and Cattel? The Answer will be according to the Letter of the fourth Précept only, *the Seventh day of every week.* But in the Moral consideration, it will be, *so much time as is sufficient to answer these ends;* which as things may, and often do fall out, may require more than seven daies time together, notwithstanding the Letter of the fourth Précept, which saith, *Six daies shalt thou labour, or Six daies may work be done.* And this is the sense wherein I take the fourth Command in the Decalogue to be Moral, and under this consideration, I say, it obligeth Universally; I mean, it bindeth *all men in all times and places,* to set sufficient time apart to worship their Creator, and to give their Servants and Cattel convenient rest; and this the Light of Reason, or Law of Nature doth clearly teach. And hence our Apostle might well say, *the Gentiles having not the Law, do by nature the things contained in the Law;* sith all Nations (so far as I ever yet heard) do reserve a competent time for his Worship, whom they acknowledge for their God.

Rom. 2.

But whereas the fourth Command doth precisely limit a certain point of time (*viz.*) the Seventh-day of every week, not requiring
more

more or less : In this respect, I say, the fourth Command in the Decalogue is Ceremonial, and done away by Christ. Done away, I say, as it was part of the yoke of Bondage, as also other things of like nature were ; for example, The place of Worship, which in many respects was only the Temple at *Jerusalem* ; neither of which are so done away, as to destroy either time or place for serving the Lord ; but rather, so, as that all times, and all places are so far sanctified unto us by Christ, as that we may in every place, and at all times, serve him with as great acceptance, as if we were *in the Temple of Jerusalem on the SABBATH DAY*.

Be it further considered, That the Relief of the Poor, and the maintenance of such as are Ministers of God's Word, do appertain to Moral duty, being grounded upon the Law of Right reason, *Do to others as you would be done to*. Thou shalt not muzzle the mouth of the Ox which treadeth out the Corn, &c. Now saith Paul, *For our sakes no doubt this is written* ; that is, for the sake, or in the behalf of the Ministers of Christ. But now if the Question be, *What is the portion of the Poor and such as minister the Word ?* The Answer will be according to Moses's Law, The tenth part of the increase of thy Land, must be set apart for that purpose, [*yea before Moses, it is evident, that Tythes were paid, but before Moses no man can be assigned that ever kept the Sabbath*] But in Moral consideration, the Answer to the Question will be this, So much as is necessary ought to be set apart for the Poor, and for such as minister the Word. So then it is clear, that *some part of our time, some part of our substance, and some place* must be set apart for the Worship of God, &c. And what part that must be, either Christ and Right reason, or the Law of Moses must inform us. If Moses's Law, then the *Seventh day* of every week, the *Temple at Jerusalem*, and *Tythes* must be assigned : But if Christ and right Reason, then the time is, *whenever you can* ; the place is, *wheresoever you can* ; and for substance, *what you can, or what is necessary*.

The two last (I suppose) will not be denied ; and for the first, it may thus appear ; The Lords Supper is ordained as a standing Ordinance in the Church of Christ, as the *Passover* was in the Church under Moses ; but yet there is no set time assigned by Christ for its Celebration, as we know there was for the Celebration of the *Passover*. Again, the Church under Moses were commanded to offer many *Sacrifices* to the Lord, and had their respective times limited wherein to do it. Christians are bound to offer to the Lord *spiritual Sacrifices, even the fruits of their lips, giving thanks to his Name*. But this without the limitation of time, having rather this general rule in that case, namely, to do it continually ; that is, as often as we can. Furthermore, the work of Exhortation is a standing Ordinance in Christ's Church, but not limited to any set time, but rather to be performed *daily*, that is to say, as frequently as we can. And hence we may perceive a very great difference as to the liberty of time in things pertaining to God, between the Law of Bondage and the Gospel of Christ : for, certainly the work of Christian ex-

Mat. 7. 12.
1 Cor. 9. 9, 10

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hortation, praising the Lord, and the celebration of his Divine Supper, doth as it were comprize the whole body of Christian Worship (as it consists in Practicals) and answers to that which comprized the body of Legal Worship; but with this remarkable difference, the one is left free as to the circumstance of time, while the other was tied to their strict points of time, under which consideration we have cause to say (as the Apostle said) of some (who went from Christ to Moses) ye observe days, and moneths, and times, and years; I am afraid of you, &c. Among which days, I have no doubt the Jews Sabbath-day was included, and that because it was of a ceremonial consideration, and so done away by Christ. And that it was of such a consideration, I shall endeavour to demonstrate by the grounds which here ensue.

SECT. II.

Containing Seven Reasons or Arguments, why Christians are not bound to observe the Seventh-day Sabbath.

The first Reason.

Because nothing which is really Moral is impossible. But upon due consideration it will be found impossible for the whole Universe, *i.e.* all Mankind (with their Cattel) to observe one certain point of time to rest from labour, &c. because the bounds of their Habitations have made the time so far various, as the time of mid-night is the time of mid-day in their respective Regions where they live: so that unavoidably, one part of the world will be found in the dead of the Night, asleep on their Beds, when the other in the heat of the day, are in devotion to the Lord.

* I speak not here of the utmost South and North, but the most remote habitable parts of the World.

But that which makes this matter the more considerable, is the great diversity of time which happens to those, who live in the far Southern and Northern parts of the world, a day in these places being as long as many of ours: so that to enjoyn a Sabbath-solemnity in those places, would prove a strange undertaking, and would not answer the Morality of the fourth Command, which undoubtedly requires a sufficient time of rest for Man and Beast, and that his Name may be sanctified by all Men in the celebration of his Ordinances.

To this Reason it hath been Answered.

If the Inhabitants of these remote places do observe the Seventh-day consisting of Evening and Morning, it will answer the intent of God in the fourth Precept, as to the letter of it.

To which I reply, Then it is clear, that it was not God's intent to bind all men to one point of time in Sabbath-solemnities, which I desire may be well observed, and how the precise point of time, the Seventh-day, can then be Moral, I cannot conceive.

Secondly,

Secondly, Let it be observed, that it will follow from this Answer; that these remote Inhabitants may lawfully work for many of our Sabbath-day-evenings; for six days of theirs, counting from Evening to Morning, will contain a good part of six of our weeks, all which time they keeping no Sabbath, will badly answer the intent of God in the fourth Precept; and their Servants and Cattel would soon complain against them.

The Second Reason.

Precepts which are purely Moral give not place to Precepts Ceremonial, but when two such Laws come in Competition, that which is Ceremonial gives place to that which is Moral: *Go ye and learn what this meaneth, I will have mercy and not sacrifice.*

But it is evident that the Seventh-days-sabbath frequently gave place to Ceremonial Laws, *John 7. 22, 23*----*Ye on the Sabbath-day circumcise a Man, &c. that the Law of Moses should not be broken.* Here the Law of Circumcision takes place in point of observation before the Sabbath; for, Circumcision did not only prevent the *Circumcisers* from resting, but the *Circumcised* were especially incapacitated to Sabbathize, and thus the Law of the Sabbath was broken (if I may so speak, as doubtless I may) by the interposition of a Ceremonial Law.

To this instance we will joyn another, *Matt. 12. 5, 6, 7.* where it is plainly said, That the Sabbath was *profaned*, or *broken*; and that in the Temple at *Jerusalem*, and yet the profaners thereof were blameless, because their prophanation lay in the observation of certain Ceremonies of *Moses's* Law, as killing, and dressing of Beasts and Sheep, to, be offered for Sacrifices on that day; and not only for the Sabbath-day, which was done continually, but also for the yearly Sabbaths or Festivities if they fell on the Sabbath-day, as they often did; in which cases there was (as I take it) seven times as much labour in killing and dressing Beasts for Sacrifices on such solemnities, as on the weekly-Sabbath. See *Num. 28, 29* Chapters.

It is in any-wise to be seriously considered, how clearly our Saviour doth rank the Sabbath with Laws Ceremonial, seeing all the instances which he brings to vindicate his Disciples, are instances out of the Ceremonial Law. For, when his Disciples were found fault with, for rubbing the ears of Corn, &c. on the Sabbath-day, Christ defends them by alledging *David*, who in a like hungry condition, broke the Ceremonial Law of *Shew-bread*; and the Argument seems to conclude thus; If *David* being hungry, might without blame do contrary to the Ceremonial Law of *Shew-bread*, then my Disciples beingal so hungry, may without blame do contrary to the Ceremonial Law of the Sabbath. And certainly, if the Argument lie not here, a worse thing will follow: for then our Saviour brought an instance very unsuitable, and such as will be dangerous, as will be discerned if it be considered, that it is no reasoning from God's dispensing

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sing with a ceremonial Law, to his dispensing with a moral Law: for then one may reason thus: God dispensed with *David* breaking his Law concerning *Shew-bread* in a case of necessity, therefore he will dispense with another in worshiping a false God, if he be necessitated, which God forbid:

So then, it is plain, that our Saviour compared the Sabbath with the Law ceremonial, which is yet more evident by the next instance of the Priests prophaning the Sabbath, (to which I have spoken) as also from the conclusion he makes upon the whole matter, in these words, *Go ye and learn what this meaneth, I will have Mercy and not Sacrifice*; where it is evident the word *Mercy*, hath relation to Moral Duty, and is appli'd to the Disciples preservation from hunger; and the word *Sacrifice*, hath relation to the Ceremonial Law, and is applied to the Sabbath-day.

The third Reason.

All Commands purely Moral, are indispensable in cases of Necessity: it is better to die for hunger, than to deny the true God to obtain meat to preserve Life; yea, he that should so save his life, should lose it; Nor may I commit Murther, Adultery, or bear false Witness against my Neighbour, to preserve my own life, for I know no necessity that can make my so doing in any-wise dispensible.

But behold, the Sabbath-day is such in its observation, as it hath been frequently dispensed with in very low cases of Necessity, infomuch, that the saving the life of a Beast, is preferred before its observation, *as to the point of time, the Seventh-day*; and then much more in cases of necessity which concern the life of a Man: infomuch, that I conceive, *there was never yet a Sabbath-day but it was broken*, and that by lawful cases of necessity; I say, *Lawful cases*, (considering the cases still by the Moral Law) notwithstanding the Law of the Sabbath (in the Ceremony thereof) to the contrary.

No man that reads the Scriptures, can lightly be ignorant, how much our Saviour insisteth upon cases of *Necessity*, as sufficient Answers to those, whoever carped at his doings on the Sabbath-day; whose Conclusion was, that he was not of God, because he kept not the Sabbath. And certainly, if we consider the Fourth Precept, according to the letter of that Law, our Saviour both did, and commanded to be done, some things utterly inconsistent with the Sabbathical observation of the Seventh-day; as appears by comparing, *Fer. 17. 22.* with *Fohn 5. 8, 9, 10, 11, 12. Fohn 9. 14.* Hence it is plain, that our Saviour went further than cases of necessity in the non-observation of the Sabbath, sith there was no necessity for the Lame to carry his Bed on the Sabbath-day; nor yet for our Saviour to make Clay on the Sabbath, sith he frequently wrought Cures by the words of his lips, and could have done it on the Sabbath, as well as at other times. I conceive therefore it was his Pleasure to do thus on the Sabbath-days, that he might hereby give some intimati-
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on of the abrogation of the Sabbath, as he did the like concerning other Ceremonial Observations : for Example, *his eating with Publicans and Sinners* ; as also, his taking persons off from their esteem of the sanctity of *one place above another* : thereby fore-shewing that he would take away the Sanctity which had been ascribed to the Jewish Nation above the Gentiles, and to *Jerusalem* above *Samaria* ; and then why not the same kind of Sanctity ascribed to one day above another ? I say, the *same kind* of Sanctity ; for certainly, the Seventh-day hath no real Sanctity in it above any other day, no more than the Jewish Nation had above any other Nations, or the City *Jerusalem* above *Samaria* ; the holiness in all these being only Ceremonial. Of this Reason *S. J.* takes no notice : therefore I proceed to the next.

John. 4.

The fourth Reason.

Thus saith the Lord to the Christian Church, *Let no man judge you in meat or in drink, or in respect of an holy-day, or the new Moons, or of the Sabbath-days : which are a shadow of good things to come, but the body is of Christ.* From these words it appears, that, not only the holy-days, yearly to be observed by the *Jews* (which are confessed on all hands to be Ceremonial) but also the * *Sabbath-days* themselves were with the rest to pass away, as a shadow, when Christ the Body was come : which will yet more fully appear by *Hebr. 4.* from the 3d. *vers.* to the 12. where it is evident, that the Seventh-day-sabbath is reckoned among other legal Types : for here *Israel's Rest in Canaan*, and the Seventh-days Rest are both made Typical of our entering into Rest by Faith in Christ ; wherefore let all that are entered into Rest by Faith in him, take heed how they stand upon this Sabbatical shadow, lest they know not how to avoid other things, which (though Legal shadows) will claim a place with it.

Col. 2. 16.

* It is a poor shift to except against the supplement (days) in Col. 2 16. sith in other Texts, the like supplements are allowed : but if the supplement were omitted, yet the word *Sabbath*, is comprehensive enough.

The fifth Reason.

The Seventh-day-Sabbath was a sign of their Sanctification to whom it was given, therefore of a Ceremonial nature, and not given to all men. *Exod. 31. 13. Ezek. 20. 12. Thus saith the Lord, speak thou also to the Children of Israel, saying, Verily my Sabbaths ye shall keep : for it is a sign between me and you, throughout your generations, that you may know that I am the Lord that do sanctify you.* Hence it appears, that as other holy (or if I may so speak) Sacramental Constitutions are peculiar to the Church, and not delivered to all men ; even so the Sabbath was peculiar to the Church of the *Jews* [as for the strangers among them, &c. their resting was no more a Sabbathizing, than the rest of the Cattel, and so not to be accounted a divine solemnization of the Sabbath] for how could it be a sign that the Lord did Sanctify the World in general, who had no part in such privileges, they being without God, without hope, and strangers and aliens from the Covenants of Promises, *Ephes. 2. 12.*

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Again, from this form of speech, *It shall be a sign, or it is a sign.* It appears, that the Sabbath is Ceremonial, because such Laws as are Moral and imprinted in the heart of man, are no where called signs, that I know of, but this kind of speech (when used with respect to Laws) is appropriate to such as were temporary, and ordained upon some special occasion, for the Church as such, and hence Circumcision is called a sign or token of the Covenant, *Rom. 4. Gen. 17.*

Now let us consider wherein the Sabbath was a sign, that so we may the better perceive to whom it was given. First then, it was a sign of *Israel's* cleansing from Sin, to which, *Exod. 31. 13. Ezek. 20. 12.* do well agree, shewing that the Sabbath was a sign that *Israel* might know that the Lord did Sanctifie them. Here it is plainly of a Sacramental use and appropriate to the Church; it is a sign between me and you, *i. e.* between me as your God, and you as my Church.

Secondly, The Sabbath was a sign of remembrance, that *Israel* should remember they were once bondmen in *Ægypt*, where convenient rest was denied them, and that now they should let their servants rest as well as themselves, *Dent. 5. 15.*

Thirdly, It was a sign that the true Sabbathizing, is to take up our Rest by faith in Christ, *Heb. 4.* As for the thousand years Rest at Christ's second coming, and eternal Rest in Heaven, of which some would have the Sabbath to be a sign or Type, I will not insist upon them, because I have not yet met with clear Texts to satisfie me therein. But admit the Sabbath for a sign in all these respects, yet will it not prejudice, but rather strengthen us, in saying, the Seventh-days-Sabbath was Ceremonial, and particular, in respect of the persons to whom it was given.

For first, The Sabbath could not be a sign to all men, or the World universally, that They were sanctified, because in the time of the Law the whole World, except the Jewish Nation, was counted unclean, that is to say, unsanctified.

Secondly, Neither could the Sabbath be a sign (literally, or spiritually) to the whole World, of their deliverance out of *Ægyptian* Bondage, for literally the whole World was never in *Ægypt*, and spiritually they are not yet delivered from the bondage thereof, *1 John 5. 19.*

Thirdly, The Sabbath could not be a sign to the whole World of their entring into Rest by Faith in Christ; because, as such they are, and ever were in unbelief.

Fourthly, Neither could the Sabbath be a sign to the whole World, in either of the two last respects, sith as such, they have no part in the first Resurrection, nor yet in the eternal Inheritance of the Saints in Light. From these considerations it may appear, that the Sabbath was never given as a sign to all Men, and thence I conclude, it was never given to all Men. For the more ready discerning the meaning of this Ground or Reason, I will digest it into this Syllogism.

Those to whom the Sabbath was given, to them 'twas a sign of their present Sanctification. But it was no sign of the present Sanctification of the whole World. Therefore it was never given to the whole World; therefore of no moral consideration: therefore Ceremonial.

The Sixth Reason.

The Festivals of the *Jews*, were Ceremonial, and therefore the Seventh-day-Sabbath was Ceremonial.

Thus saith the Lord, *The Feasts of the Lord which ye shall proclaim to be holy Convocations, even these are my Feasts: Six dayes shall work be done, but the seventh-day is the Sabbath of rest, an holy Convocation, ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings—The fourteenth day of the first Month is the Lords Passeeover, and on the fifteenth day of the same Month is the feast of the unleavened-bread—In the first day ye shall have an holy Convocation, &c.*

We learn from these Scriptures, that as the Passeeover, so the Seventh-day-Sabbath was a Feast unto the *Jews*, and equally called the Feast of the Lord, and therefore reasonably to be concluded, to be one and the same Ceremonial Consideration, and by consequence to vanish, or terminate with them.

If this be denied, let us see what will follow; we must then hold that some of the Jewish Feasts were Moral and perpetual; and so obligatory to such as had not the Law, as well as to those that had it: Or else, that the Sabbath was delivered as a Feast to the *Jews*, but not so to the rest of Mankind; but the first of these can never be proved (as I conceive) and if the latter be accepted, it must be proved, which I take to be a very difficult undertaking: and if it could be proved, it will confirm what we have said (at least in part) because it will evince the Seventh-day-Sabbath to be Ceremonial, to that part of Mankind to whom it was delivered as a Feast. And here it may well be enquired, from what ground men do now pretend to keep the Seventh-day-Sabbath according to the Law of *Moses*, and yet keep it not as a Feast of the Lord in all their dwellings? And because we see here the Seventh-day-Sabbath reckoned with the Ceremonial Feasts of the *Jews*, it will not be impertinent here to add a parallel between the Seventh-day-Sabbath, and the yearly Sabbath, as also the Sabbath of years, that so we may the better discern it to be of a Ceremonial consideration.

To begin with the Institution; Most certain it is, that no mention is made in the Book of God, of the *observations* of any of these Sabbaths, neither *weekly*, nor *annual*, &c. until the Seed of *Abraham* became a Nation, to whom the Law of all the Sabbaths was given by *Moses*; neither is the Seventh-day-Sabbath the first in observation, for the Passeeover
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* As for that (in which were Sabbaths of rest) was in use before it, and the rest passage *Gen. 2.* followed * it.
which some

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enforce the institution of the Seventh-day-Sabbath from the beginning : and others conceive it to speak of the Sabbath only by a prolepsis, or anticipation ; I shall omit at this time, being satisfied first, that if it were even then instituted (which I do not grant) yet would it not necessarily bind all the World to the perpetual solemnity of the seventh-day of every week ; nor in the least infer the time to be of a Moral consideration ; seeing the Almighty was at liberty to give either a positive, or Ceremonial Law at that time, which yet might not equally extend to all persons, in all times and places, as indeed he seems to have done in the Law concerning ; the forbidden fruit. But secondly, I am satisfied that those who take that mention of the Sabbath *Gen. 2.* by a prolepsis are not without considerable grounds for so doing, the Scriptures in many other cases necessarily requiring, it as might be shewed, were it my business to prosecute the Argument.

The second Parallel is in the time of the continuance of these Sabbaths, the Seventh-day-sabbath having nothing in that respect above the rest, as will be seen by the Scriptures following.

For the continuance of the weekly Sabbath, see *Exod. 31. 16.*

For the continuance of the Paschal Sabbath, see *Exod. 12. 14.*

For the continuance of Pentecost Sabbath, see *Lev. 23. 21.*

For the continuance of the Expiation Sabbath, see *Lev. 23. 31.*

For the continuance of the Feast of Tabernacles Sabbath, see *Lev. 23. 41.*

The Third parallel is in the Service of these Sabbaths, and that I have shewed already, wherein it appears, that the Services of the annual Sabbaths was not only greater than those of the weekly, but to be done as exactly ; yea, though they fell upon the Seventh-day ; *Numb. 28, 29 Chap.*

The Fourth Parallel is, of forbearing Labour, which was as strictly to be observed on the yearly, as on the weekly Sabbaths, *Exod. 31. 14.* compared with *Lev. 23. 30.*

The Fifth Parallel, of the time to begin to keep the Sabbath, which is supposed to be the Evening before ; but in this, the annual Sabbaths are not only equal to the weekly, but indeed the pattern ; for of one of them only it is said, *From Even to Even shall you sanctifie your Sabbath, Lev. 23. 32.*

The Sixth Parallel is of the Penalties, which was death, and was as well the penalty for breach of the yearly Sabbaths, as for breach of the Seventh-day-Sabbath *Lev. 23. 30.* * And although it be not exprest, that the Magistrate must execute the penalty for breach of the yearly Sabbath, yet it may be gathered, that he must do it. See and compare these Scriptures, *Exod. 30. 28.* * and *Exod. 31. 14.* * And this may serve as an answer to some, when they bid us shew that the penalty of death was ever to be inflicted upon the breakers of any Law, but the Moral Law. Nor is this the only instance ; for the holy Perfume might not be imitated under pain of Death, *Exod. 30. 28.* Neither might Man or Beast so much as touch the Holy Mount, but be punished by stoning, or by being thrust through with a Dart, *Exod. 19. 23.* compared with 12, and 13 verses of the same Chapter.

The Seventh and Last Parallel shall be of the Sabbath of years ; in which we may observe, that at the giving thereof to *Israel*, the Lord gave them the bread of three years, the year before the Sabbath

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* Note that these words in the Text [*that soul shall be cut off from his people,*] is meant of the Magistrates executing the Law for breach of the Seventh-day-Sabbath, and then why not in the other cases also ?

thical year, as he gave them the bread of two daies, before the Sabbath-day.

Now let it be considered, what solid Reason there remains for the continuation of the Seventh-day Sabbath, more than for the yearly Sabbaths, and Sabbath of Years, sith there is no more express Prohibition of the one, than the other, in the Scriptures, (except in *Col. 2. 16.* where in truth, the Seventh-day Sabbath is rather more expressly prohibited than the rest) and seeing we do as constantly enjoy the time of first-Fruits, in gathering, &c. as the *Jews* did, wherein they held holy Sabbatisms, to rejoyce before the Lord, for all the good things wherewith he blessed them; it might very justly be enquired of some, why they observe not these solemnities, together with the Seventh-day?

The Seventh Reason.

The Observation of the Seventh-day Sabbath, according to the Law of *Moses*, cannot stand without the Execution of the Penalty of Death upon such as break it. Were it not so, it should not be the Religious Observation of the day which is in it self a thing tolerable, and about which Christians need not judge one another; I say, were it only this, it should not offend me. But now, these which stand for the observation of the Seventh-day, according to the Law of *Moses*, do also stand for the penalty of Death, to be inflicted upon such as they judge wilful breakers thereof; confessing even in their Printed Books, that the reason why they do not execute that Penalty, is, *Because they are no Magistrates*; So then, it seems such Men want but opportunity; and doubtless, by how much Men are the more zealous, by so much they would drive the more furiously.

*Stennet against
Russel.*

Finally, I offer it to the consideration of sober Men, whether it would be Gospel-like, for Believers in Christ to compel their Families to celebrate the Sabbath, such of them especially as are of Faith and Religion contradistinct to them in that Point? and yet behold, this must they do (according to *Moses*) for the Law of the Sabbath requires the Master of the House to order his Children and Servants in point of Sabbatizing.

SECT. III.

Answereth the most important Allegation of the new Testament, usually brought for the observation of the Seventh-day Sabbath, according to the Law of Moses.

In *Matth. 24. 20, 21.* we read thus, *But pray ye that your flight be not in the Winter, neither on the Sabbath day: for then shall be great Tribulation.*

Object. Whence some pious Christians do conceive, *That our Saviour allows the Sabbathical Observation of the Seventh-day according to the*

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Law, even among his own Disciples, for forty years after his descense, and consequently to the end of the World.

Answ. This Objection is of no Validity, because our Lord doth not here enjoin any person whatsoever to keep the Sabbath at the time when *Jerusalem* should be Destroyed, but rather fore-shews, the danger which his Disciples might probably be in, by reason of other Mens observation of it, namely the Jewish Nation, and specially the Pharisaical Sect, who still were carping at our Lord himself, about keeping the Sabbath. This is evident, because our Saviour compares that kind of observation of the Sabbath to the *Winter* season, which would be an aggravation to the affliction of the afflicted, because it would obstruct their flight from the face of their Enemy, even as the *Winter* also would be obstructive on that account.

But certainly our Saviour, who had so plainly shewed, That it was Lawful to preserve Life on the Sabbath day, whether of Man or Beast, albeit the preservation thereof called for great Labour; would not now suppose it to be unlawful for his poor Disciples to preserve their Lives by escaping an Enemy, who sought to destroy them on the Sabbath day. For it is clear, that when this calamity should happen, it was the will of Christ that the Afflicted should fly, (be it on what day soever) and that with all possible hast or expedition: for *vers. 16.* He saith, Then [mark that] *Let them which be in Judea fly to the Mountains.* And he likewise that was upon the House-top, is allowed, yea willed to haste away, and not go into his House to take any part of his stuff with him: As also, He which was in the Field had direction from Christ to escape to the Hill Countries. So that we safely conclude, Christ here delivers his Disciples from all manner of scruple of flying to preserve themselves though it should fall out to be upon the Sabbath-day; and consequently, this place can be no obligation to them to keep the Seventh-day, as a day of rest, or Sabbath. But now on the other hand, if we consider the Zeal of the blinded *Jews*, who would by that time be more blind than ever; for that now they had rejected the true Light, Christ Jesus; and consequently more enraged than ordinary against all that should intrench upon their Ceremonies, and especially, their observation of the Sabbath: it must needs be very perilous for any to fly on that day, seeing there was scarce a Country or Town through which they should fly, but would intercept them, if not destroy them; which calamity God was able to prevent: and therefore our Lord puts his followers upon Prayer as the means to obtain comfort in that dreadful day. Which (according to the account we have of those sad times) was graciously afforded to the Christians by a Voice from Heaven, crying, *Away to Pella, away to Pella:* and this before the City was taken.

Wherefore the reason of our Saviours exhortation to Prayer, being taken from a cruel and unrighteous observation of the Sabbath day; and his instructions as they refer to that time, being directly against that observation of the Sabbath; and also, considering that Christ gives no direction at all to his Disciples in this place, how to observe

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the Sabbath; It is impossible for any man to give a rational demonstration, how this place, *Matt. 24. 20, 21.* should lay Christian Men under any necessity to keep the Sabbath-day according to the Law of *Moses*.

The Sabbath retaining its name till that time, is no Argument for its being observed by Christians (and yet that is all that looks like an Argument from this place:) for by the same reason Circumcision also might claim a place in the Christian Churches; yea the whole Law of Ceremonies also, for they still retain those Appellations; when yet, *that Circumcision*, was truly, *the Concision*, and *that Law*, was no Law.

In vain do some pretend, that the aggravation of Calamity by the Christians Flight on the Sabbath day, is meant of the grief of heart that should attend them, for that they were constrain'd to break the Sabbath by flying. But this was so far from that, that it was their express Duty from Christ's own direction, as well as from the Principles of Morality, to preserve their Lives by flight at what time soever it should happen, upon the occasion of *Jerusalem* being expos'd to ruine by reason of an Army of the *Romans*.

SECT. IV.

Shewing the Opinion of some of the Jewish Rabbins concerning the Sabbath-day. And certain Antient Christians concerning the Sabbath-day, and the First-day.

The Rabbins.

We read faith *Pet. Gallatinus*, on the *Jews* gloss upon these words, *The Lord hath given you the Sabbath*; What means these words, *The Lord hath given you*? Because it was given to the *Jews*, and not unto the *Gentiles*. *Ex Heylin Hist. de Sabbath.*

Rabbi Johanan faith, That whatsoever Statute God gave *Israel*, he gave it to them publickly, except the Sabbath, and that was given to them in secret, according to that of *Exodus*, *It is a Sign between me and the Children of Israel*.

Josephus in his Book of Antiquities, and Wars of the *Jews*, calls the Sabbath a National and Local custome; a Law peculiar to that People. *Antiq. l. 14. c. 18. De Bello, l. 2. c. 16.*

The Antient Christians of the 1, 2, 3, 4 Centuries.

Iustin Martyr faith, None of the Righteous Men, and such as walked with God, were either Circumcised or kept the Sabbath until the several times of *Abraham* and *Moses*. *Iustin. in Dial cum Trypho.*

Irenaeus faith, That Circumcision and the Sabbath were both given for Signs, and that all the Multitude of the Faithful before *Abraham*, were justified without the one (i.e. Circumcision) and that the Patriarchs, which preceded *Moses*, were justified without the other. *Iren. advers. Haer. l. 4. c. 30.*

Tertullian

*Tertul. avert.
Judæos.*

Tertullian requires the *Jews* to prove (if they can) that the Fathers of former times [meaning before the time of *Abraham*] were Circumcised, or kept the Sabbath, or that thereby they obtained to be called (or accounted) the friends of God.

*Euseb. Hist. l. 1.
c. 4.*

Eusebius saith, The Religion of the Patriarks of old, was like the Christian, and he proves it thus, They were not circumcised, no more are we; They kept not the Sabbath, no more do we; They were not bound to abstain from sundry kinds of meats, no more are we.

And elsewhere he saith, *Melchisedeck* was a Priest of the most high God, neither being circumcised, nor anointed with the holy Oyle, &c. no not so much as knowing that there was a Sabbath, &c. and living most agreeable to the Gospel.

Concerning the First day.

Ignat. l. 8.

Ignatius was of this mind, That both the Seventh and First dayes were to be observed; these are his words. — ‘After we have thus kept the Sabbath, let every one that loveth Christ, keep the Lords day Festival; the Resurrection day; the Queen and Empress of all days; wherein our Life was raised again, and Death was overcome by our Lord and Saviour.

Just. Mart.

Justin Martyr saith, Upon the Sunday all of us assemble in the Congregation, as being the First day wherein God separated the Light from the Darknes, Created the World, and Jesus Christ our Saviour rose again from the Dead.

Aug. Ep. 119.

Augustine saith, The Lords day was made known to us Christians by the Resurrection, and from that began to be accounted holy.

Concerning

C H A P. XIII.

Concerning the observation of the Lords day, or First day of the Week in the Christian-Church; and how the same is grounded on the Authority of holy Scripture, and the consent of the best Antiquity; and first, whether that passage, Psal. 118. 24. Be meant of that day.

S E C T. I.

WHat grounds we rest upon for the non-observation of the Seventh day according to the Law of *Moses*, we shall give some account of, in that part of this Work where we treat of divers *Cases of Conscience*. But here we shall offer to consideration, the grounds wherefore we keep holy the *Lords Day*, or First day of the Week. And first,

Of that remarkable passage, *Psal. 118. 24. This is the Day which the Lord hath made, we will be glad and rejoyce in it.* That these words do point by way of Prophecie at the day of Christs Resurrection, viz. the first day of the week, (and indeed the only day, which we find the Christians to observe with any special note of religious exercise) is rationally gathered from the coherence, *vers. 22, 23. The stone which the builders rejected, is become the head stone of the Corner: this is the Lords doing and it is marvellous in our eyes. This is the Day which the Lord hath made; we will rejoyce and be glad in it.* For the sense seems to be this, *The same Day on which Jesus Christ was made the head of the Corner, is the Day which the Lord made, wherein the Church should rejoyce before him, for the marvellous work which he had therein shewed forth in raising up Jesus from the Dead, to give Light and Life to sinners: Notwithstanding all the envy and power of the Builders, to wit, the Pharisees and Priests of the Jewish Nation.* For assuredly, if this place speak of any day properly, it can be no other day, so fitly as the Day of the Resurrection. And so clear is the evidence of this place for the Lords Day, that those who oppose us herein, have not a better answer, than to say, this place is to be understood only of that particular First day of the week when Christ did actually arise from the Dead.

But then it is to be considered, how the other Prophecie must be fulfilled, *We will be glad and rejoyce in it;* seeing the Church scarce knew on that particular day, that he was risen, and therefore very few did, or could rejoyce and be glad on that particular day. But

this Prophecy clearly points at the joy of the whole Church under the Gospel, both of believing *Jews* and *Gentiles*, at what time they should be united in one Body by this Corner-stone, or Jesus Christ his being made *the head of the Corner*: yea, this is the Day wherein the high Praises of God should be celebrated in his Church, as the next *vers.* shews, *Save now I beseech thee, O Lord, O Lord I beseech thee, send now prosperity.* And let but this *Psal.* be diligently read from *verse* 21. to *verse* 30. and the Exposition here given, will appear the more acceptable. Thus we find the solemnity of the Lords day, to be founded in this Prophecy which was observed long ago, by *Mr. Perkins* in his *Case of Conf.* page 107. *The Day of Christs Resurrection* (saith he) was prefigured by that Day wherein the stone which the Builders refused was made the head of the Corner, *Psal.* 118. 24. and in that it was prefigured, it was appointed by God: for then it appeared to be true, which Peter saith of Christ, That God had made him both Lord and Christ, *Act.* 2. 36. And the same may be said of the Sabbath of the New Testament, that it was in the figure preordained, and therefore limited and determined by our Saviour unto the Lords Day.

Mr. Perkins.

And further, it is observed by the Learned, that all the *Antient Fathers* that purposely took in hand to expound this place, *Psal.* 118. 24. do understand it of the Resurrection Day, and the religious observation of that Day weekly in the Christian Churches. But that which will best confirm what is said from this place, will be the concurrent practice of the Churches in the New Testament, which we will briefly consider, and leave this Exposition as probable only.

SECT. II.

Of the New Testament Texts, which prove the observation of the First Day warrantable in Christian Churches.

The first thing to be considered here, is that honourable Title, *The Lords Day*, *Rev.* 1. *I was in the Spirit on the Lords Day*; which Title must either belong to some particular day, or else *John* must speak out of the reach of all common capacities, and perhaps all other Men, sith he does not at all explain himself. If of any particular day, then either of the First day of the week, or some other: But he cannot be understood to speak of any other day of the week. Not of the Seventh day (which is pretended by some) because that day had a special Title by which it had been known and honoured among the *Jews* throughout many Generations, namely the *Sabbath day*; and frequently known by that name in the Old Testament: and other-whiles by the common Title, the *Seventh day.* *Heb.* 4.

Wherefore sith there was no reason for *John* to speak in a phrase so hard to be understood, had he meant the Seventh day; and so much beside the common usage of the *Jews*, and much more of the *Gentiles*; we can with no shew of reason take the Lords day here, to be the same with the Sabbath in the Old Testament. But on the contrary

trary, great reason there is to understand this Title, *The Lords Day*, to respect that glorious Day on which he triumphed over *Death*, the *Grave*, and the *Law*. And the rather, for that it is affirmed by the Learned, that a certain *antient Greek Copy*, doth call the First day of the week in *1 Cor. 11. 2.* *ἡμερὰ κυρίου* the *Lords Day*. And that the *Syriac Translation* tells us, that the Christians meeting together to receive the Lords Supper, *1 Cor. 11. 20.* was upon the Lords Day; which passage is much strengthened by the practice of the Church at *Troas*, *Acts, 20. 7.* who came together on the First day of the Week to break Bread. I confess, I have not seen that antient Greek Copy, all that I have read, hath it *ἡ μία σάββατος* *per unum Sabbatorum*, on the first of the Sabbath, or first day of the week. But this cannot prejudice its being called the Lords day, any more than to call the Sabbath, sometimes by the name of the Seventh day. And certainly, as we know how to distinguish the holy Table of the Lord, from our Common Suppers and all Legal manducations, and particularly the Passover by this Epethite, *the Lords Supper*; even so we may distinguish the day of Christian solemn Services, from our Working days, or the *Jewish Festival* days, and particularly their Sabbath, *which were a shadow of good things to come, but the body is of Christ.*

Beza his note,
quoted by
Mr. Warren.

Again, when it is particularly recounted, that on the First day of the week the Disciples came together to break Bread, *Act. 20. 7.* What can we think less then that it was their use to do so? here- upon (saith *Bucanus*) the Antients called this day, *Dies Panis*, the day of Bread. And without controversie, all such Churches, as by this one president, do meet upon the First day of the week to commemorate the dying of the Lord Jesus, do act very warrantably therein, and consequently may hence justify their keeping that day holy to the Lord. For when we consider, the solemnity of the Service, the preparation which ought to go before it; it is rational to think, that the Christians at *Troas*, did not just drop out of their worldly Employments, and out of the Markets, to one of the most Sacred, and significant of the Gospel-Ordinances: especially, considering that the *Jews Sabbath* was but the day before, and had they thought that day most fit for this Gospel-Service, they would in likelihood have broken Bread that day. But this they did not, but chose the day following, even the First day of the week, deeming as it seems, that day most fit for that honourable Solemnity.

Bucan.

Some indeed will object, *That by breaking Bread, here is meant to eat common meat; or that if it were the Lords Table, yet they did not celebrate till the next day, &c.* But these Objections are of small force. For, if they came to eat common food only, they gave the Apostle slender entertainment, to let him fast till Midnight: otherwise it must be allowed, that they had eaten common food with him before that time of the Night. And though the Apostle preached a long Sermon at that time, yet the Lords Table might be celebrated at, or about Midnight; and so small a variation, upon such a pious occasion, from their usual custom could be no Trespas. However, it is undeniable, they

they came together to do that holy Duty upon the First day ; which is Argument enough, that either they thought that day most meet for that work, or else it was their custome to celebrate the Lords Table on that day : In which they had the Apostles approbation also. Wherefore, unless the Christian Churches be obliged to observe two daies in each week in the publick Service of God (which no body will adventure to affirm, (though some are fallen into such practice) : then the First being set apart, (after the example of the Apostle, and the Church at *Troas*) by any Churches since their times ; it will be hard to censure them, though they do not observe the Seventh day according to the Law of *Moses*.

Of the same consideration is that place, 1 Cor. 16. 2. *As I have given order to the Churches in Galatia, so do ye, upon the First day of the week: let every one of you lay by himself in store as God hath prospered him, that there be no gathering when I come.* For as we find not that the Apostle kept so much as one Seventh-day-Sabbath in the solemn Services of the Christian Church, in any one Church of the *Gentiles* ; so on the other hand we do find, he did keep one First-day holy with the Church at *Troas*, in those services which concern the Churches more especially. And now in this place, he * *Ordains*, that the Collection for the Poor be made upon the First day of the week. And here the work of the day, and consequently the day it self (being singled out by the Holy Ghost for that purpose) standeth upon Divine Authority ; and this Ordinance was also given to the Churches in *Galatia*.

* ὡς περ δι-
έταξα, is Sic-
ut ordinavi, As I
have ordained
1 Cor. 16. 1.

It is most rational to conceive, that the reason why the Apostle ordains, that Collections be made for the poor Saints in the Churches of Christ upon the First day of the week, was, because he knew they were then met together upon the great concerns of Christian Religion ; of which, this of relieving the poor Brethren is not the least.

And this Contribution was to be freely performed, as God had prospered them, or according to the Vulgar, *ei bene placuerit*, as liketh him best. And where it is said, Let every one lay by himself in store ; It cannot intend that they should do this at their own Houses, for so there should be the greatest Collection of all when he came, which he labours to prevent ; But the meaning may be this, Let every Man act himself in this work of Charity, let him not be acted by another ; But as every man himself is purposed in his heart, so let him give not grudgingly, or of necessity (but cheerfully as God hath prospered him) for God loveth a cheerful giver. I conclude from the Premises, that all such Churches as come together upon the First day of the week to hear the Word preached, to break Bread, to make Collections for the Poor (which comprehend the whole of that constant Publick Worship which we owe to God in the Gospel) have all the grounds which are necessary to justifie such a Religious Observation of that Day : and much more than can be shewed from the practice of any Church of Christ (when met about Gospel-Services more especially) for the observation of the Jewish Sabbath, and especially in any of the Gentile Churches.

S E C T

S E C T. III.

Of the practice of the Antient Churches, succeeding the first Churches touching the religious observation of the First day, as the Lords day.

As the many thousand *Jews* which believed were all zealous of the Law, *Act. 21. 20.* And very hardly brought off from Circumcision and other Ceremonies, so it may be presumed they were no less zealous for the Sabbath; And hence it is very probable, that some in the succeeding Ages kept both the Seventh and First days holy to the Lord. As the *Ebionites* are said to observe the *Jewish Sabbath*; and other Ceremonies they observe alike with the *Jews*. Here note the Sabbath is put upon the account of the Jewish Ceremonies by this Author, *They Celebrate the Sundayes, as we do, in remembrance of the Resurrection of our Saviour.* This *Ebion* (the Author of this Sect) is said to live in the latter end of the first Centurie: so that here we find the observation of both days in the first Age of the Gospel, albeit we are certain God no where requires the observation of two days in seven. Yea, Mr. *Tillam* (an Apostate from the Gospel) is forced to confess, that some of the Churches, for several Centuries, did observe both days; so hard a thing was it to bring the *Jews* off from that Sabbath as commanded by *Moses*. However we find the First day honourably esteemed together with it, which shews, that these Churches did understand, that the Christian Religion had given being to it for an holy solemnity.

Ignatius, contemporary with some of the Apostles, delivers his mind to this effect: *Intermitting the Sabbath, let all that love Christ, make the Lords day Holy; the Queen of days, the Resurrection day, the highest day.*

Ignatius according to Mr. Warren his quotation of him.

And giving account of some *Jews* which were Converted to the Faith, tells us, They did no longer keep the Sabbath, but led their life according to the Lords day, in which our life arose. And *Justin Martyr*, is brought in saying, *TE TOM HELION LEGOMENE HEMERA*, &c. Upon the day called Sunday all that abide within the Cities or Villages do meet together in some place:—we send up our prayers to Heaven, which being ended, there is given unto us Bread and Wine, &c. then those of the richer sort, every one as his good will is, contributes something towards the relief of the poor Brethren. This *Justin Martyr* lived in the second Century. Thus we have the full explication of these two Texts, *Acts 20. 7.* *1 Cor. 11. 1, 2.* from this Antient Doctor of the Church, and it were easie to trace the practice through the following Ages which we here contend for. But this being done by others, and by none more satisfactory than by Mr. *Warren*, I shall refer the Reader to his learned Labours on that Subject.

Justin Martyr, Apol. ad Calc.

I shall only insist a little upon the Disputations which were between the Antient Christians and the Jews about this matter. Tryphon the Jew objected three things against the Christians, viz. That they

U u u u

did

did neither observe the Festival days, nor Sabbaths, nor Circumcision. *Justin* Answers, *We verily should observe these things, did we not know the reason for which these things were imposed upon you.* Where we have to observe, that the Antient Christians even in the second Century, took the *Jewish Sabbath* to be no more obliging to Christian men than Circumcision and the other Festivities. But *Tryphon* presseth him with this demand, *Whether a Christian observing these Customs of the Law, might be saved?* *Justin* Answereth, *Such a one in my judgment may be saved, provided he do not industriously labour to perswade others, (especially those among the Gentiles which are converted unto Christ) to observe the same things, as that without which they cannot be saved.* And this moderation may now be as needful (in my judgment) as in the days of *Justin Martyr*.

C H A P. XIV.

Of the places of Christian Assemblies; and of the Superstition and Vanity which hath prevailed in that respect, to the prejudice of the Truth.

S E C T. I.

AS the time for the Publick Worship of Christian Men, ought to be fixed, and known: there is the like Reason, that some convenient places be publickly known also; otherwise the Christian Religion must needs be kept in obscurity. Howbeit there is a great difference between the Jewish and Christian Churches in this case. The Jews being tyed to one certain place, to wit the City and Temple of *Jerusalem*, for performance of a great part of their Publick Services, *Deut. 16. 16. Three times in a year shall all thy Males appear before the Lord thy God in the place which he shall choose: In the Feast of unleavened Bread; and in the feast of Weeks; and in the Feast of Tabernacles. Deut. 12. 13, 14. Take heed to thy self that thou offer not thy burnt Offering in every place that thou seest, but in the place which the Lord thy God shall choose, in one of thy Tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee.* And unto this place the Tribes went up to worship the Lord, as unto a most Holy place.

But this Ceremonial sanctity or distinction of place, is wholly taken away by the coming of the Lord Jesus, all places being so far sanctified for the performance of all Gospel-Worship, as that his People may as acceptably serve him therein, as the Jews when appearing in the Temple at *Jerusalem*, *Matt. 18. 20. For where two or three are gathered together in my Name, there am I in the midst of them.* 1 Tim. 2. 8.

I will therefore that Men Pray every where, lifting up holy hands without wrath or doubting. Which gracious liberty was foreshewn by the Prophet, *Mal. 1. 11.* *For from the rising of the Sun to the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered to my Name, and a pure Offering : for my Name shall be great among the Heathen, saith the Lord of Hosts.*

Hence it was no doubt, that the Christians for some Ages after Christ, did not build any Oratories, nor consecrate any Places for their publick Devotions ; at which that Enemie of Christ *Celsus*, took occasion to bespatter the Christians in the time of *Origen*. For though it may be very expedient to have publick Oratories, when the number of Disciples do require it ; yet it's every way as lawful to hold such holy Assemblies in our proper Mansions or dwelling-Houses : after the example of the Apostles, who taught both *publickly and from house to house*, *Act. 20. 20.* And *daily in the Temple*, (so long as they could be permitted) and *in every House they ceased not to Teach and Preach Jesus Christ*. As also in the Fields, Mountains, and by the Seaside, as well as in the Synagogues, or places where Prayer was wont to be made, *Act. 16. 13.* *Matth. 5. 1. &c.* Yea, we read of a Church in the house of a certain Christian, *Rom. 16. 5.* (to wit, the Assembly which used to meet at his House.) For saith *Diodat*, there were divers small Assemblies of Believers in one and the self same City. *1 Cor. 16. 19.* *Colos. 4. 15.* So that it is not only lawful for Christians to meet in such small companies, and in their dwelling-houses, but such Assemblies are expressly allowed the Title of a Church, by the holy Apostle : which may serve to take off that great contempt which is sometimes cast upon the Baptized Churches, for such their innocent meeting or Church-Assemblies.

S E C T. II.

Of the Superstition of many professing Christianity about the Places of their Devotion.

Here the *Papists* do justly lead the Van ; and indeed, who else so fit to lead Men to Superstition, (not to say Idolatry :) Do not the Prodigious consecration and hallowing their Temples with holy Water, Crossings, and multitude of Ceremonies, proclaim to all the World their Vanity : as if by such devised Ceremonies God is worshiped, well-pleased, and the Devils affrighted and terrified, as not daring to come within the Circles made by those Artists, nor to endure the sound of those Bells which they have Sanctified. Or as if the Crosses, whether real or otherwise, made by their Hands, could confer some extraordinary Sanctity, and make such places the receptacles of him that inhabiteth Eternity. And that he might not be at any time without Attendants, how prodigiously do they Erect Images of Christ, his holy Mother, of Saints and Angels, adoring the work of their Hands : yea, the very places they have thus abused, as if some Sacred

Dr. Bale, End
to Contro.

Sacred quality (at the least) had now by these their devises possessed the whole Fabrick; as if it were all one to mingle *Abbey dust* with common Earth, as to shed the Blood of a Prince and a Peasant together, or rather the first to hold the greater disproportion.

No Image is a
proper Instru-
ment to pro-
pitiate or wor-
ship God by.
See Dr. Ham.
on the Text.

Now had the Lord Christ required any such things as these, God forbid we should move a Pen against them; but sith he hath not done it, what a vanity is it to think, that the Godhead is like to Silver or Gold? or that he is worshipped with Mens Hands? *Act. 17. 25.* Neither dwelleth he now in Temples made with hands, as sometimes he was pleased to presence himself in the Temple at *Jerusalem*, *vers. 24.* compared with *John 4. 21.*

Bernard.

When *Bernard* saw the vanity of Men in this kind of Superstition, or having those pretendedly Sanctified Fabricks in such Veneration, he cryed out, *Ye look too much upon the Walls*; affirming, That the *Mountains, Caves, and Prisons* were more sure places to him: meaning (I suppose,) he could sooner find the Church of Christ there, than in those Magnificent *Temples*.

Nor do I know how to justifie mens calling those places by the name of Churches, from some tincture at least of Superstition; because there is nothing more Sacred upon Earth than the Church of the living God: However, it is certain, the evil which hath attended this custome is very great. I have met with more than one, and some very aged, that did not only know any other Churches than these, but were in no wise to be prevailed with to believe there were any other. This I speak not as if I had a quarrel with these publick places of Worship, or with the zeal of our Ancestors who built them: For as they are an ornament to the Nation, so are they very convenient for the exercise of Religion.

SECT. III.

That the places of Christian Assemblies ought to be Publick, &c.

Our blessed Saviour and his Apostles did frequently convene their Auditors in very publick and open Places, coming to the Light that their deeds might be made manifest that they were wrought in God. Yea, it is the property of Heavenly Wisdom to put forth her Voice in the top of the high Places, by the Way, in the places of the Paths; She cryeth at the Gates, at the entry of the City, at the coming in of the doors. *Prov. 8. 1, 2.*

God commanded Peter (by his Angel) *Act. 5. 20.* To go stand and speak in the Temple unto the People all the words of this Life. Nor know I any reason why the Publick places of Devotion in our Nation, should not be free for Christians of differing Apprehensions, they not interrupting one another: And why this might not be the most likely way to beget Unity, and in time much unity in the Truth, I do not understand.

But being denied this just right, It is the duty of Christians to endeavour

endeavour to hold forth their Light, in the most publick manner they may, because Christ hath ordained his Church to be the Light of the World, a City on an Hill, not to be hid; at least, not to hide her self. A Candle on a Candle-stick to give Light to all that sit in darknes. Christians are expressly required *not to forsake the assembling of themselves together, but to hold fast the profession of their Faith without wavering*, Heb. 10. 25. And not to be ashamed of Christ or his words, before an adulterous and sinful Generation, *Mark 8. 38.* An excellent Example we have, with the Lord's commendation upon it, *Rev. 2. 13. I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my Name, i. e. The profession of my Name, and hast not denied my Faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you where Satan dwelleth.* Wherefore, though the Baptized Christians be denied the liberty of those convenient publick Oratories (which yet they are liable to repair and uphold in common with others; and consequently in reason should not be denied the use of them, at least when it might be without the disturbance of others;) yet let them remember, that our Saviour foretold it should be so, *John 16. 2.* And let them not doubt but God will accept their sincere Services in what place soever, seeing (as *Tindal* well observes) *Christ taking away the differences of places, will be worshipped in every place. Neither is there in his Kingdom one place holy, and another prophane, but all places are indifferant. Neither canst thou more heartily or better believe, or love God in the Temple, than in the Barn or Kitchin. And saith Origen, Locum sanctum in Terris non requiro positum, sed in Corde. I do not seek a holy place in Earth, but in the Heart.*

*Tindal Fox
Martyrol.
Fol. 1254.*

*Origen. Hom. 5
in Levit.*

C H A P. XV.

Of the provision which God hath made for the outward support of his faithful Ministers in the Gospel, though Tithes be not due to them.

S E C T. I.

ALthough it doth not appear that God hath appointed *Tithes* for the maintenance of Gospel Ministers, as under the Law he was pleased to do for the Tribe of *Levi*: yet certain it is, he hath not forgotten to provide for those, even in things pertaining to this Life, whom he hath separated to that Sacred Ministry. But who would have thought that *Deut. 25. 4.* had been the Law from whence to infer the right of the Ministers maintenance, had not the Lord impowred his Apostle so to expound it, *Thou shalt not muzzle the Ox, when he treadeth, or thresheth out the Corn.* It is true, we may rationally think, that he that will not have the brute Beast discouraged when he laboureth for us Men, will never take it well from those who are more cruel towards his Servants in the Gospel. But that this should then be written, and stand for that Law on which to fix in a case of such importance, none but God himself could so unfold the Scripture; which being thus opened by the key of the holy Ghost, it is all one as if the Lord had said, *Thou shalt not withhold any due encouragement from my Minister, when he preacheth unto thee the Word of Life.*

The Apostle spends a good part of *1 Cor. 9.* to enforce the equity of this Duty; and first from his case who undertakes to warfare for his Country, *Who goeth to warfare any time at his own Charge? vers. 7.* All men know such a Cause ought to be managed at the common charge; 'tis enough that the Soldier adventure Life and Limb, and lay out his whole strength and industry for the safety of his Country; to make him bear the Charge too, is against all the reason in the World. And verily, this is as clear in the Case of Christ's Ministers, whom he hath chosen to be his Souldiers, to stand in the defence of the Gospel against opposers, against Satan, and all his Ministers. And therefore as the same Apostle reasons, *2 Tim. 2. 4.* they ought not to be intangled in the Affairs of this Life, that they may please him that hath chosen them to be his Souldiers.

His next Argument is no less rational, seeing all must grant, That *he which plants a Vineyard, ought to eat of the fruit thereof.* And though this, and perhaps the former Argument, do more directly issue in the case

case of a Travelling Ministry ; yet his next is as strong for the supply of a fixed Ministry, *Who feedeth a Flock, and eateth not of the milk of the Flock ?* plainly shewing, the equity of the case, as it respects those who are chosen to feed the Flock of God, which he hath purchased with his own Blood, *Act. 20. 28. 1 Pet. 5. 2.* And that no Man should imagin these Arguments to be carnal or too low ; he foresees the Objection, and avers, that the Law of God contains these Allegations, and that he speaks not *these things as a Man*, but refers them to the Law of God, *Dent. 25.* And proceeds to prosecute his Argument taken from the Ploughman, and the Thresher, in whose case, none can deny a Recompence to be due, according to their Labours respectively. And though it is most true, that the Ministers Labour is of a far higher consideration, and their reward in Heaven, and shall be abundantly given to them, *when the chief Shepherd shall appear, 1 Pet. 5. 4.* Yet are the Churches their debtors also, and bound to supply them with such Honours, as their comfortable subsistence in the World requires ; and should account the exchange not valuable, sith they do but impart as it were Brasse for Gold. *If we have sown unto you Spiritual things ; is it a great matter if we reap your Carnal things.*

Finally, he argues from the care that was taken for the Ministry under the Law, *vers. 13.* That sith the equity of the Law remains, the conclusion is rationally deduced, *That even so they that Preach the Gospel should live of the Gospel.* For so hath the Lord Ordained, *vers. 14.* Thus the Law of God, right Reason, common Equity, and true Friendship, do all concur to enforce this great Duty, that God's Ministers be cared for by the Churches, with all things necessary. Yea,

It is expressly required, *Gal. 6. 6. Let him that is taught in the Word, communicate to him that teacheth in all good things.* And though this form of speech may sometimes bear the force of an Advice or Counsel only ; yet here it may be taken imperatively : 1. Because it is grounded upon the Law of God, and the highest Principles of Reason. And 2^{ly}. because it is enforced with a severe threatning, that such as refuse to obey, shall reap their Portion among those that mock God, or think to deceive him, when in truth he cannot be mocked, or deceived.

It is certain, that as God requires some part of our time to be devoted to his Service, so he hath reserved part of our Substance to that blessed end, and that as the way to be more prosperous in our Labours. *Prov. 3. 9, 10. Honour the Lord with thy Substance, and with the First-fruits of thine Increase ; so shall thy Barns be filled with plenty, and thy Presses shall burst over with Wine.* Yea, Blessed are they of the Lord, *Isa. 32. 20.* who sow beside all waters (or propagate the Gospel among all the people) that send forth thither the foot of the Ox and the Ass. A Metaphor taken from the most laborious Creatures, and may very fitly serve to set out the painful Stewards of God's Mysteries, even the Ministers of the Gospel.

Our blessed Lord himself, did not only receive supplies from his followers, *Who ministred to him of their substance*, Luk. 8. 3. But also wills his Ministers to be without carefulness, touching meat and drink; and to put that upon the account of their Labour, as being no more than a due recompence, *Matt. 10. 10. Luk. 10. 7.* because the Labourer is worthy of his meat. So that we have all the grounds which are necessary, to conclude that it is beyond the reach of contradiction that a competent supply of all outward things, is the due of all faithful Ministers of Christ for their works-sake.

S E C T. II.

Of the Proportion or Quantity, in respect of outward supplies which belong to the Ministers of the Gospel.

Here the case differs greatly, between the Ministers of the Gospel, and those of the Law; the latter having a certain determinate proportion set out according to their Tribe, instead of that portion of the Land of Canaan, which should otherwise have fallen to them by Lot, *Num. 26. 62. Numb. 18. 20, 21, 26.* But as the Ministers of the Gospel are not raised out of the Tribe of Levi, more than any other Tribe or Family in the Earth; nor denied any inheritance in common with other men: so neither hath the Lord determined any limited Portion for them upon the account of their Service, but hath provided for them in general such things as are necessary, and this to be given or communicated freely by his People, as a fruit of those virtues which by the Gospel are planted in them. *Gal. 6. 6. Let him that is taught, communicate to him that teacheth, &c. being fruitful in every good work, Colos. 1. 10.* There is no Reason, no Law, no President for any indenting between the Church and the Ministers of the Gospel, Christ leading us the way, takes what is freely communicated, and allows his Ministers to do the same, as is shewed.

Paul who kept close to Christ, having occasion to commend the *Philippians* for their pious care of him in his wants, professeth he did not speak it to enforce a gift from them, but only *desired fruit*; namely, That they should still cherish the grace of God in them, that they might not cease to do such good works as they had opportunity, that in the end they might find them, to turn to their account. Because it is the *patient continuing in well-doing*, which God will recount, and repay, *Rom. 2. 7.* And in this respect we are to consider the Excellency, as well, of the Spirit of the Christian Church, above what was found in the Jewish Church generally, as of the Ministration which they are under; where all such Works as these are to be done in respect of their measures, according to the general rules of Piety and Equity: and that we may hereby give demonstration of the power of Godliness dwelling in our hearts; that as the love of God constrains the faithful Minister to deny himself of those Earthly advantages which he might embrace, that he might serve the Church of God;

to the same love of God should constrain the Church to hold such in reputation, and to minister necessities to them.

And though God hath not precisely assign'd the portion to be communicated, yet it may be estimated in general from the places before remembred. As thus, It ought to be such (in strictness of Equity) as may keep the Minister indemnified in his Domestick concerns; else he goeth a warfare at his own charge: but of that he ought to be disburthened, save only in a case of common Calamity, and there the Minister as well as the Souldier must suffer with the rest: yea, then it will become him to lead the way, and teach the Church to take joyfully the spoiling of their Goods by his Heroick and chearful example.

Were this moderate care only taken over the faithful Ministers of Christ, more would not be desired; nay, though there might happen some failure, yet would he not complain, but rather follow his Pattern, *1 Cor. 9.* Where *Paul* used not his power to forbear working, but laboured with his hands, and was careful to make the Gospel without charge. Yea, let all Christ's Ministers beware of Covetousness, let them not desire any mans Silver, Gold, or Apparel, though they may lawfully be *barthensome as the Messengers of Christ*, *1 Thes. 2. 5, 6.* Let them weigh the temper of the time they live in, wherein the Poor have been oppressed, and the Rich vexed with the mercenary Ministry, which makes every thing of kindness done to Christ's Servants look like it. Let them consider how honourable it is to Preach the Gospel freely, *1 Thess. 2. 8.* For,

Though Christ hath ordained, That such as Preach the Gospel should live of the Gospel; yet we have no reason to believe he designed to make them rich in this World by Preaching: No, *he requires them to take heed and beware of Riches.* And *Paul* advises *Timothy*, and in him all Ministers of Christ, that having Food and Raiment to be there-with content; and tells him also of the danger of Riches, *1 Tim. 6. 8, 9, 10.* Not a word speaks he of any hope, that *Timothy* might have to arise (by his supplies from the Church) to the degree of a Lord in this World, nor yet for any that were to succeed him.

And let the Baptized Churches be exhorted to consider, that whilst others have exceeded, they have been too short, in caring for their Ministers, who though they have generally with great chearfulness served them in the Gospel of God freely, yet that will not justify the Churches in the neglect of their duty. And beside, the Ministry are rendred by this neglect the less capable to serve them, being generally much diverted by worldly employments from that serious Study and exercise of Reading; which ordinarily conduces much to the furtherance of the Gospel, in the more ample preaching thereof. For, when *Paul* advises *Timothy* to this course of reading and study, to the intent he might shew himself a *Workman that need not be ashamed rightly dividing the Word of Truth*, *1 Tim. 4. 13. 2 Tim. 2. 15.* who yet was undoubtedly a Man of very rare parts; how much more should we, who come so far short of him (in all likelihood) stir up

Y y y our

our selves to that needful exercise: not that Men should depend upon such Studies, but use the means, and depend upon God for the benefit and blessing thereof in their Service in the Ministry.

S E C T. III.

Tythes not due by the Law of God to the Ministers of the Gospel.

Arg. 1. This Point I shall not discourse largely, but briefly propound certain Arguments, to shew, that Christs Ministers have no true claim to Tythes by the Law of God; and the first is this.

If the Sons of *Levi* only had a command to take Tythes, then Tythes are not due to the Ministers of the Gospel by the Law of God.

But the Sons of *Levi* only had a command to take Tythes: *Ergo*, Tythes are not due to the Ministers of the Gospel, &c.

The *major* is evident of it self. The *minor* is proved, *Heb. 7. 5.* And verily, they that are of the Sons of *Levi*, who receive the Office of the Priesthood, have a commandment to take Tythes of the People according to the Law. So that the Law impowred no other to take Tythes, save those Priests only. What was given by *Abraham* to *Melchisedeck* comes not within the compass of a Law, but was a voluntary Donation.

Arg. 2. If Tythes did belong to the Ministers of the Gospel, then Christ and his Apostles had right to them. But neither Christ nor his Apostles had right to Tythes: *Ergo*, Tythes do not belong to the Ministers of the Gospel, &c.

The *major* is evident: because whatsoever the Ministers of the Gospel have right to by Divine Authority (for of such a right we dispute) it must first be found in Christ or his Apostles. But it is evident our Lord sprang out of *Judah*; of which Tribe *Moses* spake nothing concerning the Priest-hood, *Heb. 7. 14.* And therefore nothing concerning Tythes: and consequently, his Ministers can claim nothing on that account as they hold of Christ.

Arg. 3. If Tythes be due to the Ministers of the Gospel, then the Apostles did ill that they did not claim them; but claimed another Maintenance. But the Apostles did not ill to omit the one, and to claim the other. *Ergo*, Tythes are not due to the Ministers of the Gospel, &c.

The *major* is evident: because there cannot be a greater piece of injustice, than for a Man to lose his right for asking, and demand another mans goods instead thereof. The *minor* is true: because what the Apostles pleaded in respect of the right they had to a supply by free Donation, is not to be questioned.

Arg. 4. Nothing can be due to the Ministers of the Gospel, which naturally tends to make void an Ordinance of Christ. But to assert the Law of Tythes for the maintenance of Christ's Ministers doth naturally tend to make void an Ordinance of Christ. *Ergo*, &c. The *major* is clear of it self: the *minor* is true: because if the Law of Tythes be observed, it is superfluous for him that is taught to communicate to him that teacheth, yea it would be unreasonable; and so these who should Preach the Gospel, shall not live of the Gospel, and consequently destroy what God hath ordained.

Nothing

Nothing is due to the Ministers of the Gospel which naturally *Arg. 5.* takes away the fruit which should by the freeness of the contribution abound to the account of the giver; or that oppresseth the poor, and favours the rich.

But to assert the Maintenance of Christs Ministers, by paying Tythes doth so. *Ergo* Tythes are not due to the Ministers of Christ.

The *major* is not to be denied; the *minor* is evident. 1. Because what Men are compelled to by Law, can be no gift on their part, and consequently no fruit can arise from thence, any more than to pay a just debt. 2^{ly}. Because a rich Man that hath Mony and Land only, shall pay no Tythes; whilst the poor Husbandman must pay the utmost farthing. Now howsoever Almighty God might permit this in the Jewish Church, which was National, and where the National Priesthood was denied an Inheritance in the Land, for that they were to have the Tenth, yet in the Church as constituted by Christ, it cannot be rational, but very unequal.

That which naturally tends at any time to uphold a carnal Ministry in great state and power, and to suppress the faithful Ministers of Christ, was never due to Christs Ministers. But to assert the Law of Tythes for the maintenanc of the Ministry, doth at some time, if not alwaies, tend to uphold a carnal Ministry, and to suppress the Faithful Ministers of Christ. *Ergo*, Tythes are not due to the Ministers of Christ. *Arg. 6.*

The *major* is evident. The *minor* is clear by all experience: for Tythes being asserted by Law, become a great Interest, and cannot be managed in any Nation without the Civil Power: And we see that a Ministry which depends upon Tythes for their support, alwaies (generally) serve the Times, though many of them against their Conscience. And how much the Faithful Ministers of Christ are suppressed by these Men, is too evident: now take away Tythes or a forced maintenance, and this generation of men would vanish; and faithful Ministers, such as seek not Silver, but the good of Souls, would come in their places.

That which God testified against by Voice from Heaven as Poyson *Arg. 7.* powred into the Church, doth not belong to the Ministers of Christ.

But God bore Witness against Tythes being paid to Gospel-Ministers, as poyson powred into the Church. *Ergo*, Tythes do not belong to the Ministers of Christ. *Mr. F. Milton of Tythes.*

The *major* is true without Controversie. The *minor* is true also, if the Histories of these times, approved by the Learned Writers, may be credited.

But doth it not well become the Christian Magistrate to take care of the Object. Ministers of the Gospel, after the example of Constantine? &c.

There is none can deny, but that the Christian Magistrate doth well *Answ.* to encourage Christs Ministers; and it is without doubt that *Constantine* did very piously in many things on that account: But then it must be considered, That no man hath power to do any thing which naturally tends to make void the Ordinance of God. Now a forced main-

maintenance and a free gift which may turn to the account of the giver, are inconsistent. All therefore that the Christian Magistrate can do herein according to the tenour of Christian Doctrine, is to excite or stir up his Christian Subjects by his counsel and pious Example, to be rich in good Works, and particularly, in those which conduce to the furtherance of the Gospel: what power he hath further herein upon a civil account I dispute not. It is only the Divine Right of things which, as Christians, we intermeddle with on this account.

C H A P. XVI.

Of that Humility and Brotherly respect which ought to be found in Christs Ministers one towards another: and of the carriage of the Brotherhood towards their Pastors.

S E C T. I.

Our Blessed Lord knowing the Infirmary of Man to be such, as that he is scarce more averse to any thing than Humility, to be little in his own eyes, and to give the glory of all the good he doth; and of all the Grace wherewith he is intrusted, to God only: was pleased both by Doctrine and Example, to train up his Ministers in the steps of true Humility.

And having a fit occasion for it, through their folly, in reasoning among themselves which of them should be the greatest; shews them by the simplicity and humility of a little Child, what manner of Men they ought to be, *Luk. 9. 46, 47, 48.* And that the way to be great in the Kingdom of God, was to be least in their own esteem, whilst they were the greatest Servants.

This he further teacheth in that remarkable Example, when he washed his Disciples Feet, *John 13. 13 to 18.* declaring the end of it to be their pattern and Instruction in that great Vertue of Humility. *If I then your Lord and Master have washed your feet, ye ought also to wash one anothers feet.* Not that our Saviour did here institute any Divine Ordinance, but only upholds a laudable custome of courteous and friendly respect, very fit to demonstrate the reality of friendship; and the like friendly custom he upholds, when he gave his Disciples direction, That *when they entred into any house they should salute it*, i. e. give some testimony, that they come in the way of peace and true friendship: Let not your carriage be morose or churlish, nor yet affected; but amicable, free and courteous. Thus these friendly customs

ftomes among Men are approved of by Chrift: but yet he hath not turn'd them to Divine Sanctions for his Churches obfervance only; feeing there can be no doubt but wafhing of feet was ftill as laudable among the *Jews*, as among the Difciples of Chrift; and is as commendable among all men, as among Chriftians themfelves, at this day; and therefore not to be accounted an Inftitution of Chrift in his Church. And that they fhould ever remember upon this occafion, of Chrift's abafing himfelf to do this Office, (than which there was not a lower to be undertaken) they fhould abhor all thoughts of fuperiority, or domination one over another. For this our Saviour did chiefly for the inftruction of his Minifters; for fo it is, that Men in Authority are more apt to bear it high againft their Competitors, than againft their Inferiors. And if once this fpirit of Pride get hold of the Leaders in Churches, it foon inferts it felf into the Churches themfelves. For the Minifter is fo prevalent an Example (either good or bad) that the holy Ghofthath left it as a Proverb to pofterity, *Hofea 4. 9. Like People; like Priest: and I will punifh them for their way.*

But notwithstanding our Saviour's Doctrine and Pattern in this behalf, a fpirit of Pride brake into the Churches both in the Apoftles daies, and the Ages fucceeding; and that chiefly among the Leaders, infomuch, that *Paul* was contemned by them, as weak. *2 Cor. 10. 10. His bodily prefence is weak, and his fpeech contemptible.* Nor would *Diotrephes* receive thofe Minifters who went forth for the Namesake of Chrift, but rejected *John* himfelf, *3 Ep. John.*

The foresight of mifchiefs of this kind occafioned the denouncing of that Wo, *Matt. 18. Wo to the world becaufe of offences.* His Difciples had a little before been reafoning, which of them fhould be the greateft. And hence our Saviour fore-fhews, that it muft needs be that offences fhall come, and that from thofe who fhould be as the right Eye, right Hand, or right Foot in the Body. All which hath been abundantly fulfilled in after-Ages, as well as the firft times of the Gofpel. A timely inftance we have of it, in *Clemens*, who bewails that ungodly Sedition (as he juftly calls it) in the Church at *Corinth*, about fuperiority in the Miniftry; which refulted in the thrufting out the antient and faithful Paftors: and how the following Ages grew from bad to worfe, is at large declared by *Eufebius*, *Socrates*, and *Evagrius*, in their Hiftories, refpectively.

Cem. 1. Ep. ad Corinth.

Eufeb. Socrat. Evag.

It were happy, if the prefent Churches had no caufe to complain of the fame inconvenience. However, let me intreat and befeech the Miniftry of the prefent Baptized Churches, to watch againft this cankered root of Pride; and let them more ftudy to prefer one another than themfelves, as ever they expect to be found true Servants to Chrift and his Churches. For fuppofe the queftion fhould be, Which is the higheft Office in the Church? Truly, on which fide fo ever it is caft, the juft inference muft be, That he who fupplies that place in any of the Churches, is to be the leaft; yea, a Minifter or a Servant to the reft. It is not in the Church, as it is in the World;

where the Princes are not called *Servants* but *Benefactors*, or *Magnificent*, Luk. 22. 25. No, *It shall not be so among you*, saith Christ : But *he that is greatest among you* (to wit, of the Ministry) *let him be as the younger* ; and *he that is chief, as he that doth serve*, vers. 26. Yea, they are to serve even the lowest members in the body, after the example of Christ, *Who came not to be ministered unto, but to minister*. And sets forth the duty and office of his Ministers, by the office of such as serve at the Table ; whilst others feed upon that which these Servants set before them. And by this form of speech our Lord would instruct his Ministers in the great duty of Humility : and encourageth them therein, by the honour that should be conferr'd upon them, when they should sit at his Table in his Kingdom. We see then there is no way for any man to advance in the Church of God, let his place be what it will ; but by being ready to serve the rest, to do business, and not to possess an empty Title, whilst others do the Services signified thereby.

And the better to put an end to all strife, about greatness among the Ministers of Christ : let it be considered, that setting aside the chief Apostles, who had immediate missions from Christ, and were the Foundation-layers, on which all subsequent Teachers are to Build ; there is no plain Testimony, that one Bishop or Elder hath any Sovereignty above another. Though *Timothy* and *Titus* were *Apostles* (or Messengers subordinate to the chief Apostles,) yet are not found to possess greater Authority, than the Bishops which they Ordained, at least in the Churches to whom they were particularly related. only these Messengers had a larger Circuit, business in many places ; and so greater Servants : but for any jurisdiction which they claimed over other Bishops, I find none at all. Nevertheless, as those Elders who labour most in the Word and Doctrine, are to be accounted worthy of double honour, 3 *John* 8. And sith we are willed to hold such in reputation, who for the Name-sake of Jesus Christ labour in remote places to propagate the Gospel ; it always becomes the fixed Ministers to receive them, and these reciprocally, of a generous mind, to confer those respects on each other, which may comport with the honour of the Gospel, and of the trust committed to them respectively ; *Let a man so account of us as Ministers of Christ, and Stewards of the Mysteries of God*, 1 *Cor.* 4. 1.

SECT. II.

Of the behaviour of the Christian Brotherhood to the Ministers.

Although God hath made his Gospel-Ministers *Servants to the Churches for Jesus sake*, 2 *Cor.* 4. 5. Yet it also is the will of God, that his People should not therefore despise, but obey, and honour his Ministers under imminent danger of God's displeasure. *Tit.* 2. 15. *Let no man despise thee*, 1 *Thess.* 4. 8. *He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his holy Spirit.* 1 *Pet.* 5. 5.

Likewise

Likewise ye Younger submit your selves to the Elder. Which considered with the scope, shews the duty, or submission of Christians to their Pastors; *vers. 2, 3, 4.* As Christianity teacheth the Governours of Churches to rule in Love and Humility: so it teacheth the Governed to obey, from the same Principles; *Let all your things be done in Charity.*

The carriage of Christians towards their Ministers should hold agreement with the deportment of wise Children to their Parents. For though we may neither call, nor account any man Father upon Earth, as God is our Father; yet in respect of that care which God hath committed to the Pastors, they are esteemed Fathers in the Churches of Christ; especially, those whose labours God hath Crowned with success. When *John* writes to *Fathers, young Men, and Children*, in a Christian State, we may not only understand those who had continued long; but withal, those who had the care of the Churches upon them. When *Paul* saith, *2 Cor. 12. 14. The Children ought not to lay up for the Parents, but the Parents for the Children:* It is manifest, that he speaks it of the care which Christ's Ministers should have for the good of the Churches to whom they are related; after the Example of the Apostle, *2 Pet. 1. 15. I will endeavour that you may be able after my decease to have these things always in remembrance.*

The duty of Children then is to love their Parents. This grace was once excellent, in the *Galatians* towards *Paul*, *Gal. 4. 15. I bear you Record, that if it had been possible, ye would have plucked out your own eyes to have given them to me.* Yea, there was a very great affection in the first Christians towards their Ministers, which eminently appeared in that notable instance, *Act 20. 37, 38.* And doubtless their love was not to *Paul* alone, but to all Faithful Ministers of the Gospel of God. How greatly *Peter* was beloved of the *Christians*, appears by the constant Prayers they made to God for him when he was a Prisoner, *Act. 12. 5.* Would the Lord's Children duly pay this debt of Love to Christ's Ministers, it would certainly stand in the stead of many other Duties; or rather, be a motive to them all.

'Tis the duty of Children to honour and obey their Parents; and by all means to shun the things which grieve them. *Heb. 13. 17. Obey them that have the Rule over you, for they watch for your Souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you.*

Let all Christians therefore shew an obedient disposition towards God's Ministers, so as to follow their Faith; and to consider the end of their Conversation: yet, with this Caution, as they follow Christ: For further then that, the Apostle desires none to follow him. *1 Cor. 11. 1. Be ye followers of me, even as I also am of Christ.* And thence he proceeds to teach those duties which become the Christian profession, in point of that Authority which God hath given to his Church: and the duties of Subordination as it concerns the members of the Body, in respect of their sex and qualities respectively: of which we have spoken, *Chap. 8.* of this Book.

Let

Let all Christians study to behave themselves reverently in Christian Assemblies, in the presence of God and his Ministers, whose office is to speak unto them the Word of God. For *God is greatly to be feared in the Assembly of his Saints, and to be had in reverence by all that are about him.* Let Christian Women behave themselves in such a presence, with that modesty and shamefacedness, which is there signified by the vailing of their faces; and let Men beware they dishonour not God by effeminate deportments. Let all Christians beware they discourage not their Teachers by a careless or slothful behaviour. *When thou goest to the House of God, take heed to thy feet, and be more ready to hear, than to offer the Sacrifice of Fools: for they consider not that they do evil.* It is near upon the matter, to reject the Minister of Christ, as not to regard what he speaks by Commission from him. He that cannot behave himself like a Christian towards his Pastor, whiles he is ministering holy things to him, is not very like to do it at other times. Nor can it be thought that man can esteem very highly of his Teacher for the Works-sake, who is not affected with the Work it self.

*The end of the Second Part of the Second Book
containing, the External part of Christianity.*

Christian-



Christianismus Primitivus.

The Third BOOK.

WHEREIN IS SHEWED,

The Duty of all Christians to Civil
Governors and Government.

AND

The nature and necessity of Christian Moderation
about their differing Apprehensions. With
many particular Cases of CONSCIENCE
Demonstrated and Resolved.

CHAP. I.

*The Baptized Churches unjustly charged with seditious Principles.
They are strictly obliged by their Principles, to obey Magistrates
as God's Ordinance.*

SECT. I.



Very great have been the Prejudices which the Baptized
Churches have sustained, by the loud Clamours which
have been heard almost from every Pulpit, and the Pens of
prejudiced (though otherwise Learned) Men, represent-
ing us to the World, as a People disaffected to Magistra-
cy; how justly, it will concern us a little to enquire in this
place. And surely, those that accuse us on this account, must ground
what they say either on our Principles, or Practices, the Reports of

our Enemies, or their own Imaginations. If on the two latter, 'tis frivolous to undertake their Confutation, otherwise than by a just Retaliation; publick Clamours being as loud against them, as any whom they would accuse. And by the way, let it be remembred, that Christ himself, the great Master of the Christian Faith and Practice, was accused as if he were no Friend to *Cesar*; (*Herod* also out of conceit that Christ would take away his Kingly Dignity, murdered a multitude of innocent Children, with hopes to have murdered Christ among them); and yet behold, there was nothing in his Design, or Doctrine, which tended to weaken Kingly Power among Men. Indeed, Christ came to reign in the hearts of Men by Faith, his holy Word and Spirit, to reform their Lives, to teach them to serve God aright, that they might be saved; but yet reserving to *Cesar*, and all Princes throughout the World, both their Titles and Honours; plainly shewing that God's right over Men, did not annul the right of Magistrates who are his Substitutes, and therefore called Gods: which great Title Christ made not Void, but rather Confirmed.

Paul was counted a pestilent Fellow, a mover of Sedition among all the Jews; tho his Depottment, and the Testimony of the Scripture concerning him, shewed the contrary. *Acts 25.* The Jews which came down from *Jerusalem* stood round about, and laid many and grievous things to his Charge, which they could not prove: *Whilst Paul answerad for himself; Neither against the Law of the Jews, neither against the Temple, nor yet against Cesar have I offended any thing at all.* It is not then what any interessed Persons have either spoken, or written, which is to be received by any to the prejudice of the Accused; but much less ought that which is reported out of other Nations, in former times, be brought against a People who are meer strangers to such Principles and Actions as are objected against them. If therefore Men would deal fairly with us, they must either demonstrate, that our Principles, as we differ from others, do naturally lead to Sedition, or else they say nothing: For suppose some foolish Men in the same form of Profession with us, should break due Bounds, to the disturbance of the Civil Peace, yet this ought not to prejudice our Churches in general, who oppose such Exhortances as much as any. Witness that Testimony which was given by the Messengers and Elders of Baptized Churches in this behalf, some Years before the return of King *Charles* the Second to his Crown and Dignity. The Contents whereof are in these particulars:

1. 'That it is not impossible, but some Persons may be found in the same form of Profession with the present Baptized Churches, as well as in the Churches planted by the Apostles themselves, (and that whilst they were living) who are not afraid to speak evil of Dignities.
2. 'If there be any such, they are protested against, as Persons unworthy the holy profession of Christianity; and humble request made that Mens particular disorders of that kind, might not be imputed to the whole Party engaged in the same form of Religion with them.
3. 'They declare that Magistracy is God's Ordinance in all Nations; and that it concerns no Christians, as such to enquire after the dueness, or

undueness

‘ undueness of the Call of Magistrates to that High Place of Trust ; but
 ‘ that it becomes them always to submit themselves to the Powers that be,
 ‘ as being of God, who pulleth down one, and setteth up another, as
 ‘ pleaseth him.

4. ‘ That they judg themselves obliged by Gospel Rules, not only to
 ‘ submit to every Ordinance of Man for the Lord’s sake ; but also to
 ‘ pray for all that are in Authority, that they under them may live quiet
 ‘ and peaceable lives, in all godliness and honesty.

5. ‘ That if it shall happen at any time, that the Magistrate shall com-
 ‘ mand things in Matters of Religion, which they through Conscience to
 ‘ God cannot actually obey ; that then they know no Rule they have to re-
 ‘ sist the Power which God hath ordained ; but in all such cases patiently
 ‘ to suffer, or humbly to intreat favour.

And because Mr. *Tombs*, a Learned Assertor of the Principles of the
 Baptized Churches in the case of Baptism, hath spoken the Mind of ma-
 ny of those Churches, in respect of their Judgment touching Magistrati-
 cal Government, in his explication of the several Scriptures in the New
 Testament which concern that important Matter, I will therefore insert
 that wholesome Testimony which he hath left to Posterity, in the next
 Section.

S E C T. II.

*Mr. Tombs his Opinion and Testimony touching Christian Subjection to
 Magistrates, taken out of his Book, Intituled, Saints no Smiters,
 p. 16, &c.*

Against vilifying or resisting the Civil Magistrate, he first proposes
 three Texts, *viz. Matth. 22. 21. Mark 12. 18. Luke 20. 27.* and then
 saith ; Our Lord being by the Disciples of the *Pharisees* and *Herodians*,
 posed with this Captious Question,—*Is it lawful to give Tribute to Cesar,
 or not ?*—Resolves them, That they were to render to *Cesar* the things
 that were *Cesars* ; to wit, Tribute, Honour, and that subjection which
 was then given to him as Emperor. Now it is known that the Emperor,
 or *Cesar*, then reigning, was *Tiberius Cesar*, *Luke 3. 1.* who came to the
 Empire by wicked Practices ; and not only led a most wicked and vicious
 Life, in Uncleanness and Irreligion, but also was a bloody Oppressor of
 the Senate and People of *Rome* ; as may be seen in *Tacitus* his *Annals*,
Suetonius in the Relation of his Life, and other Historians. There-
 fore the Doctrine that teacheth Disobedience, denying of Tribute, Ho-
 nours, Subjection to Kings and Princes, as being Oppressors, Enemies
 to Christ, &c.—is contrary to Christ’s Precept, which requires Tribute,
 Honours, &c.—to be given to them, though by wicked ways obtaining
 the Empire, and most wickedly Ruling, and putting Christ himself to
 death.

The next is that full and plain Precept of the Apostle *Paul*, *Rom. 13.*
 1, 2, 3, 4, 5, 6, 7. where *St. Paul* requires of every Soul (therefore of the
 most

most enlightned Saints) to be subject to the Higher or Supream Powers, who are termed *Rulers, Princes*, and such as bear the Sword. Therefore Civil Magistrates who had power of punishing Men, even unto Death,—It is not said the Powers that should be, but αἱ ἰσχυεῖς, the Powers that are in being,—and *he that beareth the Sword*; not he only that ought to bear the Sword, but he that hath it in possession.——The Apostle strictly injoyns *Titus*, to put the Christians, over whom he was, in mind of this, *Tit. 3. 1. That they should be subject to Principalities and Powers, to obey Magistrates*; intimating thereby, That Christians had need to be minded of it, because it was a necessary Duty, notwithstanding provocations to the contrary.

I shall add to these the plain Precepts of *St. Peter*, 1 Pet. 2. 13, 14, 15, 16, 17. where he thus chargeth Christians, *Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King, as Supream; or unto Governors, as unto them that are sent by him, &c.* Now it is to be observed, that the *Cesars, Powers, Rulers, Principalities*, who then bare the Sword, the Kings and Governors, were all of them great Idolaters; took the title of *Pontifex Maximus*, as being chief about the Idol Service of *Jupiter*, and other Heathen Gods.—In whose time *St. Peter* and *St. Paul* are thought to have written their Epistles, yet did they require subjection to them; and therefore to teach they are to be resisted and smitten for those Qualities, to whom the Apostles, notwithstanding them *Qualities*, requires Subjection, Honour, and payment of Tribute, is directly to gainsay the Apostles Doctrine.

S E C T. III.

That the Principles of the Baptized Churches, in Point of Religion, have nothing of a State-seditious Spirit in the nature of them.

Should the Principles of the Baptized Churches be censured, as of a State-seditious Nature, I see not how Primitive Christianity it self can escape. For whether we consider, first,

Their Principles in reference to the Deity, Christ's Incarnation, Death, Resurrection, Ascension, and second Coming to judg all the World in Righteousness: In all these Points, they hold in general with all sound Christians, both Ancient and Modern. Among whom, notwithstanding there hath been some differing Apprehensions about the Extent of the Ransom, occasioned, especially with respect to these latter Times, by *Calvin's* too much rigidity about Predestination, Election, and Reprobation; so that nothing from hence can be inferred to be of dangerous consequence to the Worldly Government, but it must equally reflect upon the first Christians. No, not that Point of their Faith concerning the Kingdom of Christ, to be established upon the Earth a thousand Years. For assuredly this was the Opinion, or Faith, of the Primitive Christians. And indeed, seeing we all believe that Christ shall come to Judg the World; and that till his coming, we are to keep the Word of his Patience; yea, to be patient until the coming of the Lord: How can it

it be offensive to any professing Christianity, (or any other Person) that some hold he shall judg the World in a short, and some in a longer time? But if any Man be impatient of Christ's coming, and would be doing any thing to the disturbance of the Civil Peace of Nations, as if he must usher the Lord Christ into his Seat of Judgment: We look upon such Men to be more busie than wise, and do exhort them to study to be quiet, and do their own business, and let God Almighty, and his Holy Child Jesus alone, as to the accomplishment of what he hath promised in this behalf. And let it suffice us to do what we are allowed in this case, and that is, to pray daily, *Thy Kingdom come; thy Will be done, as in Heaven, so on Earth, &c.*

That Christ shall reign 1000 Years, is proved by Scripture, and allowed as a great Truth by many of the Ancient Fathers, as shewed before.

Mean while, let all Christians seriously consider, That the Scriptures seem not to be more express in any thing, than in taking care that Christians be not of a State-disturbing Spirit, but to render to all their dues, *Honour, Fear, Custom, Tribute, &c.* Yea, that every Soul be subject to the Higher Powers; and that because *there is no Power but of God*; for by him Kings Reign, and he it is who putteth down one, and setteth up another; sometimes he doth this in Mercy, sometimes in Justice. Now the Christian Man is under a constant direction to pray *for Kings, and all that are in Authority; to obey Magistrates, and to be ready to every good work: to speak evil of no Man,*—but to *shew all meekness to all Men.* Yea, to be *horr, To fear God, and honour the King,* are his indispensable Duties. In all Religious things God must have his due; In all Civil Obedience Cesar must have his due. And of this Doctrine care was taken by the Apostles, that the succeeding Ministry should put the Brethren in remembrance of these things.

Rom. 13. 1.

For assuredly Christianity is never like to be acceptable to Magistrates who yet know not Christ, if once they have just cause to suspect it to be destructive to Civil Government; nor will the Christians themselves be comforted in their Sufferings, when their Provocations do procure them. *Let none of you suffer—as an evil-doer, as a busie-body in other Mens matters. Yet if any suffer as a Christian, let him not be ashamed,*

1 Tim. 2. 2. Tit. 3. 1, &c.

1 Pet. 4. 15, 16.

2. If we consider the Baptized Churches, with respect to their Principles touching a Church State, and the publick Worship of God, surely here also they are free from a Seditious Spirit. However, their Principles are innocent: for here they preach the common Doctrine of Christianity, Repentance from dead Works, and Faith towards God, as the first things to be learned by every Man that will be a Christian. The next, that Men be baptized with Water, in the Name of the Father, Son, &c. for the Remission of Sins, and thence to walk in newness of Life, according to the Doctrine of the Lord Jesus Christ: An Epitome whereof we have in those six particulars, *Heb. 6.* And herein they follow Christ and his first Churches, as hath been fully shewed above.

For that Separation which we maintain, in the Treatise next following this, we trust it is clearly evidenced to be made upon warrantable and necessary grounds. However, here it may suffice to say, That all which hold any thing conscienciously, in reference to Christian Religion,

do also maintain their Separations respectively. As the Papists, How severe are they for Separation from the Protestants, and all whom they are pleased to count *Hereticks*, may be seen in the *Rhemists* Testament, or their Annotations on 2 *Cor.* 6. 14. where they make it utterly unlawful to have to do with such, especially in Religious Exercises. And as stiffly on the other side do the Protestants maintain their Separation from the Papists, to be necessary from the same Scripture. And the like is done by Presbyterians and Independents (at least many of them) from them both. And it must be granted by all that profess Christianity, that upon a supposition, that the things which we alleadg are true, on which we ground our Separation, it is more clear and rational, according to the Principles of Religion, than any of the Separations maintained by them: For, *No Baptism, no Church*, is a Proposition so convincing, as very few have hitherto had the boldness to deny it. Whereas on the contrary, the Parties aforesaid do all acknowledg the same Baptism; and upon any Person coming off from one of these Parties to the other, they allow the Baptism fore-received to be valid. Yea, and if Ordination have been received there, they ordinarily do ratifie it also, and yet defend their Separations respectively with great vehemency. But the case is far more pressing on our part: And we do unfaindly profess, that did we believe that these differing Parties, or any of them, had lawful Power as Ministers, and true (or a valid) Baptism, we durst not (as now we do) maintain Separation from them; especially such as are of pious and sober Conversations. Wherefore we conclude, That it is not rational, or at least less rational, to charge the Separation maintain'd by the present Baptized Churches, with Sedition or Disturbance to Civil Government, than the Separation maintain'd by any of the fore-mentioned Parties.

No less Irrational is it to charge our Preaching and Praying together, with Sedition, (though we be forbidden by the present Authority) when it is most certain, that they have all done, and upon occasion, do frequently justify the same thing; though for so doing they have suffered the loss of Goods, Liberty, and Life it self, as well as many of ours have done. And yet they rejoyce in such their Sufferings respectively, counting it their Martyrdom. And surely, the Premises duely and impartially considered, we have no less, but rather much more cause to rejoyce in our Sufferings, for meeting together to Preach, Pray, and edifie one another in the use of all the Holy Ordinances of the Gospel. Thus *ad Hominem*: which may very well abate the hard thoughts of many against us.

But we shall also shew some (as we trust) convincing Reasons why we cannot but uphold our Christian Assemblies, as of late we have done, notwithstanding the severity of humane Laws against us in that behalf, in a Chapter by it self hereafter in this Treatise: But now shall proceed to shew the innocency of the Baptized Churches, as to the charge of Sedition; by reciting their *Apologies* in that behalf, printed upon occasion of some Emergencies requiring such Testimonies.

S E C T. IV.

Containing the Humble Apology of some, commonly called Anabaptists, in behalf of themselves, and others of the same Judgment with them: With their Protestation against the late Wicked and most horrid Treasonably Insurrection and Rebellion acted in the City of London. Together with an Apology formerly presented to the King's most Excellent Majesty.

This is that
Insurrection of
Venner and his
Complices,
Anno 1660.

WE should be stupid and senseless, if we did not deeply resent those black Obloquies and Reproaches cast upon those of our Profession and Practice in the Point of *Baptism*, by occasion of the late most horrid *Treason and Rebellion* in this City of *London*.

We most sadly see and feel, that among many it is become enough to render any Man criminal to be called an *Anabaptist*, or at least a ground sufficient to question his Loyalty and Fidelity to the King's Majesty.

We may not therefore be so negligent of our Duty unto God, in respect of our Profession, or unto our selves and Families, as silently to suffer our Names and Profession to be buried under such causeless Infamy: Neither may we be so much wanting of our Duty to our King, as by such sullen silence to offer his Majesty just occasion of being jealous and suspicious of our Loyalty and Obedience; or to leave him without all possible rational Security of our humble Subjection and Fidelity to Him. We acknowledge, that the Histories of *Germany* relate most dreadful things of the impious Opinions and Practices of some reputed *Anabaptists*, destructive to all Government and humane Society. Although it's to be observed what *Cassander*, a learned and moderate Papist, relates, in his Epistle to the Duke of *Sullick and Cleve*, to this purpose; That there were certain People in *Germany*, bearing the denomination of *Anabaptists*, who resisted and opposed the Opinions and Practices of those at *Munster*, and taught the contrary Doctrine; Whereby (in his Opinion) they appeared to be incited by a Godly Mind, and rendered themselves rather worthy of Pity, than Persecution and Perdition. And that in *Holland*, those who have succeeded them, do in Doctrine and Practice adhere to the same peaceable Principles, is publickly known. But the misguided Zeal of some (otherwise-minded in the Point of *Baptism*) hath frequently, though unduely, imputed the like Impious Opinions, Designs, and Intentions, unto all that are called by that Name; although their Souls abhor the very memory of such Impious Doctrines, and their Bloody Consequences. That such evil Opinions and Practices, are no natural or necessary Concomitants or Consequences of the Doctrine about Baptism, nor of any possible connexion with it, is easie to be discerned: Yet by the like mistake we now suffer under Jealousies, through the wicked Treason, Rebellion and Murder, of a few heady and distempered Persons; pretending to introduce a Civil and Temporal Reign and Government of Jesus Christ by their Swords, and to subvert all *Civil Government* and *Authority*.

Yet

Yea we cannot imagine a Reason why their Bloody Tenents, and Tragical Actings, should reflect upon those of our Perswasion, the Persons not being of our Belief or Practice about Baptism; but, to the best of our Information, they were all (except one) Assertors of Infant Baptism, and never had Communion with us in our Assemblies; nor hath there been any Correspondence or Converse between us: but contrariwise, in their Meetings, they have inveighed bitterly against us, as Worshipers of the Beast, because of our constant declaring against their conceited, wild Interpretations of Dark Prophecies, and Enthusiastical Impulses, and professing and practising our Duty of Subjection to the Civil Magistracy.

And it is notoriously known, the very same Persons, or at least the Leaders, and the most of them, formerly advanced their pretended Standard of Jesus Christ, as much against us as against any others. And it is as publickly known, that even in this their Rebellion, such of us as were called thereunto (which were many) were ready to hazard our Lives to suppress them.

And if such a constant continued Opposition unto the Impious Tenents and Practices of these Persons, both in our Doctrine and Lives, will not be esteemed a pregnant and cogent Evidence of our unspotted innocence from their Treason and Rebellion, and satisfy every Man, that *our Souls never entred into their Secrets*, we can only appeal to the All-seeing God, the Judge of all the Earth, to vindicate us in his Righteous Judgment, who we are assured will judge and do * right. In whose presence we Protest, that we neither had the least foreknowledg of the said late Treasonable Insurrection, nor did any of us, in any kind or degree whatsoever, directly or indirectly, Contrive, Promote, Assist, Abet, or Approve the same: but do esteem it our Duty to God, to his Majesty, and to our Neighbour, not only to be Obedient, but also to use our utmost industry to prevent all such Treasons, Murders, and Rebellions; and to use, in all our Assemblies, constant Prayers and Supplications for his Majesty.

Gen. 18.25.

Wherefore we humbly beseech his Majesty, and desire all our Fellow Subjects, that our Actions, Doctrines and Lives, may be the only Glasses through which they will look into our Hearts, and pass judgment upon us; and that the Tenents or Opinions of others, either in this or Foreign Kingdoms, may not be imputed to us, when our Doctrines and Lives do declare our abhorrency of them: We believing, that Jesus Christ himself, his Apostles, and Christian Religion, do consist with, and obey the Imperial Government that then was in the World; and that we ought to obey his Majesty, *not only for Wrath, but for Conscience-sake.*

We desire therefore that it may be considered, without prejudice, Whether our Perswasion in the matter of *Baptism*, hath any connexion with these Doctrines against *Government*? Or whether these can be the probable Consequences or Inferences from our Doctrine concerning *Baptism*? And we pray that it may be seriously considered, whether it be Rational, Just, or Christian, to impute all the Errors and Wickednesses of any Sect of Christians in one Age or Country, to the Persons of another Age and Country, called by the Name of the former? especially
when

When these Errors or Impieties gave not the Name to the Sect, (as in our case) nor can be reasonably supposed to be the Consequences of that Opinion, from whence the Sect had its denomination.

It would not be holden just, to aver every Protestant to belive *Consubstantiation*, or *absolute Predestination* and *Reprobation*, because *Luther* was zealous in the one, and *Calvin* in the other: Why therefore should the Errors and Impieties of others be imputed to us, whilst we earnestly contend against them? And as to our Doctrine of *Baptism*, we hope every Christian that hath searched the Scriptures, knoweth, that there wants not so much evidence, at least for our Opinion and Practice, as Christian Charity may well allow: though in some Mens Judgments we should be esteemed mistaken: And it will easily be granted by the *Learned*, That there is no Impiety in our Doctrine of *Baptism*, nor opposition to *Civil Government*, or his Majesties *Authority*: Neither can the injury of our Neighbour be the natural Consequence of it.

And therefore we humbly hope, That the Omnipotent Power of Heaven and Earth, will so dispose his Majesty and his Peoples Hearts, that we may worship God in peace and freedom, according to the Faith we have received, living a peaceable and quiet life, in all godliness and honesty.

P O S T S C R I P T.

That it may yet more fully appear, That our Principles suggested in this Apology, about subjection to *Magistracy* and *Government*, against the contrary Opinions and Practices, are not new, much less proceeding from us upon the successfulness of this Tragical Enterprize, we have thought fit herewith to publish an Apology of our Ancient and Constant Principles, presented with our humble Petition to the King's most Excellent Majesty, some months since, in the Year 1660.

William Kiffen.

John Batty.

Thomas Cooper.

John Pearson.

Henry Hills.

Edward Harrison.

Samuel Tull.

John Cox.

Jam. Knight.

Chr. Blackwood.

Henry Dens.

Thomas Lamb.

Philip Travers.

Thomas Pensan.

Fran. Smith.

John Gosnold.

Tho. Bromhall.

Samuel Stanton.

John Browning.

Thomas Lathwel.

Edward Roberts.

John Man.

Z. Worth.

John Spilsbery.

Fer. Zanchy.

Joseph Simpson.

John Rix.

John Clayton.

Daniel Royse.

Mark Gam.

S E C T. V.

Containing an Apology of some, called Anabaptists, in and about the City of London, in behalf of themselves and others of the same Judgment with them.

Forasmuch as it hath been our portion all along to suffer, not only some hard things in many of our Persons, but also very much in our Reputations, through the unjust Aspersions and Calumnies of our Adversaries; and such, who, though they daily behold our Inoffensive Conversation, and do, or may know our Faith and Doctrine, will not yet be delivered from those groundless and injurious Reports, which they have, without proof, concerning Things, or Persons, taken up, but contrariwise continue in Press, Pulpit, and common Discourse, industriously to divulge things tending to our Defamation; and more especially for that purpose, watching the opportunity of all Revolutions and Changes of Persons exercised in Government, which hath often hapned in these Nations of late Years.

And in as much as the design of our Adversaries therein hath appeared to be the rendring of us Obnoxious to those that have had most power in their hand to offend and harm us, and have for that purpose invented such Calumnies as might best accomplish that design; which although they have been various, and sometimes manifestly cross and contradictory one to another, yet having no other ground (that we know of) than the forementioned evil purpose, they have therefore both one and other, even all of them, been generally accompanied with the charge of disobedience to Magistracy, and Civil Government.

We have therefore been necessitated (as Alterations in Government have hapned) to renew our Vindications in this publick manner, having very seldom opportunity otherwise to inform either Magistrates or People of the injuries done unto us, and which is much more, to the Truth we do profess. And that in this present conjuncture of Affairs, the misrepresentation of us, either formerly, or now, may not take impression upon any to the damage of us and our Profession, we have thought it requisite not to bring to light any new matter, but only to extract out of our former Confessions of Faith, and Declarations, our constant Principles to which we have been (and shall always endeavour (the Lord assisting us) that our Practice may still be) conformable in this great point concerning Magistracy and Civil Government; as by these Extracts following may appear.

** That Civil Magistracy is an Ordinance of God, set up by him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things commanded by them, subjection ought to be given by us in the Lord, not only for Wrath, but for Conscience sake; and that we are to make supplications and prayers for Kings, and all that are in Authority, that under them we may live a peaceable and a quiet life, in all Godliness and Honesty.*

* Confession of Faith of those Churches in London, which are commonly, though unjustly, called Anabaptists, Art. 47. printed in the several years, 1644, 1646, 1651, &c. Declaration concerning a publick dispute printed in the year. 1645. p. 4.

We who are falsely called Anabaptists, being as ready to obey our Civil Magistrates, as to profess our subjection to them in all lawful Commands, whatever is preached, or printed of us, by any to the contrary; and whosoever have, or shall accuse us either to the Magistrates, or to the Common People, that we will not obey Authority, do falsely accuse us.

* And however it be a thing very desirable to Godly Men, to have such to be their Governors as fear the Lord, in as much as together with their Moral Principles, they are under more solemn Bands of engagement as Christians, to execute Judgment and Justice, and faithfully to discharge their Trust; and in as much also as they will be more ready to protect Godly Men, which generally are hated of the World, and to propagate the Gospel in their Territories, than other Men will be: Yet what-ever the Magistrate is in point of Religion, he is to be revered and obeyed in all those Commands of his, which do not intrench upon, or rise up in opposition to the Commands of God.

And we do freely acknowledg that Kingly Government established, guided and bounded by just and wholesome Laws, is both allowed by God, and a good accommodation to Men.

That all People in every Nation, as well Members of Churches as others, ought for Conscience sake, to honour such as by the wise disposing Providence of God are their Rulers; and are to submit to the Civil Commands, not only of such Rulers as are faithful, but even to Infidels.

Although we cannot answer in justification of every individual Person that is of our Profession in matters of Religion, no more than our Christian friends of other Perswasions, can do in behalf of all of their Perswasions; yet we can say this, and prove it to all the World, that it hath been our Profession, and is our real Practice, to be obedient to Magistracy in all things Civil, and willing to live peaceably under the Government established in this Nation: For we do believe and declare Magistracy to be an Ordinance of God, and ought to be obeyed in all lawful things.

These things we have herein recited, the rather because that such judgment as shall be made by any concerning us, may be fairly and duly taken and calculated from our own Writings, and not from the Aspersions unjustly cast upon us, by such who have not only rendred many guilt for the offence sake of some one Person, but also called others after the same Name given to us, with whom we have had, or held no correspondence, or agreement; endeavouring to blemish our Profession, by charging the whole Party, not only with the guilt of many strange un-found Opinions, such as were never received, or allowed by them, but also with many Actions wherein they have been least of all, if at all concerned. And as for those things wherein any of us, or other of our judgment have been actually concerned, we hope it hath proceeded from a due regard to those invariable Rules given in the holy Scripture, for the ordering our conversation with respect unto Magistracy, according to the best judgment could be made of them; and pursuant thereunto, done in observance of those publick Edicts and Declarations, whereunto the most universal obedience, and constant adherence hath been required by those that have had the power over us, and who have admitted us the least of any People, to dispute the reason of Governments and Laws.

* Declaration by the severall Congregational societies in and about the City of London, in way of vindication of themselves touching Liberty, Magistracy, &c. printed, 1647. p. 7. §. 3. & 4.

Declaration of divers Elders and Brethren of Congregational Societies in and about the City of London the 10th of Nov. 1651. Declaration of several of the People called Anabaptists in and about the City of London, Decemb. the 12. 1659. The answer to the first Criminacion.

And for that the subjection yielded by us to the Powers that have been over us, hath proceeded from a Conscience not daring to disobey, unless in such things which we could not understand to be lawful; and the affections that have been manifested therein, have arisen from the enjoyment of that due Liberty and Protection which we have had in matters of Religion; we do hope and desire that none of us upon the Re-establishment of the present Government, shall now be adjudged Criminal by our present Governors, but that we may notwithstanding reap the benefit of that Favour that hath been declared and tendered by the King's Majesty, and be Protected from all Injury and Violence whatsoever, equally with others his Majesties Subjects, in the quiet and peaceable enjoyment of our Religious and Civil Rights and Liberties: We desiring and endeavouring to behave our selves in all good Conscience towards God and Man, remembering that Rule of our Lord, *That we are to render unto Cesar the things which are Cesar's, and to God the things which are God's.* And that we, as well as Rulers, must certainly at the Great Day, be accountable to the Just and Righteous Judg of all the Earth, for all our doings.

C H A P. II.

Of the great Duty which lieth upon the Rulers of this World.

HAVING asserted the Duty of all Christians, as well as of other Men to the Powers, or Governors of the World, and clearly, I hope, shewed our Innocency as to the Charge laid against the *Anabaptists*, by Mr. *Calvin*, Mr. *Perkins*, and others, who have represented them as a People, denying *Magistracy*, &c. which indeed were to make Mankind less than Men, and little more than Beasts.

It will not be out of our way, if now we treat briefly of the *Duty of Magistrates*: For it is certain they are but Stewards, though of an higher Rank, and must as surely be accountable for their Stewardships, as the meanest Pesant upon the Earth. Yea, let me add, That by how much a greater Trust is committed to them, by so much the greater is their Duty to God, and Men too; whom though they Rule, yet they also Serve, and must give account to God, how their Lives, Liberties, and Estates, have been preserved, or destroyed, so far as the publick exercise of Worldly Power hath been concern'd therein.

'Tis true, Earthly Gods they are, (an honourable Appellation) but then it concerns them to take the God of Heaven and Earth for their Pattern, and first to consider, how in great Wisdom he Rules in the Universe: *Wisdom is the principal thing*, saith *Solomon* that wisest of Kings, who therefore in his entrance to his Regal Capacity begg'd of the King of kings a *wise and understanding Heart*, that he might know how to Rule his People.

Jethro's counsel to *Moses* was very prudent, and written, to inform us what manner of Men are fit for Government, *Exod. 18. 21.* Moreover,
thou

thou shalt provide— able Men, such as fear God, Men of truth, hating Covetousness, and place such over them to be Rulers of thousands, &c. Yea, they must be such as knew the Laws of God. And indeed, where the Laws of God are known, it must needs become Princes, and all Rulers, to meditate in the Law of the Lord Day and Night; for there they will find the Mind of the Lord, and the Nature of his Government for their direction in general. Although it must be granted, that as to the particular Laws for the Civil Government of such or such Nations, the Scriptures cannot be the Platform, the Civil Constitutions therein mentioned, being generally adapted to the state of the Tribes of *Israel*, and most proper for the Land of their Inheritance. So that of necessity the Civil Magistrate must have power to make wholesome Civil Laws for his Subjects, according to the differing State of Nations, and the Blessings where-with Nations do more or less abound. The most important Caution being this, That no Laws be made against the Law of God, or right Reason; if otherwise, such Laws are void as soon as made: As is granted by those that are learned in the Fundamental Laws of this Realm.

Doct. and Student.

As the making, so the execution of Laws, require great Wisdom; and especially in a patient and diligent enquiry into the cause of the Delinquent, which being often wanting by rash precipitation, the good Subject is often injured, and the injurious encouraged. *Doth our Law, saith Nicodemus, judg any Man before it hear him, and know what he doth?* We read of *Philip of Macedon*, who being heavy with sleep when he once gave Sentence against a Delinquent, the censured Party appealed from *Philip* asleep, to *Philip* awake. Nor is the Story of *Alexander* less worthy of Memory, who was wont to stop one Ear to the Camplainant, saying, that he reserved the other for the accused Party. And the Scripture tells us, it was not the manner of the *Romans*, to condemn Men before the Accused was face to face with the Accuser, and had licence to answer for himself, concerning the Crimes laid against him. Which Equity among Heathens, I fear (and in part know) is hard to be found sometimes in Courts who have far better means of Light, than those *Romans* had. Now a wise and understanding Heart, teacheth to abhor such Injustice, and to consider what may be his own case another day; and therefore will the Magistrate, in whom such Wisdom dwelleth, be as careful of the preservation of all Mens *Lives, Liberties, or Estates*, as his own, not enduring to see them destroyed without necessity, (not in pretended Policy) when he sees otherwise wholesome Law and Justice will be violated. And herein the Distick of *Seneca*, may not be unfit.

Deut. 13. 14. & 19. 18.

John 7. 51.

Qui statuit aliquid, &c.

*One side unheard, whoe're the Judge shall be,
He is unjust, though rightly he decree.*

S E C T. II.

Of Magistratical Justice.

Rom. 13.

Gen. 18. 25.
Psal. 75. 2.

Justice, as well as Wisdom, is originally in the most High God, and thence derived to Mankind, and to be put into exercise by all Men; but the publick Execution thereof in the Nations, pertains to the higher Powers. *He bears not the Sword in vain; He is (as the Apostle gravely phraseth it) the Minister of God; a Terrour to evil Works; a Revenger to execute Wrath upon him that doth evil.* But they only do worthily answer to this Description, when they adhere to the Just God, whose Wrath is revealed from Heaven against all unrighteousness of Men; and he is that *Judge of all the Earth, which will do Right.* David professed, That when he should receive the Kingdom, he would deal uprightly, and to that end, doubtless, had set the Lord always before his Face. *Lev. 19. 15. Ye shall do no unrighteousness in Judgment: Thou shalt not respect the person of the Poor, nor honour the person of the Mighty; but in Righteousness shalt thou judge thy Neighbour.*

Aug. de Civ.
Dei. l. 4. c. 4.

Mal. 2. 9.

Muscal.

Senec.

Tully.

That which hinders Justice, is commonly one of these three things. First, Want of Courage. God is dishonoured by pusillanimity in a Judge, he should fear the face of no Man. *Deut. 1. 17. Deal courageously, and the Lord shall be with the Good.* *Josh. 1. 6, 7. Be strong, and of a good Courage,— Only be thou strong, and very courageous, that thou mayest observe to do according to all the Law.* Secondly, Bribes. *Exod. 23. 8. And thou shalt take no gift, for the gift blindeth the Wise, and perverteth the words of the Righteous.* It was a saying of Isadore, Lib. 3. *He that judgeth right-ly, and for that looketh for a reward of Recompence, is a trespasser against God; because for Money received he selleth Righteousness, which he ought to bestow freely.* And surely, where Justice is bought and sold, there Mens Lives, Liberties, and Possessions, are bought and sold; which is a most crying Sin, and therefore cried against by the Prophet, *Isa. 1. 23. Thy Princes are companions of Thieves, every one loveth Gifts, and followeth after Rewards; they judge not the Fatherless, neither doth the cause of the Widow come unto them.* And thus Justice being taken away, we may say with Augustine, *What are Kingdoms but great Robberies?* Thirdly, Partiality is a great impediment to Justice, when Mens Causes are not known, but their Persons only: This the Lord expressly forbid, and complains of the violation of his Precept in that behalf. *Therefore have I made you contemptible and base before all the People, according as ye have not kept my Ways, but have been partial in the Law.* It is reported in the old time, *Judges were wont to be veiled, and to hear the bare Causes only, without knowing the names of the Persons whose Causes they were.* For as Seneca well observes, Judgment is clean overthrown, when Affection hath predomination. And Tully, no less truly; *He putteth off the person of a Judge, that putteth on the person of a Friend, or Enemy.*

S E C T. III.

Of Magistratical Mercy.

Should Justice proceed without Mercy, it would cease to be Justice, Man's frailty considered; for Mercy presupposeth the infirmity, or necessity of him to whom it is extended. *God hath spoken once* (saith David) *twice have I heard this, that Power belongeth unto God. To the Lord also belongeth Mercy; for thou renderest to every Man according to his Work.* God takes notice of the Vertues that are found in Men, as well as of their Weakness, though he would in no wise justify the Wicked, *Psal. 82. 3, 4.* Now the Mercy which lieth within the reach of the Magistrate, is in such things as these, *viz.* To defend the Poor and Fatherless, who cannot help themselves: Yea, to *rid them out of the hand of the Wicked*, who under pretence, or rigour of Law, would devour them; for *summum jus*, is no less than *summam injura*. And though Humane Laws must be made with great exactness, yet sith the intent of all good Laws are to preserve Men from Ruine, the execution must be tempered with Mercy; as our Saviour shews in the Parable, *Mat. 18. 23, to 35.* And as there is forgiveness with the Lord, that he may be feared, else none could stand before him; so also must Men learn, that God will sometimes accept at their hands the exercise of Mercy, rather than Sacrifice. *Mercy and Truth* (saith Solomon) *preserve the King; and his Throne is upholden by Mercy.* Hence the Counsel is (or rather the Reproof upon the neglect thereof) *Prov. 24. 11, 12.* recommended to our consideration, that such as can, are to *deliver them that are drawn unto death, and those that are ready to be slain.* Nor shall Men be excused by pretending *they knew it not.* For, *Doth not he that pondereth the heart, consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every Man according to his works?* Doubtless, Magistrates should tread the steps of Mercy, as holy Job did, who *delivered the Poor that cried, and the Fatherless, and him that had no helper.* And so, *The blessing of him that was ready to perish came upon him, and he caused the Widows heart to sing for joy. He was Eyes to the Blind, Feet to the Lame, a Father to the Poor, and the cause which he knew not, he searched out,* Job 29. Thus Mercy and Truth were sweetly combined.

C A A P. III.

Of the Power of Magistrates in matters of Religion.

WHether Civil Magistrates, by vertue of their Power Magistratical, have to do in Cases of Religion, is a question much controverted; nor are the Learned of the *Papal* and Reformed Way, agreed in this Point. I will briefly shew the disparity in a Passage or two, instead of many that might be shewed: And first, the *Papists* write thus:

Papists.

Neither is there any thing in all the New Testament, that proveth the Prince to be Head, or Chief Governor in Spiritual or Ecclesiastical Causes, more than it proveth any Heathen Emperor of Rome to have been: for they were bound in Temporal things, to obey the Heathen being lawful Kings,— and more no Scripture binds us to do to Christian Kings.

Rhem. Test.
Annot. on
1 Pet. 2. S. 6.

Protestants.

Princes (be they Men or Women) ought to have care of their Subjects Souls, and to provide for the same, by making Ecclesiastical Laws, and compelling their Subjects to serve God according to his Laws. Doctor *Fulks* answ. to *Rhem. Annot. on 1 Cor. 14. Sect. 16.*

Though Heathen Kings abused their Authority to Persecute the Church, &c. yet were they set up of God as well to maintain, by their Laws and Authority, true Religion and the Church. Dr. *Fulks* answ. to the *Rhem. Annot. on 1 Pet. 2. Sect. 6.*

Thus wide is the difference between these Potent and Learned Parties, in which I may not presume to interpose my Judgment; knowing (as indeed none can be ignorant) that they have both stirred up the Princes of this World to punish with Imprisonment, and Death it self, such as have opposed them in matters of Religion; though of late, the Magistrate hath not concern'd himself in such Employment, as to shed Blood on that account. Glory be to God for so far moderating the Hearts of any that are in Authority.

But now to the Question, which I confess to be difficult, I shall humbly offer something briefly to consideration. And first, Religion may fairly admit of this distinction, *viz.* 'Tis either Natural, or Positive. And so far as Religion is Natural, I cannot see any reason why that Power which God hath given to his Vicegerents here below, should not be used to encourage the same, and to obstruct what is contrary to it. And by Natural Religion, I intend the knowledg and acknowledgment of one God, the Maker, and Preserver of all things; whom therefore all are bound to love, and serve, by being thankful for the Blessings they

receive

receive daily at his Hands, and to glorifie him only as their God ; Rom. 1. 21. *When they knew God, they glorified him not as God, neither were thankful.*

And that open Idolatry, as the worshipping and serving a Creature, more than the Creator, may lawfully be restrained by Magistratical Power, seems very clear, from *Job 31. 26, 27. If I beheld the Sun when it shined, and the Moon walking in brightness, and my Heart hath been secretly enticed, and my Mouth hath kissed my hand : This also were an Iniquity to be punished by the Judge, for I should have denied God that is above.* And Religion thus considered, every Man can discern, or make judgment of, and consequently the Magistrate hath cognizance judicial in this Case ; because right Reason is the substance of the Law he must maintain, as that on which all his Laws for Government are founded, so far as they are justifiable.

Moreover, when we hear the Book of God telling us, that Kings shall be Nursing Fathers, and Queens Nursing Mothers to the Church of God. I see no reason to doubt, but it is a very lovely thing for those in Authority, to encourage Christianity in general, and their undoubted work to suppress Vice, or Debauchery, the Enemy to all Religion.

But now to affirm that Princes may and ought to make Laws in Cases of Religion, *as well as in Civil Causes*, and to bring Arguments and Scriptures to prove it, which only prove thus much ; That the Kings of *Israel* had power to suppress Idolatry by stoning the Idolaters, and burning their Cities with Fire (with the Inhabitants and their Cattel) *Deut. 13. 13*, to the end. That *Joshua* said to the *Priests*, *Take up the Ark of the Covenant*, *Jos. 3. 6.* That *David* consulted with his Brethren, *about fetching the Ark of God to them*, *1 Chron. 13. 1, 2, 3. & 15. 1, 11, 16.* That *David* and *Solomon* appointed the *Courses of the Priests to their Service*, and the *Levites to their Charge*, to praise and minister before the *Priests*, as the duty of every Day required, *2 Chron. 8. 14.* In a word, the Kings of *Israel* were to read in the Book of the Law continually, and keep the Statutes therein contained, *Deut. 17. 19.* I say (not to stand upon this) that many of the Kings of whom these things are spoken, were *Prophets*, and in that capacity might do these things ; yet these Passages will not satisfy the Question, as it concerns Kings and Rulers universally : Because it is certain the Kings of *Israel* had their Peculiarities, and so had the People whom they were to govern, in matters of Religion, both Typical and Practical, above what any Nation ever had before, or shall have after them. For first,

The whole Nation was consecrated to God as his Church, upon the account of the Covenant made with the Seed of *Abraham* according to the Flesh ; and hereupon their Church was National, and the Forms of their Church-Government, and State-Government, were delivered by God to *Moses*, and by *Moses* to the whole Nation, as the Oracles of God, (only diversified by several Offices for the convenient management of the same) the holy Scripture being the Statute-Book for both.

2. They might not (as other Nations) repeal or add to the Laws and Statutes which God gave them by *Moses*, but were straitly inhibited in

that case, and required to keep to the Law of God. And in cases of immensity or difficulty, as where the Law said nothing, they were assisted by the standing Oracle of *Thummim* and *Urim*; as also by *Prophets extraordinary*; till their Iniquity deprived them of such Favours, and finally of the Government it self.

It is therefore no sound reasoning from what Power the Kings of *Israel* had in Matters of Religion, to the Power of all Kings as having the same; but our measures by which we must be directed in this Point, ought to be taken from that which God hath ordained to be the general Rules of worldly Government throughout the World. For seeing Christianity is a Religion fitted for all Nations, and is no Enemy to Magistracy in any Nation of the World: Magistracy therefore may best be asserted upon the Principles, in or according to which it hath been given to the World; else it cannot comport with Christianity, but proves an Enemy to it; and this only, because not regulated in the Nations of the World, according to the natural Principles thereof; fulfilling that which is said, *Psal. 82. 5. They know not, neither will they understand; they walk on in darkness: All the Foundations of the Earth* (among which Government is one of the chief) *are out of course.*

And that we may be the better understood in this *Great Case*, we shall digest, what might be drawn out into much length, into a few Propositions, and then result our Conclusion, as to the Matter in hand, from the scope and contexture of the whole.

S E C T. II.

The great Question of Magistrates Power in Religion, digested into ten Propositions.

Proposition 1.

Magistracy is a great Ordinance of God for the benefit of all Nations, to whom all sorts of Men in all Nations are to be subject.

2. *That the Jewish Magistracy (supposing they were settled in their own Land) hath nothing pertaining to them in Religious Cases, more than what of right pertains to the Rulers of other Nations throughout the World. Because,*

3. *Their High Priesthood, and Kingly Dignity, as they were Typical, so they ceased de jure, when Christ had fulfilled his Priesthood upon the Cross, and was exalted at the right hand of God to be a Prince and a Saviour, &c.*

4. *Christ's Church consists not of Nations in gross, but of such onely in every Nation as (professedly at least) fear God, and work Righteousness, as is fully shewed above; and hence it follows, that she must have a Government distinct from the Government of Nations, although she is to be as subject to National Government, as any sort of People whatsoever.*

5. *The New Testament is not written as a form of Government for any one Nation, (though it justifie National Government) much less to be a Form of Government to all Nations.*

6. *The*

6. *The New Testament was not delivered into the Hands of the Princes of the World as such (as we know the Law was to the Kings of Israel) and consequently not ordained as the Law for the Civil Policy of Nations; and yet it is true, that there are contained excellent general Rules for the Civil Affairs of Nations, as well as for Matters of Religion.*

7. *The Judicial Law of Moses is not fitted for the Civil Policy of all Nations; nor perhaps for the Policy of that of the Jews under the Gospel: particularly the Laws respecting Marriage, and the Sabbath; the penalty of the latter, to such as broke it, being no less than Death; and the like to be inflicted upon him that should smite, or curse, Father or Mother; as also for Adultery.*

8. *Magistratical Government, as it is Universal, or appointed as God's Ordinance, always did and now doth concern Men, as Men only; in respect of things Humane, and that Religion which is Natural and Universal.*

9. *That Magistrates in all Nations have Power, as Magistrates, to make good and wholesome Laws, for the Vindication of Natural and Universal Religion, as well as for Vindication of the Civil Rights of all Men.*

10. *That though a Christian may lawfully be a Magistrate; yet he is not this as he is a Christian, but as a Man, ordained of God to Rule Men as Men, and not as Christians: And though a Man be no Christian, yet being by God's Providence put into Authority, is as lawful a Magistrate as if he were a Christian.*

And having (we trust) given to Cesar his due, we may (without offence) give unto Jesus Christ the Government of the Church as Christian; and on that account shall say,

That the Christian Faith and Religion, as it is a distinct Profession from other Forms of Worship, whether Judaical, or that which is used by any Nation in the World; and as it excels or goes beyond that Religion which is Natural and Universal, is not within the cognizance, or under the Power of the Laws of Nations. But all Christians are therein under Christ's Authority only, held forth and exercised in the Scriptures, and by the Church assisted with his Holy Spirit; which is sufficient for the Government of his Kingdom, which is not of this World, * and for her defence, as such, against all Opposers.

And to make the Reason of this Conclusion the more perspicuous, I will instance in a few cases, which certainly will never be fairly brought under any Authority, save Christ's only, as aforesaid. And first,

That Jesus Christ is Θεάνθρωπος, God-Man, is a great Point of the Christian Faith; and hence the pre-existence of the Son is asserted. Now how shall Worldly Authority interpose in this case? Must Fire and Faggot be the Portion of such as cannot believe it? what then shall become of the Jews? Must they be destroyed from off the Earth, because of their blindness in this case? And if not (as sure it would be too bloody a Sentence) then why shall not such as believe in, and love Christ the Saviour, and yet differ from others in this matter, be from under the reach of the Magistrates Sword in this case?

2. Suppose the Question be about the Ordinances of Christ, and particularly

* They are not of the World, even as I am not of the World, saith Christ, John 17.16. And how then can worldly Government be concern'd in the Matters of Christian Religion?

ticularly the Ordinance of *Baptism*, and thereupon who are the true Church of Christ? How shall Worldly Government (as asserted upon the Principles which it naturally and universally rests on) punish or justify the *Baptist*, or *Pedo-Baptist*, or those who suppose there is no need of Baptism at all?

3. It is a rational presumption, That if our Saviour's mind had been, that Men should have been Fined, Imprisoned, or put to Death about these things, he would, either by himself, or by his Apostles, have delivered it to us in his Word: But instead thereof, his Parable of the Tares, and his express Doctrine thereby held forth, that they ought to be let alone till Harvest, shews plainly that Men are not to be taken out of the World, because they err in things pertaining to the Christian Faith and Religion, as before distinguished (in our Conclusion): for otherwise our Saviour did never take away the Power of Magistrates, either in Matters of Humanity, or Piety, considered as naturally Moral, and so Perpetual and Universal.

4. That which makes our Conclusion the more manifestly rational, is the consideration of the subjectness of *Men in high Places in this World*, to err in the things of Christianity (which are weak things in Man's Judgment) more than other Men: Yea, of the *Kings of Israel and Judah* there were but few good, notwithstanding the advantages they had to keep them from Error; as the outward pomp and glory of that form of Worship, which they were conceived in, suiting with their greatness, (besides what we noted before on that account). Now God knew all these things before, and therefore it cannot be thought, that God would commit such Authority to Men, in matters of the Christian Faith, whom he foreknew would generally oppose it, and destroy them that held it; as was too evident in the first Centuries, and is yet verified in many Nations, who reject the Gospel altogether.

5. But now if any Man deny the Worlds were made, and blaspheme him that gives Being, Life, and Motion to Men, with Rain and fruitful Seasons; And should, in spite of God, set up an Idol, and worship the Work of his own Hands: Here the Magistrate may as easily discern, and as lawfully punish the Offender, as to judge him that should kill his Father, or refuse to obey his Master or Superior. For by what reason we know the Subject in any State of Life ought to honour his Superiors respectively, and not to betray them, and give that Obedience to their Inferior; by the same Reason we know, That the Maker of all things, and the Preserver of the same, is much more worthy of all the honour and service which he requires, or we can give unto him: and consequently the Offender in this case more worthy of condign punishment, for violating the Principles of Reason and Piety, graciously communicated to Mankind, to dignifie him above the Beasts of the Field; as it is also written, *Jeb 35. 11. Who teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven.*

S E C T. III.

*Antiquity against Persecution for differing Apprehensions about Christianity; being an Abridgment out of Dr. Jer. Taylor's Liberty of Prophe-
syng. With a brief mention of the Letter of King Charles the Se-
cond from Breda, concerning Liberty for Tender Consciences in Mat-
ters of Religion.*

Finally, We shall humbly take leave to mind and keep in memory the Liberty of Tender Consciences, which the King's Majesty declared from Breda; and shall yet live in hope and expectation to be partakers of the benefit thereof, being reasonably perswaded, That the same Principle that led his Majesty to assert such Christian Liberty, still remains with him to the allowing and protecting his peaceable Subjects in their Religious Concernments; humbly praying that God may order his Heart, and the Hearts of his Great Council, to proclaim Liberty by a Law, and the openings of the Prisons to them that are bound. That these Desires may not seem novel, or suggested by us in the day of our distress, we have herewith inserted the Testimony of the Ancients, collected out of Dr. Jer. Taylor's *Liberty of Prophe-
syng*; which we pray may be impar-
tially considered.

It is observable, That restraining of Liberty, imposing upon other Mens Understandings, being Matters of their Consciences, and lording it over their Faith, came in with the Retinue and Train of Antichrist; that is, they came as other abuses and corruptions of the Church did, by reason of the Iniquity of the Times, and the cooling of the first heats of Christianity; and the Increase of Interests, and the Abatement of Christian Simplicity. Epist. pag. 18.

When the Churches Fortune grew better, and her Sons grew worse, and some of her Fathers worst of all; * for in the first 300 years, there was no sign of persecuting any Man for his Opinion, though at that time there were very horrid Opinions commenced, for they then were assaulted by new Sects. And they who used all the means, Christian and Spiritual, for their disimprovement and conviction, thought not of using corporal force, otherwise than the blaming such proceedings. To which I add, That all wise Princes, till they were over-born with Faction, or solicited by peevish Persons, gave Toleration to differing Sects, &c. Pag. 19.
* Tertullian;
S. Cyprian, La-
tinius, S. Hil-
lary, Minutius;
Felix, Sulpitius
Severus, Sr.
Chrysostom,
Hieron, Affi-
ne Damascen,
Theophylact,
Socrates, &
S. Bernard.

And the experience which Christendom hath had in this last Age, is Argument enough, That Toleration of differing Opinions, is so far from disturbing the Publick Peace, or destroying the Interest of Princes and Common-Wealths, that it does advantage the Publick, or secure Peace, because there is not so much as the pretence of Religion left to Persons to contend for it, being already indulged to them, &c. Page 20.

When the French fought against the Hugonots, the spilling of her own Blood was Argument enough of the imprudence of that way of promoting Religion: but since she hath given permission to them, the World is Witness how prosperous she hath been ever since. Indeed then 'tis great Page 21.

reason to give Toleration to disagreeing Persons, whose Opinions by fair means cannot be altered ; for if the Persons be confident they will serve God according to their Perswasions ; and if they be publickly prohibited, they will privately convene, &c.

Chap. p. 22.
Tertul. ad
Scapulam.

And it is also a part of Christian Religion, That the Liberty of Mens Consciences should be preserved in all things ; where God hath not made a limit, or set a restraint, that the Soul of Man should be free, and acknowledge no Master but Jesus Christ ; that Matters Spiritual should not be restrained by Punishments corporal ; and that the same Meekness and Charity should be preserved in the promotion of Christianity, that gave it foundation, and increment, and firmness in the first publication ; that Conclusions should not be more dogmatical than the virtual Resolution, and efficacy of the Premises ; and that the Persons should not more certainly be condemned, than their Opinions confuted.

And lastly, That the infirmity of Man, and difficulty of Things, should be both put in a Ballance, to make abatement in the definite Sentences against Mens Persons.

P. 190 23.

And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration ; but never to make Executions for Matters disputable ; as *Eusebius* in his second Book of the Life of *Constantine* reports.

Also King *James* writing to the States of the United Provinces, dated the 6th of March 1613, among other things saith, That you charge them to maintain Peace, by bearing with one another in such differences of Opinions and Judgments. The like Counsel in the Divisions of *Germany*, at the first Reformation, was thought reasonable, by the Emperor *Ferdinando*, and his excellent Son *Maximilian* ; for they had observed, that Violence did exasperate, was unblest'd, was unsuccessful, and unreasonable, and therefore they made Decrees of Toleration, and appointed Tempers and Expedients to be drawn up by discreet Persons. And *Emanuel Philibert*, Duke of *Savoy*, repenting of his War undertaken for Religion against the *Piedmontans*, promised them Toleration, and was as good as his word. As much is done by the Nobility of *Polonia*. So that the best Princes, and best Bishops, gave Toleration and Impunity also in *Rome* itself ; till the time of *Justinian* the Emperor, the *Catholicks* and *Novatians* had Churches indifferently permitted ; and the *Popes* were the first Preachers of Force and Violence in Matters of Religion, and yet it came not so far as Death ; but the first that preached that Doctrine was *Dominick*, the Founder of the Begging Order of *Fryers*, the *Fryer*-Preachers ; in memory of which, the Inquisition is intrusted only to the *Fryers* of his Order.

An. Dom. 525.

Post page 27.

In *England*, although the *Pope* had as great Power here as any where, yet there were no Executions for Matter of Opinion until *Henry* the Fourth ; which (because he usurped the Crown) was willing by all means to endear the Clergy, by destroying their Enemies, that so he might be sure of them to all his Purposes. Indeed it may become them well enough, who are wiser in their Generations than the Children of Light ; it may possibly serve the Policies of evil Persons, but never the pure and chaste Designs of Christianity.

Page 28.

By

By this time I hope it will not be thought reasonable to say, He that teacheth Mercy to erring Persons, teaches indifferency in Religion, unless so many Fathers, and so many Churches, and the best of Emperors, and all the World (till they were abused by Tyranny, Popery, and Faction) did teach Indifferency : for I have shewed that Christianity does not punish Corporally, Persons erring Spiritually ; but indeed *Popery* does, and hath done, ever since they were taught it by their *S. Dominick*.

And yet after all this, I have something to exempt my self from the clamour of this Objection. For let all Errors be as much and as zealously suppressed as may be, but let it be done by such means as are proper Instruments of their Suppression, by Preaching and Disputation, so that neither of them breed disturbance by Charity and Sweetness, by holiness of Life, and assiduity of Exhortation, by the Word of God and Prayer : for these ways are most natural, most prudent, most peaceable and effectual. Only let not Men be hasty in calling every disliked Opinion by the name of *Heresie* ; and when they have resolved they will call it so, let them use the erring Person like a Brother, not beating him like a Dog, or convince him with a Gibbet, or vex him out of his Understanding and Perswasion.

Why are we so zealous against those we call *Hereticks*, and yet great Friends with Drunkards, and Fornicators, and Swearers, and intemperate and idle Persons : I am certain that a Drunkard is as contrary to God, and lives as contrary to the Laws of Christianity as an *Heretick* ; and I am also sure that I know what Drunkenness is, but I am not sure that such an Opinion is *Heresie*, &c. Thus far Dr. *Taylor*, late Bishop of *Downe*. Page 38.

C H A P. IV.

*Of the lawful use of an Oath, to attest the Truth before the Magistrate :
Being the second Great Case of Conscience.*

S E C T. I.

MAny Christians are doubtful in this Case, but without sufficient grounds. For first,

The use of an Oath cannot be of the number of things which are sinful in their own Nature, as Idolatry, Murther, and Lying are ; Nay, it is so far from that, that the truth is, it is very sacred in it self : Because the Holy God (with whom Sin could never have to do) hath frequently used it, *Gen. 22. 16.* with *Heb. 6. 13.* *By my Self have I sworn, saith the Lord, That in blessing I will bless thee.* And again, *The Lord swore, and will not repent, Thou art a Priest for ever, Psalm 110. 4.* And again, *Once have I sworn by my Holiness, that I will not lye unto David, Psal. 89. 35.* We must therefore have an holy apprehension of an Oath,

as

as a very solemn and sacred thing, and in no wise of a polluting consideration in it self.

2. The holy Angels by God's appointment, have delivered their Message with a solemn Oath, *Rev. 10. 5, 6. The Angel lifted up his Hand to Heaven, and Swear by Him that liveth for ever and ever,— that there should be time no longer.*

3. Before the Law was given, holy Men as they were taught of God, used an Oath in very solemn Cases. *Gen. 14. 22. I have lift up my hand to the Lord, the most High God. Again, Now therefore swear unto me here by God, that thou wilt not deal falsely with me,— and Abraham said, I will swear, &c. Gen. 21. 23, 24. And ver. 31. He called that place, The Well of an Oath; for there they swore both of them.* The same we find solemnly used by the Patriarks, *Isaac* and *Jacob*; and all this before the Law of *Moses* was. So that we may say, the use of an Oath is not of *Moses*, but of the Fathers, yea, of the Father of Heaven, even God himself. And moreover, when we find it given in expresse Precept to *Israel*, it is joyned with that in one entire Sentence, which is universally Moral and Perpetual; *Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* So that, me-thinks, he must be more than ordinarily bold, and blind too, that cries down the use of an Oath in all cases as sinful.

4. When the Apostle saith, *Men verily Swear by the Greater*; and an Oath for Confirmation, is to them an end of all Strife, and this in the * Present-tense too, and not as the mention of some old or antiquated Custome. This Custome the Apostle doth not mention only without Censuring it, but makes it Argumentative in a great point of Faith; for this is his scope: If when any thing is Confirmed unto Men by an Oath, there is no further striving about the certainty of the matter attested, that being the most solemn way in which Mortals can testifie what they know: Then Christians, the Heirs of Salvation, have a surer ground of hope concerning their Salvation, because God himself confirmed his Promise in that Case, by an Oath. Certainly, the Apostle refers to this Practice among Men as that which was vertuous, and would by it excite Christians to a Vertue like unto it, in that Case he had in hand, namely to believe (without any striving) that Record which God had Confirmed by Oath. And therefore

5. We must not pass by the common Approbation, that that way of witnessing things before Authority by an Oath, hath, and doth receive from God to this Day. For though no Man can assign any example (I suppose) of the Hand of the Lord going out against any Man, that (being lawfully called) hath given evidence by Oath against a Thief, Murderer, or other Malefactor, or in any Cause depending, or Strife arising among Men, provided he hath only spoken the Truth without prejudice to the Person, &c. But on the contrary, How eminently hath the Lord pleaded the Honour of his Name, when by Perjury it hath been profaned? No Man can be ignorant of this, who hath conversed with our English Historiographers, to which I will add that remarkable Example of God's Justice recounted by *Eusebius*, concerning three false Witnesses, who

* Ομνύσαι,
jurant.
Montanus.

Euseb. l. 6. c. 8.
but the 9 after
the Greek.

who by Oath and solemn Execration, accused *Narcissus* Bishop of *Jerusalem*. And the Judgment of the Lord followed them as they had imprecated, the first being accidentally Burnt alive to Ashes; the second consumed with a wasting Disease; the third seeing the Hand of God fallen upon the two former, confessed the Perjury.

6. When *Paul* tells us, the Law is good if a Man use it lawfully; and then tells us, 'tis made for Perjured Persons, as well as other Offenders, *1 Tim. 1. 9, 10.* What doth he less than plainly declare his Mind, that an Oath is lawful? 'tis only Perjury, or false Swearing, or bearing false Witness by Oath, which he condemns. For when he saith, the Law was not made for a Righteous Man, it's evident he speaks of the Penal Law only; for the preceptive part of all good Laws are made for Righteous Men, as well as for any others. Now then, let us see the opposition between a Righteous and a Wicked Man, in the sense of this Text: Here is the *Murderers of Fathers*, and *Murderer of Mothers*, the *Perjured Person*, &c. The Righteous Man in opposition to these, is he that nourisheth his Father and Mother, and sweareth nothing but that which is Truth. *Paul* is here speaking of the Law, as in the Hand of the Magistrate, and is so far from condemning the use of an Oath in the lawful use of this Law, that he justifieth it to be a part of the lawful use thereof.

7. An Oath being a Sacred Thing, and no Legal Ceremony, it seems to be part of that Religion which is Universal, which we have proved the Magistrate is to have care of; and to the intent that Witness (on which Mens Lives and Estates depend) should be made with the greatest Tie that may be upon the Conscience, God hath therefore ordained that the Testimony be given in his Name, which must put the greatest Awe of any thing upon the Conscience of Man. And hitherto may be referr'd the Third Commandment, *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.* We may therefore, yea, we ought to take the Name of the Lord in Truth and Righteousness, else we make this Command to teach nothing which is Practical, and so give a very lame Exposition. And to take the Name of the Lord in Truth and Righteousness, what is this less than to attest what we say by a solemn Oath, when performing the office of a Witness before a Judge?

8. The consent of Nations, or the universal use of an Oath taken in the Name of the Greater, to wit, God, (or at least what the Nations take to be so) and therein to comport with the most holy Men we read of, shews that this Custome arises from that Dread of his Name, which He hath placed in Man's heart generally, and by the solemn use of an Oath in all cases of Importance, in Courts of Judicature, which are also his Ordinance, he seems to bear Rule by this Tie or solemn Band, not only in the Conscience of the Witness, but also over the whole Court it self, who regularly can do nothing, but that which must accord with the Evidence which is given in the Name of the Lord; by this Power Men live, Men die, and their Estates are preserved, or destroyed. But if any abuse the Name of the Lord by false Witness, God first or last, will certainly

Here the Quaker is convicted by the Light in Men.

implead that wicked Man, that durst presume to speak a Lye in the Name of the Lord.

S E C T. II.

Of the Objections usually brought against the use of an Oath by Christians; when brought as Witnesses before Magistrates.

The greatest pretence against that which we have said, is a mistake of the Intent of our Saviour in his Speech, *Mat. 5. 34. But I say unto you, Swear not at all.* To which we Answer, First,

That Christ is not now Repealing any Law which God had given to *Israel*, the time being not yet come to take away so much as the Ceremonies of the Law; for our Saviour himself did observe divers of them after this time that he gave forth these Directions in his Sermon on the Mount: Wherein, as I said before, he is not Repealing any Law, but only giving the true Exposition of the Law. Hence therefore, it follows unavoidably, that our Saviour doth not here Abrogate that Law, *Deut. 6. 13. Thou shalt fear the Lord thy God, and serve Him, and Swear by his Name.* And thus Mens mistake about these words of our Saviour, is soon and plainly discovered and detected. And this also makes way to unvail that place, *Jam. 5. 12.* which doubtless is of the very same import with the Words of our Saviour, *Mat. 5. 34.* So then, if Christ's Words, *Mat. 5.* did not make void the Law of God, *Deut. 6. 13.* nor disprivedg the present Magistrate, nor any Man else, of that laudable way of giving Evidence in matters of Importance before a Judge, as for the Reason before rendred, they do not; Then neither do the words of *James* make void that Law, *Deut. 6. 13.* and consequently it is as lawful still to swear in Righteousness and Truth, by the Name of the Lord, as it is to fear the Lord, and to serve him. For these things are both Comanded in one Sentence, and as yet never Abrogated, because *Mat. 5.* nor *Jam. 5.* do not Abrogate them; so that we need say no more.

Nevertheless, we shall add something, to shew what Swearing our Saviour and the Apostle doth prohibit. But first, It is to be diligently minded that our Lord is Correcting, not the Law of God, but the false Exposition of them of old Time. Mark the Pronoun, *Them*, which refers not to the Law-giver, but plainly to some, either weak or corrupt Expounders of the Law: Who it seems, did not forbid Men to Swear by the Lord even in their Communication, but suffered them to Swear by Him as often as they pleased, so they did but avoid Perjury, and perform their Oaths to the Lord; which was a very unsound Exposition of God's Law in the case of Oaths, who required that his Name should not be taken in-vain at all. And thus we are not to Swear at all in our Communication, but to let our yea be yea, and our nay be nay, without any ill custome of Swearing, to confirm what we deliver in common Discourses. And here the words of *James* are aptly applied, *Above* (or rather before) *all things, Swear not*; there being scarce a more vile custome among Men, than to pollute their Discourses with variety of Oaths, as by *Heaven, Earth,*
the

the City of the Great King, and many other Oaths, which neither Christ nor the Apostle thought fit to mention, no nor ought they to do it with any Oath at all; an Oath being a more Sacred Thing than to be profanely used by any Man whatsoever.

How rudely then do those expound the Words of our Saviour and his Apostle, who instead of destroying the false Exposition of the Law of God in the case of Oaths, would make Men believe that Christ and the Apostle destroy the Law it self? Just as wisely as if a Man should destroy that Law which saith, *Honour thy Father, &c.* because Christ saith, *Call no man Father upon Earth, for one is your Father, even God.* Or that we should not mind our Honest Callings in the World, because Christ saith, *Labour not for the meat which perisheth.* Such Negatives must have their Restrictions, according to the nature of the scope of the Speaker. Now the Scope of our Saviour being not to abrogate the Law, but rather to establish it, by giving the true sense thereof in his Doctrine; let us beware of such Interpretations, as the *Quakers*, and some others, give of this place, lest we fall with them under the following absurdity.

For doth not our Saviour also say, *It hath been said of old time, Thou shalt not kill*; and then in his Exposition prohibits not Killing only, but causeless Anger also. Now would it not be very strange to say, that what was said of old Time in respect of the Law by which Malefactors ought to be killed, is here forbidden: Must not the Magistrate execute Vengeance, even to Death, for all this? And what though it be never so true, that we ought not at all to take the Name of God in vain by Swearing without cause, though such foolish Oaths be performed; doth it therefore follow that we may not Swear in Righteousness and Truth before Authority, that Strife among Men may cease, and Justice be executed? Sure, the one of these would follow much like the other.

And when Christ saith, that they of old Time had said, *Thou shalt not commit Adultery*; and then shews the defect of their saying, in that it did not reach home to the root of the Sin. Sure, he doth not here make void the Law of God which forbade Adultery, but rather Confirms it, and only shews the folly of this Exposition, as it might seem to connive at any lustful carriage, so the Act were not committed. And truly, by this Rule, we may as easily understand our Saviour in the case of Oaths.

For what was said of old Time, was thus far true, and good, *That Men ought not to forswear themselves*; and this, no doubt, our Saviour Confirms, as he did part of the other Expositions. But whereas this Exposition might seem to leave them at Liberty, to Swear in all their Communication, so they did not forswear themselves; here he shews the vanity of it, and gives the full Exposition of the Third Commandment. Which was never intended to Prohibit, but rather to Justifie the giving our Testimonies in the most solemn manner, even in the Name of the Lord, or by Oath: but it was certainly given to prevent the profane use of Oaths; yea, in such sort, as that he that rightly observed it, would not use them at all. And it was as much the duty of Men before Christ, as since, to forbear such a vain Custom, though through ignorance they understood not the Law, till it was opened by the Lion of the

Tribe

Tribe of *Judab*, who prevailed, and hath graciously opened the Myſterie both of the Law, and the Prophets, which for the Sin of the Jewish Nation, was become to them as the words of a Book which is ſealed.

Finally, It is not denied but that many Chriſtians, both Ancient and Modern, have greatly doubted the lawfulness of an Oath in any Caſe, and theſe, Men of Eminence and Conſcience too, in the things of God. Yet I conceive that which was the greateſt ſtrength to theſe Doubts, was not only the Words of Chriſt, or the Apoſtle, which we ſee may rationally be freed from ſuch a Conſtruction; but the experience of the Snares which oft-times attends ſome kind of Oaths, impoſed upon Men, and eſpecially upon Chriſtian Men, hath occaſioned the miſtake of the Words of Chriſt to be more eaſily received, or to be the more hard to be diſcerned. And pity it is, that thoſe in whoſe Power it is to tender an Oath, ſhould at all abuſe that great Authority, by framing grievous Oaths, even ſuch as may neither be lawful for them to impoſe, nor for others to accept. God in Mercy grant all that are in Authority, true Wiſdom, and due Moderation towards their Subjects in this caſe of Conſcience.

CH A P. V.

Of Chriſtian Moderation, concerning their differing Apprehenſions about ſome Matters of Faith and Practice, touching the Profeſſion of Chriſtianity.

Being the third Great Caſe of Conſcience.

S E C T. I.

Moderation, in our preſent Diſcourſe, ſignifies a Meaſure, Modeſty, or good Diſpoſition of Affairs, for the preſervation of that Good among Diſſenters in the Chriſtian Profeſſion, which is in danger to be deſtroyed by precipitation. And here we ſhall conſider,

1. The Perſons towards whom Moderation is to be ſhewed. And;
2. Wherein this Moderation ſtandeth.

The firſt will admit of a three-fold diſtinction, *viz.* 1. As it concerns Men in general. 2. Thoſe that conſcienciouſly receive the Holy Scriptures, and believe that Jeſus is the Chriſt, the Saviour of the World, but are (at leaſt in our judgment) unbaptized. 3. Thoſe that are truly Baptized, but yet differ in ſome Points of Doctrine and Practice.

Touching the buſineſs of Moderation it ſelf, it ſtandeth in two things eſpecially. 1. The Judgment we are to make of the Parties reſpectively who differ from us. 2. Our deportment and carriage towards them, in relation to their Perſons or Opinions. Of theſe in order.

S E C T. II.

Of Christian Moderation towards all Men.

We are expressly required by the Holy Ghost, to *let our Moderation be known to all Men*, Col. 4. 5. *for the Lord is at hand*; not only to dispose of all Men according to his pleasure, for which they were and are created, but also to observe how we carry it towards them in the mean time: And to the intent that our deportment may be moderate towards all Men, we must first labour to have a moderate, or modest judgment concerning them. Not to pride up our selves against the *Jew or Gentile*, who yet believe not, as if God had only made them for destruction; *Boast not against the Jews which were broken off*, Rom. 11. 18. *What have I to do to judg them that are without?* saith Paul, 1 Cor. 5. 12. Our Blessed Lord came a Light into the World, that such as believe might be saved. But if any hear and believe not, he suspends his judgment of the World for the present; and we are exhorted to judg nothing before the time, because there be many hidden things in Mens Hearts which we know not, both Vertues and Vices: There are also many hidden workings of God with Men, to turn them from their purposes which are evil, which we are not acquainted with. And when God shall enter into Judgment, he will rather measure them according to the hidden things of the Heart, than things in appearance, as a cloud of Scriptures do testifie. Forasmuch then as we know not the secrets of Men, nor how they stand related to God in the purposes of their Hearts, we are to pray for, and hope the best of Men generally; remembring how it was with our selves, even when we were *Strangers to the Covenant of Promise*, yet had we many secret conflicts in our Souls in the sense of our demerits. And sometimes also refreshings from that God *whose Kingdom ruleth over all*, who oft-times makes even wicked Men *eat the Fruit of their own ways* to their sorrow, when no Eye seeth it but God only. And on the other side, what good thing *soever any Man doth sincerely*, (though weakly) *the same shall he receive of the Lord, whether he be Bond or Free.*

John 12.
46, 57.

We know that *the Judgment of God is according to Righteousness*; He will not gather where he hath not strowed; nor expect the improvement of any means, which Men neither had nor could have, neither yet that which they have with exactness. He delights in Mercy, else who could stand before him in Judgment?

Now the Christian Man, by how much he knows God as a gracious Benefactor to Mankind generally, by so much he hath a general Charity and Compassion for all Men: And then his carriage towards them will be commensurable, according to the exhortation of the Apostle, Tit. 3. 2, 3. *he will speak evil of no Man, (because Charity thinketh no evil) but shew all possible meekness to all Men*; remembring that himself *was sometimes disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, and hating one another.* And yet such was the loving kindness of God in Jesus Christ, that by the knowledg of him these things were for-

given him; and by the same Grace may be forgiven others also.

Now the great business is, *to walk in Wisdom towards them that are without.* Sure God did not separate us from the World, that we should walk as Enemies or Strangers to their Persons; but to this end did he separate us from them in their sinful ways, that we might befriend them in Vertue. Thus was Christ a Friend to, and would be intimate with *Publicans and Sinners*: Let Christians learn of him, and there shall be no just occasion of stumbling in them. And whiles we are strictly to abstain from fleshly Lusts, which war against the Soul, we are exhorted to have our Conversation such, *as to please all Men in all lawful things, not seeking our own, but the profit of many, that they may be saved.* It is certainly a subtilty of Satan, when he can no longer keep Men in the paths of gross Iniquity, but that by God's Grace they adhere to Vertue or Piety, then would he make them like *Momes*, or Persons enchanted; not to speak, nor smile, nor converse with any chearfulness about Humane Affairs. As if the putting off our sinful Life, must needs be attended with the putting off the Faculties of Nature and Humanity. Such Carriages however they may have a shew of Holiness, &c. yet do little befriend Christianity, which is certainly the most Amicable, Sociable, and Heroick Profession in the World; being disburthened of the servile Observations of the Law, and Spirit of Bondage, making Men free from the Spirit of Fear which hath torment, and brings them to liberty. Gal. 5. 13. *Brethren, ye have been called unto Liberty; only use not Liberty as an occasion to the Flesh, but by love serve one another.* Let every Man please his Neighbour for his good to Edification. When Paul tells us, *He was made all things to all Men, if by any means he might save some; and that to them that were without Law,* (meaning the *Gentiles*, who had not the Law of Moses) *he was as one without Law*; though he was under the Law of Christ. And this shews the true Nature of Christianity; 'tis accommodated for the good of all Nations in the World; it was never ordered by God to be mewed up in Monasteries and Nunneries, nor any Forms of Life which are like unto them, but was ordained to bring Mankind into Amity, Hospitality, Humanity, and Piety: *Ever follow that which is good among your selves, and among Men.*

Rom. 15. 2.

Nevertheless Christians ought to be the most frank reprovers of all manner of Vice and Wickedness. *Have no fellowship with the unfruitful works of Darkness, but rather reprove them.* Finally, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Vertue, if there be any Praise, think on these things,* Phil. 4. 8. But *Fornication, and all Uncleanness, or Covetousness, let it not be once named among you as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks: For this ye know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any inheritance in the Kingdom of Christ, nor of God,—be ye not therefore partakers with them.*

Ephes. 5.
3, 4, 5.

S E C T. III.

Of Christian Moderation towards all that conscientiously receive the Sacred Scriptures, and believe in Jesus Christ as the common Saviour of Mankind; and walk soberly in their Conversation, but are not incorporate with the Church, by the Baptism of Repentance for the remission of Sins.

In this case our Difficulties are greater than were met with (usually) in the Apostles days; and many pitties it is, that those who own the same Scriptures, the same Lord Jesus, the same God and Father of all, and the same holy way of living among Men, should differ in any thing. Now these Men (*excepting only such as are of a blood-thirsty * Spirit, under what Appellation soever*) are certainly of the Christian Kindred, the Allies of the Church, or half-Brethren; such perhaps as the Apostles gave notice of to Christ, who cast out Devils in the Name of Christ, and yet followed not together with the Apostles, Luke 9. 49. These Men cannot lightly speak evil of Christ, though they preach him not sincerely, Phil. 1. 15, 16, 17. What judgment we may most safely make of these kind of Christians, and how to comport with, or keep just distances from them, is the business now to be considered.

** For such (let their form be what it will) are no other than Cain's Posterity.*

1. As to the final Estate of Men, and particularly of these Men, we may not presume to say any thing: But this we may say, *They are not far from the Kingdom of Heaven*, even by the Example of Christ himself, who in a Case as doubtful as the Case of these Men gave the same judgment, Mark 12. 34. When we consider the occasion of the Errors of these manner of Christians, to have been imposed upon in their Consciences from their Youth, as if these Errors were the undoubted Truths of the Gospel, though they are but Innovations of Men, their case is the more to be pittied; for Custom and Education makes the frail Judgment of Man a perfect Captive; so that if they would, yet sometimes they dare not receive what Truth and Reason offers in opposition to their Mistakes. What shall I say? Surely I may use the words of a Learned Man here, *The very ignorance and simplicity of those that Err*, (not of their own choice, but by this kind of necessity) *may be some preservative against the venom of those Errors*. For though they have not the right way of God's Worship, yet they are zealously affected to Godward in their mistaken Services; How they shall be acquitted from, or punished for this Error of Opinion at the last, the Judge of all only knoweth. Mean while we must stand to sound Principles, and look for Salvation in the way wherein God holds it forth to Men. Mark 16. 16. *He that Believeth, and is Baptized, shall be saved*. Believing here being put for a conscionable reception of the Gospel in all its parts, and Baptism for the whole Duty in practicals of Religion; as appears, by comparing Matth. 28. 19, 20. with this place. For it is a solemn Obligation, To do the Will of God in all things, according to our Power or Understanding.

Salvian. de Gub. l. 5.

2. Our carriage towards these manner of Christians, must neither be such as may palliate them in Error, nor yet cause them to stumble at the Truth. Shall we forbid them to preach in the Name of Jesus? or shall we joyn with them in their mistaken Methods of Christianity? The first we cannot do, because Christ bids, *Let them alone*, though he doth not immediately approve their doings: Nor did *Paul* prohibit them, but rejoiced that Christ was preached any manner of way, whether in pretence or sincerely. We know not what pressures are upon their Hearts, to communicate what they know; nor can we tell what use God may cause their Labours to turn to; only this we know, That they go not the right way to the Gospel Verity, Gal. 2. 14. and therein we may lawfully blame them, and bear our Testimony against them before all Men, Gal. 2. 11, 14. Neither may we give place to such Preachers by subjection, lest so the Truth of the Gospel be endangered, by our assent to their irregular Methods. Gal. 2. 5. *To whom we yielded not subjection, no not for an hour, that the Truth of the Gospel might continue with you.*

We conclude then, That beside the common honour and respect which we owe to all Men for Christ's sake, we are to give some signals of our more especial Love, Honour, and Respect, to these for the Truths sake which they have received, and towards which they are no less zealously affected than our selves. Nor may we weaken their hands in any good they endeavour to do, for that shall greatly prejudice them against the good we would have them do. In a word, We must do to these, as we would be done to our selves, by such as know better than our selves, for such God may appoint for our assistance, we being imperfect in many things. And in discoursing them about their differing Perswasions, let us beware of Heats, Passions and Confidence will not convince Gain-sayers. *Paul* hath taught us, To instruct those in meekness who oppose themselves, or set themselves in opposition to us; if peradventure God at any time may give them repentance to the acknowledgment of the Truth.

I like that saying of the Author of *Catholick Charity* very well, p. 11. That Christians should make *Real Godliness the Object of their Affections towards each other; and all Differences—in dispensible Practices, the Objects of their mutual forbearance.* But then by his favour we are not much the nearer till we be agreed what those dispensible Practices are. Himself makes the *having the same common Saviour, the same Gospel, the belief of the same Creeds, and the same Fundamental Ordinances* necessary, before Disputes be laid aside. Had he particulariz'd them, he had done excellently well, but that he doth not.

Although I know that there ought to be a great deal of Love and Charity among Dissenters, which God knows is wanting: Yet I also know, That to unite upon their present divided Principles and Practices, must needs be a fruitless undertaking, because they are utterly inconsistent each with other, and especially their Practices: Much better therefore do I hold it to be, that the Guides of the Dissenting Parties would friendly and frequently confer the Matters of Difference among themselves; that so what is amiss in any Side, might by degrees be discovered: what

is dispensible, might be understood to be so: And what is necessary to a Christian Church-Communion, might be agreed on by all; for doubtless those things are not many, nor very hard to be determined. We have offered to debate these things with our dissenting Christian Friends, whether of the *Episcopacy*, or any other, conscientiously professing love to Christ, and shall leave the same Offer upon the File to Posterity.

S E C T. IV.

Of the Necessity of Moderation among all the Churches, who do with the Primitive Churches, and Council of Nice confess one Baptism of Repentance for the Remission of Sins.

I have more than once been upbraided by Learned Professors, for seeking after more Concord with Professors generally, because of the Differences remaining in the Baptized Churches. Now though I could wish they had no occasion for such a Speech, yet I must needs say, I wonder that wise Men should use it. It being in effect of no more weight, than if those with whom *Paul* reasoned about Matters of Christianity, should have bid him first compose the Divisions in the Churches, before he concern'd himself with them: And what Party now professing Christianity, may be allowed to make any Overtures for a better Accommodation among Christians in general, if such Sliegths may be thought sufficient to obstruct them?

And truly, when I consider, That do the Apostles themselves what they could, yet Divisions were found in the first Churches; I think it the less strange, that there should be Divisions found in the present Baptized Churches. Nor are our present Discords so great, as those in their Days: For,

1. To keep within the Confines of our own Nation, I know not of any thing that hath occasioned more Debate in those Churches, than Mr. *Calvin's* Doctrine about Election and Reprobation, divers of those Churches adhering to the same, with the Consequences thereof. And on the other hand, many (although they acknowledg both Predestination and Reprobation, yet) deny it to be personally necessary. And though there be some other Differing Apprehensions, yet they are generally so accommodated, as that the Brotherhood is not dissolved between those Churches, or any of them, only a prudent forbearance of Communion in some cases, for prevention of Inconveniencies which might otherwise arise in particular Churches, who are more rigid than the Cause requires; wherefore to them more especially I now address myself. And first,

There is nothing maintain'd as a necessary point of Faith, or Practice, in any of the Baptized Churches in *England*, (for of other Nations we shall not here dispute) which may justify any Person to deny them to be true Churches of Christ, and such as have a lawful Right to the general Communion of all those Churches, in the Assemblies of their Messengers and Pastors, to deliberate and determine those things which are of general

ral concernment to the Churches of Christ. This Proposition I shall make good after this manner.

If any thing in Difference between any of the said Baptized Churches, would warrant any one to deny the other to be a true Communicable Church, as aforesaid, it must be that Difference about the Extent of the Ransom paid for Mankind, and the Consequences of those Doctrines respectively. But this will not do it. Ergo, Nothing held in any of the said Churches, as a necessary point of Faith, or Practice, will justify the denial of any of them to be true Communicable Churches, as aforesaid.

To say nothing of that Moderation in point of Opinion, which of late these Churches have attained (at least many of them) in relation to the said Difference; yet we may not make the Mistake on which side soever it be, of that consequence to destroy the Church-state of either, or to render them incapable of Communion, as aforesaid.

For first, They both agree in this, That Christ is the Saviour of all Men, especially of those that believe.

2. That the Gospel ought to be Preached to all Men for the obedience of Faith, and that all Men ought to repent and turn to God by Faith, and that Unbelief is the condemning Sin.

3. They both agree that God did not give Christ to die for Men, (or for the Elect themselves) because he foresaw they would believe; but that of his meer Grace and Mercy he provided a Saviour, and in Him elected from the Foundation of the World all that are saved.

4. They both believe that Christ's Death is sufficient for the Salvation of all Men, and that the cause of Man's Damnation is of himself.

5. They all agree that when God shall judg the Secrets of all Men according to the Gospel, he will render to every Man according as his Work shall be.

Now these things being so, what remains that is worth a Controversie, and much less of a Division between these Churches? Thus much for the *Minor*. Now for the consequence of the *Major*, it follows; because there is not a more Important Difference depending between the said Churches.

For the differing Opinions between some of those Churches about the observation of the Seventh Day, I know none that breaks the Brotherhood, or denies the Church-state of either Party about it; and I am sure, they are forbidden to judg one another in that Case, *Col. 2. 16*.

Neither is the controversie about Imposition of Hands so important, as to dissolve the Brotherhood, or make void the Church-state of any of these Christians: because they are all Baptized into one Body before that solemn Service, and the Promise attending it doth ordinarily pertain to them. And besides, they all agree that the Imposition of Hands, *Heb. 6. 2*. is a Principle of the Doctrine of Christ, and a part of the Foundation there mentioned, unless perhaps some particular Persons may have some peculiar Notions to themselves, different from the rest. Wherefore I shall conclude this Case of Conscience with an Exhortation, and some

Motives

Motives to all the Baptized Churches, to give all diligence to manifest their Love and Christian Unity in general towards each other, and especially in their general Consistories, by their Representatives; for the advancing Christianity in its Primitive Purity, before all Men, and more especially those that fear the Lord, though of differing Perswasions from us.

S E C T. V.

Containing an Exhortation, with Five Motives to all the Baptized Churches in England, to demonstrate that Christian Unity which their holy Profession doth naturally engage them unto.

Beloved Brethren, it hath pleased God to Bless you the Baptized Churches, with such a Restoration of Christianity to its Primitive Purity, in respect of the Principles of Christianity, and the Government of the Churches, as few Ages since the Apostles Times have attained to the like. The first hath so full evidence in the Sacred Scriptures, and particularly in *Heb. 6. 1, 2.* that Dr. Bale confesses, *That if Men must take their Religion out of the Scriptures* (and particularly he quotes *Heb. 6. 1, 2.*) *that then both Papists and Protestants must all cross the Gudgels to the Anabaptists*; meaning, they must strive no further against us. And for your Government, it is not only free from a Partial and Mercenary Spirit, but is generally exercised with so much Care and Exactness, that no vicious Person (if known to be so) can stand in your Communion, without such Reformation as the Word of God calls for.

Dr. Bale, end
to Controversie.

Wherefore I do earnestly exhort, entreat, and beseech you all, to consider one another as Brethren, and not as Adversaries; and as Brethren, put on Charity towards each other. And by how much any of you are in the Truth, more perfectly in some particular than some of your Brethren, by so much the more see that you shew forth your Works on that account, with meekness of Wisdom, and to abound in that Gift of the Spirit, which hopeth and believeth the best concerning other Christians, and hath the strictest Eye upon its own Miscarriages.

This you ought always to consider, That as your Brethren are mistaken in some things, so you either are, or seem to them to be mistaken also; and you ought to believe, that in many things you err, through humane frailty, though you see it not. And as you desire God to cleanse you from your secret faults, or errors which you understand not, so should you be as mindful to shew pity one to another, when you see, or suppose your Brethren to err from the Truth.

Now the first Motive that calls upon us all to seek for, and preserve Brotherly Unity, is this: *God is not the Author of Division in the Churches of the Saints: and shall we abet a contrivance of Satan? God forbid. Divide and destroy, is his Maxim.* It is he that accuses you one to another, and puts strange inferences upon your differing apprehensions, to make you stand a-loof from each other; but Charity thinketh no evil. And though it be true, that Errour on whose part soever, hath ill Consequences,

quences, yet we may be confident that such Consequences are hated by the erring Brother, as much as by any other Christian.

2. How solemnly did our Saviour pray, *That his People might be one, even as He and his Father are one.* Nay, do we not daily pray for the unity of all Saints, and bewail the Discords that are among them before the Lord? And shall we stand in opposition both to Christ and our selves, by upholding Division in his Churches? What a prodigious self-contradiction is this? And how shall we expect to be heard of the Lord in other things, when we are not willing to be heard in this thing, unless it be just upon our own terms? Namely, That all submit to us, whilst we our selves will hardly bow in any thing. When yet it is both Scriptural and Rational, that the strong should bear the Infirmities of the weak, and not to please themselves.

3. The Conversion of those that are out of the Church, is greatly obstructed by Church-Divisions. Could we prize the Salvation of Men at the due value, we would not hazard so great a Matter upon matters of doubtful Consideration. As I am sure, no Man can be certain that it is safe for the Baptized Churches aforesaid, to deny that Communion, or Christian Correspondence which all Churches ought to hold for the common interest of Truth, at least in their General Assemblies; which I conceive would be a leading way to more freedom each with other, in other things pertaining to the Communion of Saints.

Let me therefore advise all Christian Assemblies in this Nation, who are Baptized into Christ, according to *Mat. 28. 19.* and walk soberly in point of Life, to make one Consistory, or General Assembly, by one, or more from every Church; to obtain, 1. A true understanding of the State of the Baptized Churches in general. 2. What are the most important Matters in difference among them. And then, 3. To consult Brotherly how to Compose, or to Accommodate them.

*Acts 15. &
16 Chap.*

This way went the Primitive Christians to heal their Divisions, and God blessed their endeavours with the establishment and increase of the Churches; and this is written doubtless for our direction. And verily, if this kind of Liberty and Society be not admitted, there are no means remaining to the Churches, to compose their Discords: For though Neighbouring Congregations may do much this way, in respect of themselves, yet this answers not the great Design of our Blessed Saviour, whose Prayer was, that all his People might be united who should believe in his Name, by means of the Doctrine of his holy Apostles. And could the Churches of this Island once arrive (through God's Blessing) at such a General Assembly, to be held either Yearly, or once in two or three Years, how would this fit them for communicating their Affairs with the Baptized Churches in other Nations? Whereas whilst we live as it were unknown to one another, in our own Country, it is unlike we should have acquaintance with the Churches in Nations at a distance from us.

4. The fourth Motive to unite, is the consideration of the ill President which we shall leave to the next Age, if we leave our Controversies to them undecided. Yea, the Churches who now differ but a little, and do notwithstanding these differing apprehensions, acknowledg each other

as

as Brethren and Churches of Christ ; yet this small *Core* being untaken away, may in time estrange those Societies one from another wholly. Let some Pillar or Monument of our Love and Unity in general be erected in this Generation, which may give evidence to Posterity that we were one People. And what can be so likely to serve them in this respect, as some wholesome Agreements, for Truths advantage in general, made by the Leading Men of all these Churches, in one Consistory or General Assembly ?

5. We cannot rationally imagine that God is pleased with the Divisions which are in the Baptized Churches, but rather dishonoured by them : Let us then labour for the removal of that which intrencheth so much upon his Honour ; by whose Name we are all called, for whose Truth we have all suffered. Again, we have all one Adversary, even Satan, who labours sundry ways to destroy us, and that blessed Work of restoring the neglected Paths of Christianity to their Pristine Purity ; which God hath in some measure intrusted in our hands, though we are but a low and despised People : Yet this shall not make the less, but rather much more for the Glory of God, who useth to chuse the Poor of this World Rich in Faith, and Heirs of the Kingdom. Only let it be our care to walk so before God, and before one another, as we may lift up his Name and Truth before Men ; then will he in his Wisdom and Faithfulness bless us, and cause his Face to shine upon us, that his way may still be known upon the Earth, and his saving Health among all Nations ; who at present lie in very great Darkness, by reason of the Clouds of Mens Devices, which the appearing of Primitive Christianity, in the Doctrine of Christ held forth by the Faithful Ministers of his true Churches, will cause to vanish away.

CHAP. VI.

Of Marriage, how lawful, and how prohibited unto Christians. As also of Divorce.

Being the fourth Great Case of Conscience.

SECT. I.

MArriage is a solemn and honourable Ordinance of God, instituted by God himself in the time of Man's Innocency, for the modest and orderly propagation of Mankind : God made them Male and Female, and gave the blessing of Encrease and Multiplication to them. Not to *Adam* alone, as some lately, and others formerly have fondly imagined ; particularly among the Greeks, as we read in the Commentaries of *Ludovicus Vives*, on *Aug. de Civit. Dei*. l. 4. c. 23.

Great have been the Affronts and Abuses which Mankind have offered

to this solemn Ordinance of God, both by *Poligamie*, and many unlawful and unnatural Lusts ; better perhaps to be buried in silence, than to be expressed here, further than necessity requires.

When Mankind was multiplied on the Earth, God was pleased to state the Bounds of Marriage within certain Limits, nor permitting any that were *near of Kin* to joyn in Affinity, as we read at large in *Levit.* 18 & 20 Chapters. And because these Prohibitions run generally in the name of one Sex, some would idly pretend a greater latitude on the one part than on the other ; not considering that the Reason of the Law ought to be consulted, which is the *nearness of Kin* ; and this is the same on the part of the Female as the Male. *The Nephew shall not marry the Father's Sister*, saith the Law ; and the Reason of the Law is this, *for she is thy near Kinswoman*. And who can doubt but that the same Law which forbids the *Nephew* to marry with his *Aunt*, doth as well forbid the *Uncle* to marry with the *Niece* ? the nearness of Kin being still the same ; which, as we said, is by God himself propounded as the Reason of these Laws. It is a good Maxim, That *He wrongs the Law, that keeping close to the Letter, strives against the Intent and Purpose of the Law*. Wherefore upon the whole Matter, this is my Judgment and Conscience, That if any Man desire to act safely in his choice of a Yoak-fellow, it is better to keep at a greater distance than the Law seems to limit, rather than to come within the reach of the very Point of this Flaming Sword, which we see turns every way to prevent us, that we provoke not the Lord to anger in any of these Abominations, wherein the Nations are said to have offended, and were therefore spewed out of the Land, as a burthen too heavy for it to bear. For suppose the Question be only, *Whether a Man may lawfully marry his Wives Brothers Widow* ? Here is a very remote Kindred, nothing of consanguinity or proximity of Blood : and yet even this case may be doubtful, for my Wives Brother is a very near Kinsman by affinity ; and he and his Wife being one Flesh, must needs be very near a Kin also ; and therefore though there be no express prohibition in this case, yet sith I am forbid to approach to any that is near a Kin, I run a venture here, (at least) which is a presumptuous folly, when I may both lawfully and with commendation be excused.

Bp. Hall resolved, p. 403.

Let us therefore beware, as well of the Consequence of these Laws which prohibit Marriage, either in the *degrees of Blood*, or *Aliance*. For when God forbids to *uncover the Nakedness of Father or Mother*, he doubtless debars us as well also in respect of our *Son and Daughter*, though he express them not. He forbids us expressly to *uncover the nakedness of the Fathers Wife* ; but doth not speak of the *Mothers Husband* : The same again of the *Sister*, but mentions not thy *Brother* : He is express in the case of thy *Sons Daughter*, but saith nothing of thy *Daughters Son*. He names thy *Fathers Wifes Daughter*, but saith nothing of the *Mothers Daughters Son*. He expresseth the *Fathers Sister*, not the *Mothers Brother* : And mentions the *Daughter-in Law*, not the *Son-in Law*. But who seeth not, that by the same reason that the Relation on the one side is restrained from Marriage, by the same is the like Relation on the other side restrained also. Otherwise, the *Mother may marry her Son* ; the *Nephew his great Aunt* ; the *Niece*

Neece her Uncle, &c. We must needs therefore, when we read these Laws, consult them in their natural Inferences, as well as in their Expressions; otherwise they will be to us, as a Dark-Lanthorn is to him that comes against its Light, for it confounds his Sight, and he soon loseth his Path; but he that follows its Light, finds his way perfectly.

S E C T. II.

How Marriage is prohibited for the Cause of Religion.

Here the Doctrine of the Baptized Churches is this; *That it is unlawful by the positive Law of God, for those that are Members of the Visible Church of Christ, to marry with those that are not.* And for this we have the consent of the Old and New Testaments, as well as the most Authors which have written upon this Subject.

The Scripture timely shews the Mind of God herein, *Gen. 6. 2, 6, 7.* by recording his revengeful stroke on those his Sons, who in the days of *Noah*, took to themselves Wives of those that were not his Children, but only termed *the Daughters of Men*. Which Transgression being remembered by our Saviour, *Luke 17. 27, to 30.* He premonisheth his Followers of the Sin of the last times, and foreshews it would be like the Sin of those in the days of *Noah*; and particularizeth their Sin, in marrying Wives contrary to the Will of God. For it cannot be supposed, that our Saviour did there speak against Marriage as Instituted of God, any more than against Eating and Drinking lawfully; but it is the Sins of Men committed in these Actions respectively which he speaks against, to the end he might fortifie his Servants against the like abuses.

How much the Lord disallowed such Marriages in the time of the Law, is evident *Exod. 34. 12, 13, 14, 15, 16. Deut. 7. 3. 1 King. 11. 1, 2. Nehem. 13.* And that the same Transgression in the time of the Gospel ought to be avoided, cannot be denyed, *1 Cor. 7. 39. & 10. 8. 2 Cor. 6. 14.* The reason of the Law in this case being still the same, which is the danger of being drawn away from following the Lord. *Deut. 7. 3, 4. Neither shalt thou make Marriages with them, &c. For they will turn away thy Son from following me, that he may serve other Gods: so will the Anger of the Lord be kindled against you.* Thus for the Israelite. And hath the Christian no limit here? Yes; They are at liberty to marry with whom they will; Only in the Lord, *1 Cor. 7. 39. They may not be unequally yoked with Unbelievers, 2 Cor. 6. 14.* Here is a most profitable restraint; and for more particular direction, we refer to *Levit. 8 & 20 Chapters*, and the Section preceding. Nor shall we need to be copious in this Point, all Christians assenting to it. Of the many Testimonies that might be brought, I will only set down a few; and first the *University of Basil.*

Marriage (say they) is not only grounded on the Law of Nature and University of Nations, but also on the Law of God; For it was Instituted and Commanded by God, and was by Christ Vindicated from Abuses and Corruptions. In which, regard must be had to Religion, that Marriage be not made between Persons

Persons of different Religions. It is one thing to speak of Marriages already made, and of such as are to be made. Of the former the Apostle speaks 1 Cor. 7. but the latter is most severely prohibited, Exod. 34. 12. Deut. 7. 3. where a Reason is rendred, taken from the danger of seducing. To which Paul's saying agrees, Be not unequally yoked with the Wicked, or bear not the strange Yoke with Unbelievers. Sad Examples we have of the Events of such Marriages of the Old World, Gen. 6. Of Solomon, 1 Kings 22. Of Ahab, 1 Kings 21. 15. Of Jehoshaphat, 2 Kings 8. Of Valence the Emperor, who by his Wife was seduced and drawn to Arrianism.

Rhem. Test.
2 Cor. 6.

And the Rhemists give this positive determination; *It is not lawful for Catholicks to marry with Hereticks or Infidels.* Where they also refer to St. Jerome contra Jovinian, Lib. 1. And to the Council of Laodicea, Can. 10, 31.

The only difficulty here is, to know the due Bounds of the Church; which we suppose to be sufficiently shewed above.

As clear for this is Diodat Annot. in 1 Cor. 7. 39. By these words, *In the Lord*, he understands, In the Communion of Christ and his Church; not that Christians should Apostatize for Marriage with a Husband or Wife who is not a Christian. We see then, that he that goeth out of the Visible Church of Christ to seek a Spouse, is condemned in that Act by the Scriptures, and the consent of all that profess any thing of Christianity.

S E C T. III.

In what Cases Marriage once made may be dissolved.

Ep. Hall Resol. P. 373.

But now the Question is; Whether Marriages which are made beyond the Bounds which God hath ordained, may be made void? B. Hall Answers thus; *Doubtless it may be done by just Authority, upon divers well grounded occasions. For as it is an indispensable Charge, Those whom God hath joyned together, let no Man put asunder: So it no less truly holds on the contrary, Those whom God hath forbidden to be joyned, let no Man keep together.* And then puts six Cases wherein this may be done, but mentions not the cause of Religion.

Nor may we too easily fall in with this Sentence, nor with his Inference from our Saviour's words, though there be a great shew of reason in them, (though yet in the cases put by him it may probably hold). But now we must consider, that Marriage standeth upon the Law of Nature and Nations, as well as it is particularly regulated by positive Precepts, for the Church of God. And therefore care must be had of the unconverted Party, who did not sin against the Law of Nature or Nations, in marrying with a Believer, and being under no other Law, at least not the Law of the Church, cannot be punished by the Law of Christianity: And yet if the Woman so married be put away, her punishment is as great as Christ allows to be executed upon the Fornicatrix that hath sinned against her Husband, and most of all against God.

Ezra 10. 3, 4.

True it is, God once suffered a Sin of this kind to be thus severely punished by Ezra. But there is no Law extant that it must always be so; and we know, God did permit many Marriages to continue, which yet had

had not a lawful beginning. Nothing can be said why *Jacob* should retain *Leah* as his Wife; which will not equally plead for the continuance of the Marriages under question. The Sin being far greater, in the putting *Leah* fraudulently to *Jacob* instead of his Lawful Spouse. Dr. *Willet* Hexapla in Genes. is of Opinion, That the Sin here committed, was Fornication, or Adultery.

Again, *Poligamy*, or having many Wives at once, was neither according to the Institution of Marriage, nor warranted by any Law at all; and had its rise (so far as Scripture bears Record) from a Wicked Man, *Gen. 4. 19.* Nevertheless such Marriages were permitted to continue. And yet in our case the matter is not of that criminal Consideration, as to have multiplicity of Wives; which is disallowed by Christ; when he restores Marriage to its first * Institution.

When *Israel's* Sin was punished, *Ezra. 10. 3, 4.* by putting away their Wives, their Children were put away with them: which howsoever it might stand with the Jewish Church, being in some sort necessary, in respect of their Inheritances in the Land of Promise, and the Civil Policy of their Nation; yet surely it would be great cruelty for Men professing Christianity, to turn their Wives and Children out of doors; who both by the Law of Nature and Nations, have as clear a right to all Temporal and Domestick Priviledges now, as the Husband himself, in any Nation what-ever. So that here doth not only want a Law for Divorce in this case, without which the Christian cannot put away his Wife, whom he took irregularly; but here is also a moral impossibility for him to do it.

Finally; As to the state of things in that part of the World called *Christendom*, more especially in this our Nation, great caution must be had in this Case of Marriage, how Men censure them that go beyond the Bounds of some particular Communities; the Case being not with us, as it was with the Church at *Corinth*, and the *Pagans*. Nevertheless the only secure way to have peace in our Consciences, is to keep within the Bounds of the Church for the choice of our Yoke-fellows. If we find them not within her Borders, we may justly fear, &c.

And the rather, because God hath grievously punished the Sin of marrying, contrary to his directions to his own People; he thereby providing especially for their security in things pertaining to his Worship. Let all Christians therefore stand in awe, and sin not: Let not the love of Beauty or Riches, turn thee from the conviction of thy Conscience; for if thou sinnest presumptuously, thou reproachest the Lord; and such must bear their Iniquity, *Numb. 15. 30, 31.*

Now for Marriages lawfully made, by Persons fit for that state of Life, we ought to acquiesce in our Saviour's determination, That nothing but the pollution of the Marriage-Bed can justify a Divorce; our Lord hath repealed that Precept which *Moses* gave to the contrary, *Matth. 5. 32.* Let no Christian therefore harden his heart against his Wife, because of other Infirmities; let not loss of Beauty, or other cause, alienate thy heart like a Jew, who upon slight occasions were too much wont to hate their Wives. Let Christians shew a more excellent Spirit, as they are

under a more excellent Ministration than that of the Law ; always remembering that Lesson of the Apostle, 1 Cor. 7. 29. *Brethren, the time is short : It remaineth, that they that have Wives, be as though they had none.* It being not earthly Felicities, from which the Christian Man draws his true rejoycing ; and therefore let these things fall out better or worse, he is taught of God therewith to be content.

C H A P. VII.

Of Christian-behaviour, Civil and Religious ; particularly of the behaviour of Women in the Assemblies of the Christian Churches.

Being the fifth Case of Conscience.

S E C T. I.

DId not the mimick and unquoth Deportment affected by some (and especially the *Quakers*) on the one hand, as well as the fantastick and vain Curiosities of others, give occasion, we might in a civiliz'd Nation omit this Discourse. But seeing there is scarce any thing that is Lovely and Innocent, but it is abused, and by some, on one extream or other, rendred unacceptable ; we shall endeavour to preserve what is Modest and Comely, and to give our Testimony against Mens Vanities on one side as well as the another..

For assuredly, God never designed the removal of a Wise, Courteous, and Humble Reverence in Mens behaviour towards each other, in things Civil or Religious, by establishing the Gospel among them, but rather hath therewithal established it for the greater Ornament to Humane Society. It must needs be a great vanity to make that Sinful, which God hath not made so by some Testimony against it. That Mankind should have no more Civility when accidentally passing by each other, than the Beasts of the Field, not so much as to use Salutations one to another, but only stare one upon another with a ghastly Aspect, as if they were enchanted into a sullen silence, is no way conceivable from any Principle of Modesty or Humanity : no more than that on the other hand, some must crouch, as if it were scarce lawful for the same Mortals to meet in one Path, whilst the other struts along, as contemning his fellow Creature, and humane Brother, as unworthy his notice or observation : A most detestible folly !

That there is *honour due to all Men*, is evident 1 Pet. 2. 17. That outward demonstrations of it are to be given from one to another, according to Mens differing Estates, is no less evident, Levit. 19. 32 *Thou shalt rise up before the gray Head ; and honour the Face of the old Man.* And for the due payment of this Debt of Honour to all Men, there ought to be kept an inward reverence and estimation of all Men, as they are the Off-spring

of God, *Acts* 17. 29. compared with *Luke* 3. 38. where *Adam*, our common Progenitor, is expressly called *the Son of God*. And when we consider how he was created in the Image of God, and made Lord of the Works of his Hands, *Psal.* 8. And also by the Covenant made with *Noah* and his Posterity, is continued in a State of Sovereignty over the rest of the Creatures, *Gen.* 9. 2. *The fear of you, and the dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, and upon every thing that moveth upon the Earth; into your hand are they delivered.* We certainly ought in our hearts to conceive some reverence due to this Noble (though many ways unhappy) Creature, and to give some evidence thereof, according to his degree respectively, though of the lowest Rank. Nor are the degrees we intend, any other than what God hath made worth our observation; as namely, *Number of Days*; the *differing States of Life*; *Attainments in Vertues*, and *Places of Trust*, in any publick Employment, whether Civil or Religious: Beside, the common relation we have to each other, as being of one Blood.

The Evidences of Good-behaviour are three-fold.

1. Words, or Friendly Salutations.
2. The Gestures of the Body.
3. Kind acceptance of anothers Civility, when testified to us in a friendly way.

By Words we mean some Title of Respect or Reverence, as *Fathers*, *Brethren*, *Sirs*, &c. This Language was usual with the Apostles; Nor do I find that the Title *Rabbi*, is prohibited, when used as a Title of Civil Honour only; for as it is said, *Be ye not called Rabbi, for one is your Master, even Christ*, *Matth.* 23. 8. So in the next verse it is said, *Call no Man Father upon Earth, for one is your Father which is in Heaven.* Yet who is so foolish as to imagine, that we may not give the Title of Father to him from whom we descended by natural Generation? or to him that is as a Father to his Country? &c. *Gen.* 22. 7. *Isa.* 49. 23. As also to him that by Spiritual Office hath been instrumental to beget us to God, *1 Cor.* 4. 15. *1 John* 2. 1. And yet when all this is done, the Honour of God is in no wise impeached, whilst we reserve the Honour of the Power begetting, and the absolute Rule or Government of our Conscience to Christ and God only.

1. Christian Salutations are expressly commanded, *Matth.* 10. 12. *And when we come into an House, salute it; or say, Peace be to this House,* *Luke* 10. 5. Words being ordinarily the best Index of the Mind, and so most fit to shew or give evidence of a courteous disposition. Nor is there any just exception against many of our words of friendship. As when we meet our Acquaintance, to ask him of his *wellfare*; and when we part, to say, *Farewel*, or *God be with you*; to bid the Plow-man, or honest Work-man, *God speed*; and to wish well to all, by saying, upon fit occasion, *A Good Day*, or *Good Night to you*: provided always that these Expressions be seriously used, and without hypocrisie.

2. For the Gestures by which we signifie the temperature of our Mind in point of Civil Respect, certainly a reverent bowing of the Body cannot well be spoken against, unless we are resolved to condemn the Patriarchs,

1 Sam. 30. 21.

1 Sam. 10. 3, 4.

1 Chron. 18. 10.

Luke 1. 28.

Patriarchs, *Gen. 18. 1. Gen. 23. 12. Then Abraham bowed himself before the People of the Land. Gen. 33. 3.—and bowed himself seven times until he came to his Brother ; see also Gen. 43. 26.* And hence we may safely conclude that this gesture of bowing the Body in token of civil reverence, is both of great Antiquity and Innocency, and recorded as a thing vertuous and lovely in these Holy Men, whether it were done to Strangers or others. Answerable whereunto, and no less innocent are other Gestures, proceeding from an humble Mind, as uncovering the Head, or laying the Hand upon the Breast, or bowing the Knee, as the usage of Nations do vary in such Matters ; for none of these Gestures can be excepted against, for any thing which is in them, which will not equally be of the same force against bowing the Body, as was used by the Holy Men of old.

3. A kind acceptance of anothers civility, is certainly a branch of good behaviour ; as we see in the case of *Mephibosheth*, how humbly he carried himself to *David*, when he testified his Good-Will towards him, *2 Sam. 9. 6, 7.* And herein also we are by honour to prefer one another, *Rom. 12. 10.* rather than to seek to receive honour one of another ; which our Saviour censurcth as an evidence, that Men are strangers to the Faith of Christianity. It is always best to be rather the foremost in our signs of gentleness, than to stay till others oblige us by their courtesie to be courteous, *shewing all meekness to all Men.* That Christians should *all of them be subject one to another*, are things so plainly delivered, as they need no Commentary.

Finally ; This good behaviour consists not only in good Words, and a gentle Carriage, but also in a cheerfulness to do good Offices one for another, and to all Men, as occasion is tendered to us : And this is to be a Neighbour in Deed as well as in Word, as our Saviour teacheth, *Luke 10. 36, 37.* And it is true Honour, to confer necessary Kindnesses with our courteous behaviour, as appears *Acts 28. 2, 7, to 11.* where the Kindnesses received by *Paul* and his distressed Company, from the Barbarous People and others, is called *many Honours*, beside the *relieving them with things necessary.* Thus the very Light of Nature teacheth that vertuous demeanour, which some pretended Spiritualists are averse to: Nor do I see cause to believe, That those that will not vouchsafe men a good word, will better commiserate the necessity of any Man, than such as without hypocrisie is of courteous Language and Demeanour.

S E C T. II.

Of Christians Behaviour in Church-Assemblies.

What was *David's* Resolution, becomes every good Christian, *Psal. 101. 2. I will behave my self wisely in a perfect way.* And that word which is used to express *Christian Behaviour*, *Tit. 2. 3. καταστήματα*, is not only *habitu*, but according to *Leigh. Crit. Sac.* signifieth an inward Habit and Constitution, befitting Holiness. And indeed the Eye of the Lord beholdeth the Hearts of all that draw near to him in his Churches ;
where

where therefore God is greatly to be feared, and to be had in Reverence of all that are about him.

The disorders of the *Corinthians*, occasioned the Apostle to write those Directions, which if more strictly observed, would more adorn the Churches of Christ, especially concerning the Vailing of Women in the time of Prayer and Prophecy, which might not only prevent vain imaginations both in themselves and others, but also continually remind them of that state of Subjection, to which by reason of Sin they were exposed. In some Churches, Women do generally observe this Custom of being Vailed in the time of Prayer. I shall only here advise them to observe, there is the same reason, and as clear direction, *1 Cor. 11.* for their *being Covered also in the time of Preaching.* But now what shall I think of the *Quakers* (and as I hear some others) who do not only allow Women to Teach and Preach in their Congregations, but also by their Printed Books defend the same. I grant indeed as to that People, it is but like other of their bold affronts offered to the holy Scriptures. But lest such a President should become Injurious to the Churches, we shall here testify against that Practice as Unwarrantable, and of very ill Consequence; which we shall make appear by demonstrating this Proposition, *viz.*

That supposing Christian Women to have received Wisdom, and ability to speak to Edification, yet it is unlawful for them to exercise their Gifts by Preaching, or Disputing in Church-Assemblies, in the time of Christianity.

Arg. This I prove, first: Because every solemn Ordinance, in respect of such as are to minister in them to the Edification of the Church, must be warranted by some Precept, President, or necessary consequence from some Scripture, or parallel Case. But nothing of this kind can be shewed to warrant the practice of Womens Preaching in Church-Assemblies in the time of Christianity. *Ergo,* It is Unwarrantable, or Unlawful.

Obj. 1. The most important Objection against this Argument, is taken from *The extent of the Promise of the Spirit being to Christian Women, as well as to Men, and that these Gifts are given for the benefit of the Church.*

To which, I say, The whole Objection being true, it doth not necessarily infer the liberty of Women to preach in the Church, because they may exercise those Gifts to the Edification of many in a private way, and more especially among their own Sex; and may be more meet to instruct them in some Duties proper to them, than Men may be, and so may be Labourers in the Gospel, and assistant in the Ministry, as some were in the Apostles Days; so that their Gifts are not given in vain. Again, They may be very serviceable in the Instruction also of them that are without, in a private manner, especially to Women. For we read not that those of that Sex which were extraordinarily gifted, did preach openly as the Gifted-Brethren did in the Primitive Times; and therefore it seems to be the greater Arrogancy for Women of ordinary Gifts, to appear so

openly in mix'd Assemblies, as those among the *Quakers* frequently do.

Obj. 2. *Some do object, that the Apostle seems to allow Women to Preach, or Prophecy in the Church.* 1 Cor. 11. 5. Every Woman praying, or prophesying with her Head uncovered, &c.

Answ. It is most safe to understand this place, of the behaviour of all Women in the Church, rather than to restrain it to one of a thousand only; and then it's clear, the intent of these words is only to direct Women generally how to behave themselves in Christian Assemblies, with modesty and shamefastness. And the directions on the other side, concerns the Men generally, for they, none of them ought to be veiled in the time of Prayer, or Prophecy, but to appear with open Face in these Exercises; wherein the Women ought to be Veiled.

Nor is it unusual for the whole Church to be said to do a thing, when yet it is actually performed by one Person, or very few. See this very Epistle, Chap. 14. 23, 24. *Here all are supposed to prophesy*: and yet it is irrational to imagine, that every Man and Woman should be Speakers in the Church of Corinth. And Acts 2. we read of 120 Disciples met together, and that when they had prayed, *the House was shaken where they were assembled*; yet who can imagine that every one was a Mouth? This were to confound all things. But the truth lieth here, That the Church-Assembly being a Mystical Body, what is done by her Ministers in that capacity, is looked upon as the Churches Act; whether it be holding forth the Word of Conversion to these without, or praying to God, or ministering in any other Ordinance, because these things are done with the power and consent of the Body.

Obj. 3. *But did not Christ command a Woman to Preach.* Mat. 28. 7. Go quickly and tell my Disciples, &c.

Answ. If this be a Command to preach, the Apostles are degraded, and a Woman made the first Apostle to preach Christ risen from the Dead. And that which is more strange, we know the Apostles Commission to preach, did not impower them to go forth into actual performance, till they were endowed with Power from on high; and we are certain, this good Woman had not yet received the Holy Ghost, for the Spirit was not yet given, John 7. And further, this Womans commission was soon at an end, for when she had delivered this news to the Apostles, she had fulfilled this Charge, and so is no President to other Women. And if Christ had sent a Man with this particular Errand, he had no Commission by virtue hereof to go forth and preach to the World. For certainly all Christians in the World are now to testify that Christ is risen from the Dead, yet it doth not follow, that all Christians that may do this, are therefore sent to Preach. But we come to a second Argument.

Arg. 2. That which is plainly forbidden to all Christian Women, must not be assumed, or done by any of them.

But to Teach, or Preach in the Churches-Christian, is forbidden to all Christian Women. Ergo, It may not be assumed, or done by any of them.

It is exprelly forbidden, 1 Tim. 2. 11, 12. *Let your Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence.* And this full and exprels Prohibition is the more considerable, for that it is delivered in the same place where the Ministers of Christ are directed to make Prayers, Intercession, and giving of Thanks for all Men; which clearly refers to the Services of the Church as congregate. And lest it should be imagined (as it is by some) that this Prohibition only puts a Bar against Womens disputing, or asking Questions in the Church; the Direction is twofold: First, How they shall Learn; and that is, *in silence with all Subjection.* Secondly, What they are restrained from; and that is Teaching: *I suffer not a Woman to teach*; which is only to be understood of Teaching in the Church, for otherwise in a private way they are to be Teachers of good things, Tit. 2. 3.

And here that vain Cavil of some, who from 1 Cor. 14. 35. *That Women are only forbid to ask Questions, or to Dispute in the Church*, is as fully refuted by the Apostle, as if he had purposely opposed that wild Conceit. For, the truth is, the Apostle prohibits them that same liberty of Prophefying in the Church, which he there allows to Men, as may be perceived by those general expressions, *Ye may all prophesy one by one*, might very probably be abused, and that Women might claim some liberty to Prophefy as well as Men; he therefore purposely crosseth that evil Surmise with a Prohibition, and an Invective also, 1 Cor. 14. 34. *Let your Women keep silence in the Churches, for it is not (or hath not been) permitted unto them to speak, but to be under silence; as also saith the Law.* * Where note, That the Holy Ghost expounds the Law of the Womans Subjection to extend to this Prohibition, namely, to Speak in the Church; yea, there hath not been, nor is so much as a permission for it. And his Invective is vehement, ἀίχρὸν ὃ ἐστίν, *Turpe enim est.* For it is a dirty, foul, or shameful thing for a Woman to speak in the Church. What could be spoken against with greater Indignation? And doubtless, were this Custom which some unwary Heads do so greatly affect, but permitted generally in the Churches, it would appear to be what the Apostle hath here censured it, *even a dishonest thing*; for so is the same word interpreted. In vain therefore do some think to escape these plain Censures, by saying that the Prohibition only respects Authority in the Church; Women may not usurp Authority, but if they be commanded by the Elders, they may Preach, &c.

* The Apostle gives not a new Precept, but expounds an old Law, and hence is gathered the reading.

But let such Effeminate Disputers know, that the Prohibitions in both Cases are so strong, as words cannot make them more secure. 1. A Command: *Let them keep silence in the Churches.* 2. *It is not permitted to them to Speak, or Teach.* 3. *Nor to usurp Authority over the Man.* Now we know, that such as never Teach, may usurp Authority; for it is one thing to Teach by Permission, (which Women are denied) another thing to exercise Authority in the Churches, which is also denied. Nay, they may not so much as Dispute, or ask Questions in the Church; how much less then may they stand up as Doctors? And I here demand of such shameless Women, (for so the Holy Ghost hath marked them that

that take this Liberty) how the Elders and Brethren must behave themselves when they Teach? Must their Faces or Heads be veiled, or unvail'd? Can you face the Angels of the Churches, or do you not fear the Angels of God in such your insolent undertakings? Again, How dare you obey any Elder that commands you to do this, when an Apostle forbids you, and tells you it is a foul thing for you to do it? Are your Elders greater than *Paul*? Are you still lusting after that which is forbidden? Me-thinks the former Transgression should be too much. And you may consider, that that very Sin is made a Reason, why your Sex should not have the liberty of Prophecyng, or Teaching, or Disputing in the Churches. And if any of the Churches of Christ have, or shall be led into this Errour, by the example of the *Quakers*, I do here in behalf of the Truth, leave this Testimony upon Record against them.

Nevertheless, we desire that Christian Women study the Knowledge of God, and labour to be helps to weak Christians, especially those of their own Sex; and here they may have opportunity to improve their Gifts in Prayer, and Teaching many good things to their Families, *Tit. 2. 3.* or to others also in a modest manner. And if any of them excel in Knowledg, they may be useful to the Ministers, as some were to *Paul* himself, *Phil. 4. 3.* in furthering the Conversion of Souls: Only let them not at the perswasion of any, go beyond the Bounds which God hath set, to teach them Subjection and Shamefastness.

CHAP. VIII.

Of the Restriction put upon the Assemblies of the Baptized Churches, by the Laws of Men, and whether the said Churches may conform to such Limits without Sin?

Being the sixth Case of Conscience.

First, we profess it our duty to obey all Ordinances of Man, Actively, or Passively. But then, Secondly, If the said Laws, or any of them, Intitled, *As Acts, or Laws, to prevent and suppress Seditious Conventicles*, do only intend the suppression of Seditious Meetings: Then we say, Our Christian Assemblies are not concern'd in the said Acts at all. * But if the said Laws do really intend the Suppression of our Church Assemblies, under the name of Seditious Meetings, then we conceive we may not warrantably in the sight of God, neither dissolve nor restrict the Assemblies of our Churches, according to the Limits of Laws, which only permits Six, or Ten, besides a Man's own Family, to come together in the Service of God. For first,

* And here we do really consent to this Law to be good and necessary as it hath a real tendency to suppress Seditious Meetings, by whomsoever.

Upon a supposition that we are true Churches of Christ, (as that we must believe, till Reasons be shewed us to the contrary) to restrain our Assemblies to such small Companies, is directly contrary to God's allowance,

ance, 1 Cor. 14. 23, 24. where the whole Church at *Corinth* (and consequently all true Churches of Jesus Christ, as particular Communities) are allowed of God to come together in one place; and not only so, but such also who are not of the Church, are allowed of God to come to such Assemblies, as convene in the Name of the Lord, according to the Scriptures: And therefore it must needs be unlawful for any Power of this World, to countermand what God hath thus Ordained; and consequently altogether unsafe for God's People to conform to such Restrictions, as deprive the Churches of Christ of so great a Priviledg. Better it is to Suffer (if the Will of God be so) in the pious defence of Sacred Priviledges, than to lose them by consenting to such Humane Restraints. For,

2. Thus to restrain our Numbers, will certainly destroy all our Church-Assemblies. Suppose some Churches consisting but of a Hundred, or Fifty Persons: divide these into such small Companies, and then where is the Church? Either every six Persons is a Church, or there is none congregate. And besides, If Worldly Authority have just Power to divide Christian Assemblies into such diminutive Companies, they have Power also to subdivide them, and so in fine, utterly dissolve them; and herein God's Ordinance seems to us to be in danger, to be made void by such Edicts.

3. Should we thus conform to Humane Acts, we must depart from the laudable Example of the First Churches, who probably had been in little danger, could they have kept themselves within such narrow Limits; had it been lawful so to do, the Apostles wanted not Wisdom to give instruction to that Purpose. But on the contrary, we find they met together in as great Numbers as conveniently they could. *Acts* 1. 14. *These all continued together.*— *The number of Names together, was about an hundred and twenty,* ver. 15. Again, *Acts* 2. 41. We read of three thousand Converted at one Sermon. Three thousand Baptized Believers did then *continue together in Fellowship, in breaking of Bread, and in Prayers.* But *England* must never see such a Conversion, nor such a society of Baptized Believers, if the Limits of the said Acts be observed by the Baptized Christians; wherefore, we may not in any-wise consent to these Restrictions, though many have been our Sufferings on this account.

4. Suppose these Laws should allow a Hundred Persons to meet in one place to hear the Word of God, and no more, (which is a greater Number than ordinarily comes to our Assemblies) this would be too strait an Allowance, because God hath given greater Liberty. For should one poor Sinner more desire to hear the Word at the same time, all the Power on Earth cannot justly forbid him. Because, thus saith the Lord, *Isa.* 55. 1. *Ho, every one that thirsteth, come ye to the Waters.* And, *Rev.* 2. 9. *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* And again, *Whosoever will, let him come and taste of the Waters of Life freely.* Now we believe that our Legislators did not intend to exalt their Authority against the Lord, whose Power is above all; but yet when these Laws come to be Executed upon Good Men, by the industry of Mercenary Fellows, meerly for serving God according to his Will, then

are they made Snares to the ruine of the Innocent, and the dishonour of that Power which gave Being to them. And all this falls out for want of better provision in the said Laws, to convict Men of Sedition, than only because they were observed to Preach, or Pray, &c.

5. Our zealous Countrymen of the Parochial way of Christianity, would not be limited in their Religious Meetings to five only in a Company : and I know not but that they ought to be restrained from Sedition, as well as the Baptized Churches. Now we are all bound to do to others, as we would Men should do to us, whilst we all agree in the common principle of Holiness and Justice, and profess conscionably to promote the same in our Assemblies respectively. Nor do they with more confidence, affirm their Meetings to be lawfully Convened according to God's Word, than we do on the behalf of our Assemblies, and are more ready to try the Case depending in that respect than themselves.

6. Wherefore, being fully satisfied, that we are a true Church of Christ, and that upon the strictest enquiry we are able to make into the true state of Christ's Church, according to the Pattern of the first Churches, we conceive our selves indispensibly obliged by the Word of God, the Example of the First Churches, and the Bond of our own Consciences, as regulated by a sincere love to Religion, to hold fast the profession of our Faith without wavering, or changing, by reason of the change of Times, or the Laws of Men only; and not to forsake the Assembling of our selves together, as the manner of some is. Being also rationally perswaded, that the more publick and free our Meetings are for all Men to come to, there is the less danger of Sedition.

And our Record is on High, that we design only the Glory of God, and the happiness of our Nation as much as in us lieth, and the faithful discharge of our Duty to God, to the King, and to our Fellow-Subjects, in our Religious Meetings; desiring (if the Lord will) to lead a quiet and peaceable life in all Godliness and Honesty, under the Government of this Nation: Rendering to all their dues, *Honour to whom Honour, Fear to whom Fear*, as also *Tribute, Custom, &c.* which we have constantly yielded according to the Law of our Nation, whatever hath been maliciously suggested against us to the contrary. But if otherwise we must still be exposed to a Suffering Condition, for what we hold in the Cause of Christianity, we shall commit our selves unto the Lord, as into the Hands of a Faithful Creator.

C A A P. IX.

Whether it be lawful for the Baptized Christians, to bear Offices in the Civil State, or to bear Arms in the Military-state of Nations where they live.

Being the seventh case of Conscience.

S E C T. I.

Seeing Civil Government of Nations is God's Ordinance for the good of Mankind, it cannot be unlawful for any Christian who is capable to serve his Country, to bear Office in common with other Men. This is evident from 1 Tim. 1. 8. *The Law is good, if a Man use it lawfully.* And again, *Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.* If therefore the Supream Magistrate do command us to exercise any Authority for the good of our Nation in Civil Things, we ought actually and readily to Obey him therein. Nor is there any Reason, why other our Fellow-Subjects should bear those Burthens, and we only be free there-from? And certainly, by how much any Man attains more than others, to the knowledge of Righteousness, (as the best Christians should, and doubtless do excel therein) by so much are they the more fit to serve their Country in the publick administration of Justice.

We find not that the Eunuch was advised by * Philip, to cease being Lord-Treasurer to the Queen of the Ethiopians, or to leave off the exercise of that great Authority which he had under her, when he became a Christian, any more than when he became a Profelyte to the Jewish Religion, Acts 8. Erastus was both a Christian, and also Chamberlain of the City, at the same time. And no reason can be shewed why a Christian may not as well bear a Civil Office under the Authority of any Nation now, as then, seeing the Supream Magistrate then was an Infidel; whereas in that part of the World, called Europe, they generally acknowledged the True God, and his Son Jesus Christ to be the Saviour of the World. Nor is that Objection which some make, of any real force, viz. That the Civil Power in many Nations is mingled with the Authority of Mystery Babylon; for the Powers under which the Primitive Christians did bear Office in civil things, were also mingled with the Authority of the Idolatrous Paganism of Babylon: So that it should seem rather more difficult to bear Office under a gross Idolater, than under him that only errs by Superstition. For as to the manner of Life followed by Princes then, there is as great exceptions to be made against some of them, as against any since their times. And though it be most true, that he that ruleth over Men, must be just, ruling in the fear of God; yet it often

falleth

* Though for the Gospel sake he might cast off the charge, to Preach Christ, as Doctrotheus tells us he did. Rom. 16. 23.

falleth out, that those who are unjust do get the Power, God so permitting it for the Sin of Nations, or other Causes best known to himself. However, they must be Obeyed as they are Magistrates, and that Actually in all things lawful, and Passively in things unlawful; for he that violently resists the Power (though in the hand of *Nero*) shall receive to himself Judgment. Wherefore the Wise-Man gives us counsel, *To keep the Kings Commandment, and that in regard of the Oath of God.*—Because, *Where the word of a King is, there is Power, and who may say unto him, What dost thou?* So that humble Obedience, either Active or Passive, is the duty of all Subjects, to those whom God hath providentially set over them.

Ecclef. 8. 2, 4.

1 Tim. 1. 9, 10.

We conclude then, That as Protection by Law is the Birth-right of Christians as well as other Subjects, so to be instrumental to Protect others by the execution of wholesome Laws, is both their Birth-right and Duty, being orderly called thereunto, in any place of Government whatsoever. For, seeing the Law is Good, and to be used lawfully; even that Law which punisheth the *Disobedient, Ungodly,* (or those who deny the common, or natural Principles of Godliness, communicated to Mankind universally) and *Sinners,* such as are *unholy, unclean, or prophane, murderers of Fathers, murderers of Mothers, or Man-slayers; for Whoremongers; for them which defile themselves with Mankind; for Men-stealers; for Lyers, for Perjured persons; or if there be any other thing* (of this kind) *contrary to sound Doctrine, according to the Glorious Gospel:* Which was not given to abolish the Laws of humane Society, moral Honesty, and common Civility, but rather to give a greater firmness thereunto, although it be the words of Christ's Patience, as it respects the Mystery of the Faith of Christ's Incarnation, and the form of Worship delivered to the Saints as such. So that it can be no less lawful for Christians, as Men endued with the principles of Humane Justice and Civility, to put in execution the Law as aforesaid, when lawfully called thereunto by Authority. And indeed, to assert the contrary, were in effect to say, The Gospel unmans those that receive it, and makes them insignificant Ciphers in a Common-wealth; when in truth they are rather thereby fitted for every good work even in Civil things, though not thereby impowred, till approved and called according to the Principles and good Laws of Worldly Government in the Nations where they reside.

S E C T. II.

Christians may bear Arms under Earthly Princes; yea, may lawfully govern Nations, as well as other Men, being called thereunto.

What wise Christian doth not daily pray for Kings, and especially that they may be good Christians? Do we not therein plainly conclude then, that they may be both Christians and Kings, and that at the same time? Were I a Subject in *Turkey*, I should pray for the *Grand Seignior*; and chiefly, that God would instruct him in the knowledg of himself, and Jesus Christ whom he hath sent, (yea, I am bound to pray for him in that behalf

behalf, though I am no Subject to him); but far should it be from me, to pray he should be thrust out of his Signiority. No verily, for no Religion doth more sweetly comport with the conservation of Civil Powers in all Nations than the Christian.

If then Christianity hinder not, but that a Christian may be a General, a Prince, &c. over many Armies, in which are Subjects and Souldiers of divers Opinions, very different from his: What should let, but he may also serve in an Army under a Prince who is no Christian, or at least not of his Opinion in point of Christianity, if God hath placed his Habitation under such a Princes Jurisdiction. Certainly *John the Baptist* was a Gospel-Preacher, *Mark* 1. 1, 2, 3. yet he taught Souldiers, and other Civil Officers, to keep to their places, doing righteously therein, *Luke* 3. 12, 13, 14. although they were baptized by him. These Officers who gathered *Cesar's* Tribute, (called *Publicans*) he commands to *exact no more than what was appointed them*. The Souldiers he commands to be content with their Wages, and to do violence to no Man; but is far from such an humour, as to tell them, that *Cesar* being an Heathen and an Idolater, that they ought not to bear any Office for him, nor fight under his Banner; no, though the Question was particularly asked, *What they should do in their several Offices?* Which gave him a fair occasion to call them from those Employments, had it been necessary: but on the contrary, He teaches them all how to obey their Superiors, and to discharge their Office with honour, as became just Men in that Capacity.

When *Gornelius* was baptized, I find not one word forbidding him to be any longer a Centurion, that is, Captain of an hundred Souldiers: For as his devotion to God, his Alms and Prayers, made him not unfit to be a Souldier in the *Italian Band*, before he believed in Christ, but rather made him more fit for that place of trust; so without doubt, more Godliness would more fit him for the same, which he now had graciously received through the preaching of the Gospel, and the pouring out of the Holy Ghost.

Were it needful, we might shew many Examples of God's People bearing Offices and Arms under Heathen Princes; as *Joseph* under *Pharaoh* King of Egypt; *Daniel* under *Nebuchadnezzar*: The Christians under the Emperors of Rome, some Heathen, and some Apostates from the Faith. For Example, *Julian*, of whom *Augustine* thus; *Julian was an Apostate, a wicked Idolater, yet the Christian Souldiers served the Infidel Emperor*. Howbeit, when they came to Christ's Cause, they acknowledg none but him that was in Heaven; when he would have them worship Idols, they refuse, and prefer God only: But when he said, Bring forth the Army, go against such a Nation, presently they obey. They did distinguish their Eternal Lord from their Temporal Lord; and yet for their Eternal Lord's sake, they were subject to their Temporal Lord. Not as *Bellarmino*, who saith, *Quod si Christiani olim*, &c. If Christians heretofore did not depose Nero, Dioclesian, and Julian the Apostate, &c. it was because they lacked Temporal Force. This is to fill the World with continual Uproars, if Men, according as they differ in Opinion about Religion, may still be deposing the Princes and Governours of the Nations.

Euseb. Hist.
Socrates.
Evagrius.

Aug. in
Psal. 124.

Bell. l. 5. de
Rom. pont.
c. 7. ex Auth.
Magis. Char.
exam. p. 19.

Finally, It must be granted, That Wars and Commotions are to be accounted among the greatest of Humane Calamities ; and when *Nation is destroyed of Nation*, tis a sign that God is angry with them, and therefore doth vex them with all perplexity, *1 Chron. 15. 6.* Christians are Men of Peace, and ought to pray for, and study to make Peace, and in no case to delight in War ; Howbeit, when the Peace of a Nation cannot be had without it, a Defensive or Offensive War against an ambitious Adversary, is justifiable from the Principles of common Justice, and not censured by the Doctrine of Christianity. And reasonable it is that Christians and all Men be satisfied, that the cause for which they adventure the taking away other Mens Lives, and losing their own, be necessary, or at the least just and honourable : Mens lives are more precious, than to serve only to gratifie the passions of Men, how great soever : yet when all is said that can be said, the determination of Cases of this nature, must rest very much upon the Sentence of the Prince, with the great Council of a Kingdom or Nation : But especially upon God's Providence, who for Causes unknown to Men, sometimes appoints, other whiles permits these things to come to pass for Man's Correction, and the manifestation of his Power and Justice.

Amos 3. 6.

CH A P. X.

Whether the Baptized Churches may not warrantably make use of the Provision which the Law of the Land hath made, towards the relief of the Poor among them. And of burying their Dead in the common Burying-places.

Being the Eighth Case of Conscience.

SECT. I.

DId not the Inhumanity of some, the too much Scrupulosity, and perhaps the Superstition of others give occasion, we would not have put these things to the Question, which so fairly carry their own Evidence along with them. The Laws of this Land, and particularly those which concern the Poor, are the just Inheritance of every Free-born Subject : And who knows how soon he may, by various Accidents, be exposed to a state which requires the kindness of the Law in this case, or else his Calamity to be insupportable ? Now this Law knows no Man by his being a *Pado-Baptist*, or a *Baptized Believer* of such or such a Parish, but as he is a poor indigent Member of such a Place, and accordingly provides that he perish not ; and yet leaves room enough for any to shew particular kindnesses to the Fatherless and Widows, &c. so that when we will we may do them good ; as also our Saviour hath required us, *Matth. 26. 11.* But now that any Christian should be debar'd the benefit

benefit

nefit of the Law in this case, is altogether irrational; because all acknowledge that we are bound to pay towards the maintainance of the Poor of the Parish where we live, if we be able; and good reason we should do so: But then, even from thence, it's as reasonable that we should receive, when not able to support our selves.

It is true, God hath ordained that his People should be mindful of the Poor; Deacons were ordained to take care of them, fore-seeing, no doubt, that in many Nations small care would be taken for poor Christians; yea, that they should rather be exposed to such Sufferings as should make them poor, even by those that should relieve them, *Luke 21. 16, 17.* Their Parents, Kinsfolks, and Neighbours, thinking them so unfit to be fed or nourished, as that they would rather betray them to be put to Death: And where this Spirit worketh, there can no relief be expected. Yet,

This taketh not away the Reason and Equity of the thing: and either we must say it is unlawful to provide for the relief of the Poor by humane Laws, or grant it lawful for all that are Poor to receive the courtesie of that Law. And truly our Divisions are too great in things which cannot be avoided, as things stand, till God shall graciously enlighten those that are out of the way; let us not then, in this common Office of Humanity, make more difference than needs must. Now this I speak not as being desirous to lessen the Charity of the Baptized Churches, either towards the Poor among them or others; For they are strictly obliged, as they have opportunity, to do good to all, and especially to the Household of Faith. But my Design is, to shew the Injury that is offered to the Poor, to the Law, and to all good Reason; In that the Widows and Fatherless of these that own some Truths of the Gospel, which our Nation hath not yet received, are cast out of their Birth-Priviledges, as if they were not Subjects of this Realm, when yet both the Law, and every Faithful Magistrate stands ready to shew them equal favours with others. *If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well; but if ye have respect to Persons, ye commit sin, Jam. 2. 8, 9.*

S E C T. II.

Of burying the Dead, &c.

The Burial of the Dead is a Moral Duty, as it is an evidence of Humanity, and yet hath no Form prescribed in the Word of God for the Solemnity to be used on such occasions. That therefore which may most improve the Death of our Friends to our own preparation for Death, and give demonstration of our love to the Deceased, with our hope of his Resurrection, is most useful at such opportunities; be it a word of Exhortation, with solemn Prayer, for the better preparation of our selves for the day of Dissolution, &c. Usually of old Burials were solemnized with Lamentation. *Gen. 25. 2.* *Abraham* came to mourn for *Sarah*, and to weep for her; yea, with great Lamentation, as when *Stephen*

was

was buried, *Acts* 8. 2. and sometimes with Fasting, *1 Sam.* 31. 13.

But for the place of Burial, we find it was at Mens liberty also, some preparing their own Sepulchres in their Gardens: Nor matters it much so the Dead be buried, in what part of the Earth we make restitution of that Earth which we have carried about for a small moment. Yet this I must say, That *Births* and *Burials* are material Passages concerning Humane Affairs, and therefore publick notice would be taken of such Changes. And here the Baptized Churches should not be rejected, but some care taken for the keeping in memory the *Births* and *Burials* which happen to be among them, for the avoiding of such Controversies as are wont to arise about Matters of Estate, &c.

Nor is it rational to debar them the benefit of the common Burying-Places, sith they do pay all Impositions for the Fencing, and orderly keeping of the said places, as they have frequently been in late Times; yea, so inhumane hath been the usage of some, that they have been taken out of their Graves, drawn upon a Sledg to their own Gates, and there left unburied. Thus did certain of the Inhabitants of *Croft* * deal with one Mr. *Robert Shalder*, a Baptized Believer, *Anno* 1666. to the eternal infamy of the doers of that cruel Act, whilst his *Epitaph* lives to keep in memory that sordid Action, viz.

*In the County
of Lincoln.

*Sleep, pious Shalder, sleep, in thy sequestred Grave;
Christ's Faith thou well didst keep; mangre the fiercest Wave
Which Satan's Storms could raise against thy Faith: And now
In vain he findeth ways his malice still to show.
Thy Saviour had no Grave, but what a Friend did lend;
Enough if th' Servant have like favour at his end;
And now thy Faith Divine, I'll pin upon thy Herse,
Which bright (though brief) doth shine, Heb. 6. first, second verse,*

For any to make it unwarrantable for the Baptized Churches to bury their Dead among their Neighbours, though of differing Opinion in Point of Religion, is a gross vanity; and it were as idle, as to say, we may not dwell in one House or City together; nay, much more absurd, for the Dead know nothing, cannot injure one another, but the Living may. This was *Tillam's* conceit, that prodigious *Apostate*, who instead of promoting Truth in an amicable way, made it odious in the Eyes of all Men, by the foolish Niceties wherewith he had incumbered it, together with his Jewish Ceremonies,

T. Tillam of
Colcheller, an
Apostate.

C H A P. XI.

Of lending Money upon Usury.

Being the Ninth Great Case of Conscience.

S E C T. I.

SO well do we know the signification of Usury, that we need not (as some) to enquire of the Hebrew, *Neshec*; the Greek, *τόνκος*; or the Latin *Fenus*, for the meaning of it: Because the *biting*, *oppressive*, and *painful breeding quality*, and *travel* of the thing it self, sufficiently declares it to thousands, who can interpret that hard word without any Dictionary save their own Experience.

Did we not see the Scriptures every where neglected, we might wonder that Usury (as it oppresseth the Poor) should have any place among Christians, because it is therein so evidently marked for a thing unlawful, that those that run may read it if they please:

* For thus it is written, *Exod. 22. 25. If thou lend Money to my People, to the Poor with thee, thou shalt not oppress him with Usury. Levit. 25. 35, &c. If thy Brother be impoverished, or fallen into decay with thee, thou shalt relieve him, and as a Stranger, or a Sojourner so shall he live with thee; thou shalt take no Usury of him, nor vantage, or more than thou gainest: Thou shalt not give him thy Money for Usury, nor lend him thy Victuals for increase. Deut. 23. 19. Thou shalt not lend upon Usury to thy Brother, as Usury of Money, Usury of Meat, Usury of any thing that is lent upon Usury.*

* I once had occasion to pay some Money which a poor Man had borrowed of a Quaker; I told the Quaker (being very exact for the Use-Money) That it was unlawful Gain. The Quaker Replied, That of God in me tells me it is not unlawful. I Replied, That of God in the Scripture told me it was unlawful. See how the Word of God is made of none effect, by the false Light of this Quaker.

Thus we see the Law of God is express against Usury, only it seemeth to be with some limitation, as when the Rich Man lendeth to the Poor. And though the Prophets sometimes speak against Usury, without mentioning this Limitation, * we may not suppose that they contradict the * *Jer. 15. 10. Law of Moses*. Nor is it reasonable, that the Rich who borroweth only *Psal. 15. 5. to advance his Estate without any necessity, should have the benefit of* *Isa. 24. 2. other Mens Money without some valuable consideration; provided that* *Neh. 5. 7, 10. the Party which lendeth, be of a lower Estate than the Borrower, or could make use of his Money another way to his probable advantage; otherwise it is not to be doubted that the Lord hath given this Law against Usury, to preserve Friendship among all Persons of what rank soever.*

Let us therefore hear the Voice of the Prophets in this Matter; and first Ezekiel complaineth against Jerusalem, saying.—*Thou hast taken* *Ezek. 22. 12. Usury, and Increase; and thou hast greedily gained of thy Neighbours by Extortion, and hast forgotten me, saith the Lord.* Where we see, that greedy

Gain, which may be in Mens common way of trading together, and *Extortion*, which (according to *Arias Montanus*) is *Deceit*; is not only prohibited, but Usury also is in like manner censured in this place, especially as it was used to the oppression of others, for so it is commonly used. And the same Prophet joyns it with *oppressing the Poor*, Ezek. 18. 17. And so doth *Solomon*, Prov. 28. 8. *He that by usury and unjust Gain increaseth his Substance, he shall gather it for him that will pity the Poor.*

But so many are the difficulties which attend this Subject in respect of the variety of Circumstances, as well in respect of Persons Capacities, as their Necessities, Motives, and Ends, in Borrowing and Lending, that I find the wisest Casuists resolve upon no more peremptorily than this, *viz.*

Bp. Hall Resol. p. 373. *That all Usury which is an absolute Contract for the meer Loan of Money, is unlawful, both by Law Natural and Positive, both Divine and Humane.*

How the Divine Law prohibits Usury, we have seen in part; and that direction of our Saviour, *Lend, looking for nothing again*, may seem to be a Commentary upon the Law against Usury: for, to take the words in the easiest sense that may be, they plainly shew it's a Duty to lend to those freely, which cannot in likelyhood recompence us with the like kindness: But we do no kindness at all to him to whom we put our Money to Usury; but he doth us a kindness, by paying us more than the Principal. So that our Saviour seems to speak this on design, to restore true friendship and neighbourly kindness among Men; which Usury is a very great Enemy unto, take it at the best, because indeed it takes away that commendable respect which Men are to shew one to another, in lending to one another freely, which we know is of a very obliging nature among Men: Whereas on the contrary, Usury is a kind of mischievous Canker, or gnawing Worm, which eateth out Charity or good Will from among Men, and more especially from them that have most need of it.

Lib. de Tobit. c. 15. *The Jews had a liberty to lend Money upon Usury to a Stranger; which some conceive to intend only the Canaanites, whom they could not destroy, and so became Sojourners among them. Thou mayest lawfully take Usury of him whom thou mayest lawfully kill, saith Ambrose, meaning the Canaanite, whom God designed to destruction. But how large soever this Liberty was, yet it is certain our Saviour takes away this partial kindness, when he teacheth us to love our Enemies, and not to lend to, or salute our Brethren only, because this was no more than Sinners could do one to another; and therefore he teacheth his Disciples to do something which is singular, or more than is done by others in these Cases. But to lend to our Friend or Enemy only upon Usury, is a kindness something less than Heathenish, as I shall presently shew.*

Mat. 5. 47. Luke 6. 34.

S E C T. II.

Many Heathens by the Light of Nature hated and opposed Usury.

The Learned have observed, That *Plato* and *Aristotle* both condemned Usury as unlawful and unnatural. *Cato* is more severe, making it worse than Theft; because if a Man borrow an hundred pound, a *Thief* comes and takes it only from him; but the *Usurer* comes after, and robs him over again, and takes eight or ten pound more from him; which is very inhumane, and against the Light of Nature. Mr. *Fenton* out of *Plutarch*, Mr. *Fenton*: renders *Usurers* to be *Devils*, and by their policy, such as turn the *Hall of Judgment* into *Hell*; because the Usurer cozens the Law, by writing into his Bill or Book more than he delivered; so the Law taking Use to be a part of the principal Debt, is deceived, and causeth the whole Sum to be paid. Yea, such Bonds as commonly Usurers will have, *Plutarch* likens to the Chains and Halters which *Darius* sent to *Athens* to bind the Prisoners there. And B. *Hall*, out of *Alexand. Gen. dierum*, Bp. *Hall*: That *Usury* hath been interdicted in all times, as appears (saith he) sufficiently by the Records of *Egypt*, of *Athens*, of *Rome*; and not only by the restraint of the Twelve Tables, and of *Claudius* and *Vespasian*, but by the absolute forbiddance of many Popular Statutes. To be short, The Light of Nature teacheth Mankind to tender the preservation of many rather than a few, when it is in our power to do it. Now we know that Usury enricheth but here and there one, but decayeth many, and especially when the Borrower loseth by some accident, the Principal, or some part thereof. Now Reason wills, that he that hath a certain Profit, should go some hazard, and not he that hath only an uncertain hope of Profit to hazard all. Mankind was never taught to be so cruel one to another by the Principles of Nature or Humanity. And beside, this custom of Usury hath destroyed (or tends to destroy) that natural Property which sheweth a Man to be a kind and merciful Creature, *Psal. 112. 5.* kind to all, even them that have no absolute necessity, and merciful to the Poor in their necessity.

Finally; It destroys the Law of God (so I think I may call it) in the case of Lending, and perverts the Law which God hath given in the case of Hiring. For thus saith God, *Thou shalt not shut up thy compassion, but shalt lend*, Deut. 23. 8. Now Hiring cannot properly be called Lending; which is an Act of Mercy, and also a Testimony of our Love and true Kindness one towards another. And that it perverteth the Law of God concerning a thing which is hired (seems probable); Which being lost, without the fault of him that hired it, is not to be restored, *because it came for his hire*, Exod. 22. 15. True it is, it is also said, That if the Owner be not by, then the Borrower shall make it good. The Reason is evident, because it's a very difficult thing to know, whether what a Man lends, be not lost through his want of care that hired it. Otherwise the reason of the Law is the same, whether the Owner be present or not.

S E C T. III.

Councils and Fathers of the Church of Christ against Usury, and that it hath been the cause of much Evil in Nations.

That such as were known to be Usurers among the Clergy, they were to be put out of the Ministry, by the Sentence of the first *Nicene Council*, which is of great Antiquity, about 1340 years ago; whence we see Usury was held by them in detestation, whilst it rendred Men unfit to serve in the Ministry. And more strictly did the *Lateran Council* deal in this case, decreeing that Usurers openly known, should be denied *Communion in their life-time, and Christian Burial after their Death, till their Heirs had restored their Usury.*

And yet more severe we find the Council of *Vienna*, as alledged by Bishop *Hall*, and Mr. *Fenton*, who condemned for Hereticks such as should say that *Usury is lawful*, or that should say, *It is no Sin.* In the twelfth Canon of the first Council of *Carthage*, Usury is condemned for *filthy Lucre.* And the Usurers excommunicated by the Council of *Elebertin.* *Can. 20.*

Thus much for the Councils. Let us hear the Fathers also.

First, *Basil*, that Holy and Excellent Man, ranketh Usury with great Enormities; but chiefly he inveigheth against lending to the Poor upon Usury, *as an inhumane thing.* Usurers themselves he complains of as Devils, which follow the course of the Moon, and afflict poor Men with a foul ill *Falling-Sickness.*

Chrysostome is very express (or the *Homilies* which go under his name:) for while Usury seemeth to give, saith he, *it taketh away; while it seemeth to succour, it oppresseth; while it delivereth from one Bond, it intrappeth in many.* It lulls Men asleep like the poison of *Aspes*, and as *Leaven*, it converteth the whole substance into its own nature, that is *Debt.*

Lactantius saith, *Usury corrupteth the benefit of Loan against Charity; it taketh that it never gave, against Justice.* A Righteous Man will not be polluted by such Gain, but will ever have his Lending reckoned among his good Deeds.

Ambrose tells us, *There is nothing more horrible than an Usurer, he is an odious Man, and his Money a Viper.*

And *Augustine* concludeth, *That Usurers belong not to the Church of God, ad Macedonius.*

Bernard is greatly displeased with the Sin of Usury, counting them that lend not but upon Usury, rather *Baptized Jews than Christians.*

Thus we see, That Usury is censured by the Holy Scripture, by the consent of Nations, by the Ancient Writers in the Christian Church, which must needs put an awe upon any serious Christian how he meddles with it, yea, to keep it at the greatest distance. And not only to beware of it, but of every thing which is like it; as if a Man sell any Goods to a day, if he exact upon the Poor in his necessity, he steps into this condemned Path. Nor is there any Rule to order Men in these cases, like that

that of our Saviour, *Whatsoever ye would that Men should do unto you, do ye even the same to them.*

Having seen the Duty of the Lender, it may be good to put the Borrower in mind of his Duty also; for there is a very great fault in many who borrow Money of their Friend, and then take no due care to pay it again, and at the time appointed, which is a great evil. Promises and Covenants are solemn things among Men, and ought to be kept with all possible exactness; otherwise Friendship is in danger to be weakned, if not lost, which is one of the preciousst Jewels among Men.

And, 1. It is no way safe for Men to borrow of another without need; better to be content with such things as we have: for *they that make haste to be rich, fall into no small temptation*: And it often falleth out, that by borrowing unnecessarily, Men bring themselves to ruin; God not blessing their bold Adventures; and then *the Borrower becomes Servant to the Lender*: wherefore let every Man that loveth freedom as a Man, keep himself from being a Debtor, if possible, for it is a great blessing to be free in that case, *Deut. 15. 6.*

2. Let all Men, but especially Christians, beware of that Character of a Wicked Man, *Psal. 37. 21. The Wicked borroweth, and payeth not again.* It is a bordering upon this Evil, when we detain what we borrow without the leave, and to the hurt of those of whom we borrow. *Owe nothing to any Man*, saith the Apostle. And though this may require a free discharge of all those Debts of Love which we owe to Men, and to Christians especially, yet it is no ill interpretation to understand it, of paying to every Man his own. This shall honour the Truth greatly, whilst the contrary is a very great scandal to Religion, and a shame to Professors.

C H A P. XII.

Of the Government of Christian Families; and first of the Heads of the Family towards their Yoke-fellows.

Being the tenth Case of Conscience.

S E C T. I.

Family-Government is the Original of all Governments among Men, and is therefore to be maintained with all due care and conscience, in which, the Heads, and Subjects, and the Duties of each in their respective places are to be considered. For although the Husband and Wife be one Flesh in respect of the Marriage-Union, yet the Authority or Power of Government is committed to him, as the Head or Ruler: *Gen. 3. 16. Thy desire shall be to thy Husband, and he shall rule over thee*; not in severity, or by punishment, (as *Diodate* expoundeth it) but by wise Counsels, and a just Sovereignty, to command in all lawful Domestick Affairs,

Col. 3. 18. fit for a Man to be concern'd in. For the Wife is commanded only, *to submit to her own Husband; as is fit and meet in the Lord.* And consequently the Husband's command over his Wife, is no farther to be extended; for *ὡς ἀνέκεν*, is better rendred by *sicut convenit*, as it is meet, comely, or convenient than by *oportet*, as it must be; and therefore is the Husband charged in *vers. 19.* that he *be not bitter against his Wife.* For though it be necessary, that the Husband maintain that Authority which God hath given him, because of the Trespas which the Woman committed against her Husband; * yet there is no Government in the World which necessarily requires an amicable management so much as this: and therefore the Apostle excellently sets out the nature of the Husband's Authority over the Wife, by the Authority of Christ over the Church, *Ephes. 5. 23. For the Husband is the Head of the Wife, even as Christ is Head of the Church.* Wherein he doth not diminish the Power of Husbands, but rather advance it, only he would have them learn of him, that is a most gentle Lord, to exercise their Dominion, in commanding, reproofing, and counselling after his Example: and not to turn that wholesome Order between Man and Wife into Tyranny and Persecution; as it is too frequently found in many Husbands, to the reproach of their Persons and Authority. And on the other hand, 'tis as dishonourable, and many ways no less pernicious, for the Husband to suffer his Sovereignty to be made of no signification, that his Wife, who ought to be his Subject, becomes his Superior; this is one of the things which the *Earth cannot bear*, *Prov. 30. 21, 22.* Either the Power of Government must be kept in its proper Subject, or else not only Families, but Kingdoms are laid open to ruin and all perturbations, and in the end to destruction. Such Rulers are compared to *Women and Children*, *Isa. 3. 12.*

But the Power to Rule, &c. is not all that pertains to the Head of a Family: Such *Honours* usually infer great *Duties*; for the Husband is to love, defend, and provide for his Wife, and this as he would do it for himself. *Ephes. 5. 28. So ought Men to love their Wives, even as their own Bodies. He that loveth his Wife, loveth himself:* for indeed she is a part of himself, *They twain shall be one Flesh*, *vers. 31.* And this in the demonstratives of it, is called Honour by the Holy Ghost, *1 Pet. 3. 7. Giving honour unto the Wife, as unto the weaker Vessel.* Not to contemn or despise *their Wives*, because of their weakness, but rather to indulge their infirmities, and to cut off all occasion of offence from them; for it is the property of true Love to forget; and pass by many weaknesses. Thus Christ deals with his Spouse, and thus ought Men to deal with their Yoke-fellows. For it is an insupportable sorrow, when a Woman hath forsaken all Relations in the World to consort with her Husband, and then finds not his Heart with her; this is called *a treacherous dealing*, and reproofed by the Prophet *Malachi 2. 14, 15. The Lord hath been witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously; yet she is thy Companion, and the Wife of thy Covenant. Did he not make one?* [when yet (had he intended thou shouldst set thy love upon many) he had the residue of the Spirit, and could have made many Wives for Adam]: But *wherefore made he one, and no more?* Surely, *that he*

might

might seek a Godly Seed, (or an Off-spring to be produced in a chaste and lovely way) and that a Man's Affection should not run out to every lustful Object. *Therefore take heed to your Spirit, that none deal treacherously against the Wife of his Youth: For the Lord hateth putting away: And yet he that putteth his Wife out of his Affection, dealeth no better than he that divorceth her.* This want of love between Husband and Wife, is a grievous Iniquity, a treasonable Impiety, hateful in the sight of God; and yet it is that which Satan prevails to ensnare Men with, to the provoking the Majesty of Heaven against them, to the evil example of their Families, and to the perdition of their own Souls. God will be avenged on this Generation for this Iniquity. Jer. 5. 7, 8, 9. *How shall I pardon thee for this? —every one neigheth after his Neighbours Wife: Shall I not visit for these things, saith the Lord? Shall not my Soul be avenged on such a Nation as this?*

The Husband ought, as the Head, to defend and provide for his Wife: God hath given him a capacity many ways above hers, therefore he must bear the greater burthen. When thou seest thy Wife sinking under any pressure of Mind or Body, thou art to bear the burthen; and with thy courage and prudence to strengthen her, and divert her fears and sorrows; for under God she hath none to flee to like thee, to whom she may with safety impart her Troubles of Mind, or Infirmary of Body: Thou therefore art required to dwell with her according to knowledg; not as a stranger to her Condition, but as one that best knows how to sympathize with her in all her Temptations or Infirmities, which are common to the weaker Sex. The Christian Man's greatest care, should be to live with his Wife, as a Joint-Heir of the Grace of Life, and therein to help her, lest Satan beguile her of that Inheritance, as he beguiled Eve of an Earthly Paradise. In this behalf the Christian Husband is to take care that no Temptation prevail to shut his Mouth from praying for his Wife, and with her also; 1 Pet. 3. 7. *As being Heirs together of the Grace of Life, that your Prayers be not hindered.*

And for external Things which concern this Life, the Apostle sheweth the care of the Husband to be, in the first place, *how he may therein please his Wife*, 1 Cor. 7. 33. And as her Judgment was, *to bring forth in sorrow*; so his Sentence was, *in the sweat of his Face to eat Bread*; the Lord assigning to Man the Labour of the Field, and to Women a proportionable Travail. And this Decree hath continued in general to this day. The very Infidel takes care for those of his own House, as Paul testifieth, and experience confirmeth; yea, some of them are wiser in their Generation than the Children of Light. Let not then the Christian Husband be worse than an Infidel, as either by indiligence, or profuse and vain expence, to expose his Wife to misery; as the manner of some is in these days, who pretend to Christianity, but know it not, for it teacheth to live Soberly, Righteously, and Godly in this present Life, and to provide things honest in the sight of all Men.

S E C T. II.

Of the Duty of Christian-Women towards their Husbands.

It is the ornament of any state of Life, for Persons to keep to that place where God hath set them. Women, even Christian-Women, are by the Law of God made Subjects, in reference to their own Husbands; Ephes. 5. 24. *Therefore as the Church is subject to Christ, so let the Wives be to their own Husbands in every thing*: And vers. 22. *Wives submit your selves to your own Husbands, as unto the Lord*; or as unto him whom God hath constituted a Lord over his Wife. And hence it was that Sarah called her Husband Lord, not ironically, but submissively, as knowing that state of subjection to which Women were assigned by the Authority of Heaven. Wherefore the Apostle urgeth Christian-Women with this notable Example, 1 Pet. 3. 6. *Even as Sarah obeyed Abraham, calling him Lord*; whose Daughters ye are as long as ye do well.

For the due performance of which dutiful Obedience, there must first be imprinted in the Heart of the Wife, a due remembrance of the cause of her Subjection, which was the deceiving of her Husband, and so exposing him and her self to mortality and misery.

Secondly, She must remember that it was not Man himself, that set up himself as a Ruler or Lord over her, but it was God's own act; she therefore obeyeth God, whilst she obeyeth her Husband according to God's Ordinance: And consequently when she contemneth his just Authority, she sinneth against the Authority of Heaven it self, and doth greatly aggravate the first Transgression. Let not Christian-Women (as those that are strangers to Righteousness) make a mock or sport of their Obedience to their Husbands, lest the Lord punish such careless Women as will not hear the Voice of the Lord, Isa. 32. 9, 10.

This Obedience of Women to their own Husbands, standeth, first, In faithfulness and constancy of Affection, the strongest motive to all other steps of Obedience: Such a Wife is described by Solomon (called by the name of Lemuel) Prov. 31. 10. to the end; *Who can find a virtuous Woman? for her price is far above Rubies. The Heart of her Husband doth safely trust in her,—vers. 26. She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness. Yea, She will do her Husband good, and not hurt, all the days of her life.* And for the furtherance of this part of their Duty, The Elder Women among Christians, are under some charge and care to teach the young Women to be sober, to love their Husbands, to love their Children, to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the Word of God be not blasphemed, Tit. 2. 3, 4, 5.

Secondly, It becomes Christian-Women to obey with readiness the just Commands and Directions of their Husbands. For where there is no Commander, there can be no Government among Men; This Authority therefore of the Husband must be preserved, or else God's Ordinance is made void.

Thirdly,

Thirdly, The Wife may not lawfully enter into contention with her Husband in things doubtful; but to give place by silence; That is her Ornament, 1 Pet. 3. *even a meek and quiet Spirit*. And when-ever she puts that Garment off, her nakedness appears, and her shame is manifest; for no Subject ought to enter into clamour with his Superior, but must give place till the Matter can be otherwise found out, otherwise there can be no peace, (or else Authority must be violated, even in things which are as probable on the side of the Ruler, as the Subject). So it's necessary between Man and Wife: for if the Husband's Power be not sufficient to forbid Contention about things uncertain, he is but a Cipher in Government, and the Children signifie as much as he. This contentious Spirit, Solomon hath often censured in his Book of Proverbs, comparing the contentions of a Wife to a continual dropping; and again, *A continual dropping in a rainy day, and a contentious Woman are alike*: and determines positively, *That it is better to dwell in the corner of the House top, than with a brawling Woman in a wide House*: And maketh it the Character of a foolish Woman to be loud or clamorous. How greatly then are all good Women bound to watch against that ill custom of brawling in their Families, contending with their Husbands, and oftentimes for they scarce know what: and let them remember, that though their Husbands be in the mistake, yet they are the Superiors, and are therefore reverently to be treated; for thus did Holy Women who trusted in God, adorn themselves with a meek and quiet Spirit. But how could they be exhorted to be meek and quiet, if they took not occasion to be otherwise, or at least if they did not refuse to stir up strife and contention. Now the Wife is expressly commanded to reverence her Husband, Ephes. 5. 33. *Nevertheless let every one of you in particular, so love his Wife even as himself; and the Wife see that she reverence her Husband*. How then shall you be able to behold the light of this Text, when you dishonour your Husbands, as it is the manner of many in this our Nation, if they know any infirmity in their Husband, that is the subject of their Discourse. Against which ill custom, It becomes Women professing Godliness to give their Testimony, by Word, and by better Examples. And as an inducement or farther motive to do their Duties in their subject-walking towards their Husbands; not only to the good, but to the froward also, (for too many such there be) I will commend to their consideration, the behaviour of vertuous Monica the Mother of Augustine, which himself hath thus recorded.

Prov. 19. 13.
& 27. 15.
& 25. 24.
& 19. 30.

Aug. Con.
l. 9. c. 9.

When she proved marriageable, she was bestowed upon a Husband, whom she was as serviceable unto as to her Lord, endeavouring thereby to win him to thee, [meaning to the Lord, and then setting down the high provocation which she had by his uncleanness, and with what patience she bore it]. He adds, *That he was of a very hot and cholerick Nature*. But (saith he) *She knew well enough that a Husband in choler is not to be contradicted: not in Deed only, but not so much as in Word*. But so soon as he was grown calm, that she saw her opportunity. would she render him an account of her Actions, if so be he had been offended upon too slight occasion. Then Augustine goes on to tell how she counselled those Women that would complain of their Husbands hard dealings, and shew the signs

thereof, for they were Heathens: Her words were these; *From the time you first heard these Table-Laws which they call Matrimonial, you should account them as Evidences whereby your selves were Subjects; and that therefore being always mindful of that estate and condition, you should not pride up your selves against your Husbands, nor to be too free of your Tongues.*

Let Christian-Women not despise to imitate every worthy Example, and among the rest this of *Monica*, that so those who will not be won by the Word, may be won by the good Conversations of their Wives, coupled with such a reverend fear of offending their Husbands, that they being engaged by your Vertues, may thence conclude with *Solomon*, Prov. 31. 30. *Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord she shall be praised.*

S E C T. III.

Of Family-Devotion, and the Government of Children and Servants.

Family-Devotion is a Subject of some difficulty, in reference to what is necessarily the Method and Quantity thereof. But the necessity of the thing cannot be doubted, when we hear the Parents required to *bring up their Children in the nurture and admonition of the Lord*, Ephes. 5. 4. And also a severe Judgment denounced against the *Families which call not upon the Name of the Lord*, Jer. 10. 25. as well as against the *Heathen which know not God*. Yea, *All Kingdoms which call not upon the Name of the Lord, are under the like comination*, Psal. 79. 6. From whence we conclude the Universality of this Duty, and so to each particular Family.

Family-Devotion may be considered in these two things, Prayer with Thanksgiving, and Admonition with Instruction; and these things to be performed, either in a constant-course, or occasionally. Our Saviour encourageth to diligence in the Duty, Luke 18. 1. And *Paul* seems to bring it to a Family-Exercise, Col. 4. 1, 2. Yet I find no positive direction that it ought to be the Exercise of a Family every day; though doubtless, where Families are so composed, as to attend Religiously upon such a constant Devotion, it is a very lovely and blessed thing, and comes the nearest to these general Rules; *Continue in Prayer, and watch in the same with Thanksgiving: Pray always, in every thing give Thanks; for this is the Will of God in Christ Jesus concerning you.*

For Examples we find them various. In the old World we find that *Cain and Abel* did sacrifice to the Lord, Gen. 4. 4. And that in *Seth's* time, *Men began to call upon the Name of the Lord*, Gen. 4. 26. But of their daily Devotion there is no account given in all that is said of the old World; only this we may gather, that Religion did flourish in the old World for a time; because the Sin charged upon those in the latter end of that Dispensation, is, that they had corrupted the way of the Lord, Gen. 6. which implies, That the way of the Lord had been known and observed in the Times precedent. What manner of Devotion *Noah* observed after the Flood, is not signified in respect of his daily Exercise; only we find

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that he offered Sacrifice when he came out of the Ark, *Gen. 8. 20.* The like we find in *Abraham*, who upon occasion did offer Sacrifices to the Lord; and it appears his Son *Isaac* when a Youth understood that way of serving the Lord, *Gen. 22. 7.* And *Isaac* spake to *Abraham*, and said, *My Father, — Behold the Fire and the Wood, but where is the Lamb for a Burnt-Offering?* But what Devotion, in respect of daily Performances was used by this Man of God, I find not; for those Solemnities of sacrificing after this manner, was in all likelihood done only upon special occasions. And the same appears from *Job 1. 5.* That *Moses* gave any precise order to *Israel* concerning Family-Devotion, is not very clear, unless perhaps we may gather it from *Deut. 6. 7.* And these words, which I command thee this day, shall be in thy Heart, and thou shalt teach them diligently unto thy Children. The Example of *David* and *Daniel* is more express, *Psal. 55. 17.* Evening and Morning, and at Noon will I pray. *Dan. 6. 10.* He kneeled upon his Knees three times a day, and prayed and gave thanks before his God.

In the New Testament no precise Order is set down for Family-Devotion; yet we have seen the general Rules there given concerning that Duty, shew that it ought to be frequent; and so doth the Prayer which our Lord hath taught us, *Mat. 6. 9.* We conclude then from these considerations, That it becomes all Christian-Families to devote themselves to God by solemn Prayer, with as much frequency as they can; and though they are left at liberty as to the Days, or Hours, yet let us not use this Liberty as an occasion to the Flesh, as I fear many do, to the total neglect of this Christian-Devotion, or Family-Religion; which is a part of that Religion which all Mankind owes to God. Let not then the Families of Christians be strangers to the Sacrifices of the Law of Nature, established by the Gospel, which is the Fruit of our Lips, even Prayer and Praises, or giving Thanks to his Name, who is worthy to be praised, and that continually; and as often as we can, let us do it with that freedom of Spirit, that it may not be a matter of constraint, but a free-will Offering.

Chrysostom upon these words, *Ephes. 6. Pray always, &c.* hath these words, *Do not divide the day into several times; for hear what he saith, Come unto God at all times, for the Scripture saith, Pray without intermission.* And surely it is not the setting sometimes an hour apart, that will answer the Mind of God, unless the Heart be devoted to God at all times: Yet these Opportunities are needful divers ways, and especially for the Instruction of Youth, who are to be brought up in the Nurture and Admonition of the Lord: And part of this Nurture must needs be solemn Prayer, because Admonition of the Lord, comprehends all that Instruction concerning the Knowledge of God, which we are capable to minister unto them. And beside, it is as meet they be taught to pray to God, as any Duty whatsoever, because all Mankind owe that obedience to God, as a common Father to them all, *in whom they live, move, and have their being*; though perhaps they cannot as yet call him Father upon a Christian account, yet he is their Father in the common acts of his Providence; he is the God of the Spirits of all Flesh, and they are all the Offspring of God; *Acts 17.*

God ; And from that Relation which they have to him as his Creatures, and as having a dependance upon him, (for without him they cannot subsist) they stand obliged to worship him, by calling upon his Name. And hence I conceive it's meet for Christians to teach Youth the Lord's Prayer, so they teach them the different Relation Men have to God as his Creatures, and as Christians ; that so being taught to fear God whilst in a state of Nature, they may be fitted to be incorporated with the Church in a state of Grace. Prov. 22. 6. *Train up a Child in the way he should go, and when he is old he will not depart from it.*

Now for the better Instruction of Children and Servants in Christian-Families, it is very needful that the Charge given to *Israel* be observed by all Masters of Families ; namely, To talk of the Sacred Scriptures at all convenient times, whether we sit in our House, go out, or come in, or travel upon the way ; very good it is still to have in our eye the Duties we owe to our Sovereign Lord, and to admonish those under our charge, of the danger of Sin, the Justice of God, and his Wrath which is revealed from Heaven against all Unrighteousness of Men ; and his Grace and Faithfulness, in rewarding those that fear him : And above all, to set good Patterns before our Children and Servants, and to hate to give them evil words, or to call them out of their Names, a very ill custom of the Tongue ; which as the Scripture saith, is a World of Iniquity, for the Tongue being lo let loose, the Fire of Hell is kindled, and then the end must needs be lamentable. Now let Christians exercise themselves in the Law of the Lord, and it will, through his Grace, prevent evil speaking. *Wherewithal shall a young Man cleanse his way ? even by taking heed thereto according to the Word of the Lord, Psal. 119. 9.* Let Masters of Families then cause the Scriptures to be read in their Houses, and let them thus far become Doctors, as to put their Servants and Children in mind of such things as God hath enlightned them in. God made his Will known to *Abraham*, and the rather, for that he knew he would teach his Children what God taught him ; and herein he is a good Example to all Godly Parents. And as we have an express charge, to bring up those under our charge in the Admonition of the Lord, so we find the Ancient Christians pressing the same thing.

Chrysostome, in Gen. 1. Hom. 8. *I desire most earnestly, and do pray, that ye may be all in the Order of Doctors, and not only to be hearers of our words.* And in Gen. 2. Hom. 10. He adviseth his Hearers, when they came home, to impart what they had heard declared by the Preacher ; and also to take the Bible, and to deal Spiritual Meat to the Soul, after Dinner and Supper, &c. Yea, he sharply rebuketh also this gross neglect of exercising themselves in Heavenly Matters, in his 2 Hom. on *Matth. 1. Tom. 1.* And reprehends those particularly that plead the Incumbrances of this Life, in excuse of such negligence.

And as the greatest motive to stir up Christian Parents and Masters to seek, by all due means, the conversion of their Children and Servants ; Let them consider them, as the price of the precious Blood of the common Saviour ; and that if their Children and Servants perish for want of Instruction, it will be required at their hands, whilst they had the means

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and opportunity to instruct them, and yet would not. *To him that knoweth to do good, and doth it not, to him it is sin*, James 4. 17. Beware also of casting stumbling-blocks before Children or Servants, either by provoking them through too much severity, or by withholding what is right or belonging to them, in Meat, Drink, Rest, Wages, and all due Encouragements; for we are also Servants and Children to our Heavenly Father and Master, from whom we have need of forbearance and compassion, and therefore should learn, by our own Infirmities, how to exercise kindness towards those that are under us. Col. 4. 1. *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven. Fathers, provoke not your Children to indignation, lest they be discouraged*, Col. 3. 21. for we are all of one Mould, and have our successive turns in these differing states of Life, wherein we must not therefore be tyrannical, but study to leave good Presidents to those that succeed.

S E C T. IV.

Of the Duty of Children toward their Parents.

1. Here Children cannot have a better Instructor than God himself, who in the first Command, *Exod. 20.* hath provided, next to his own honour and service, that Children give the obedience and honour which is due to Parents; *Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* The promise of Life here, upon Obedience, supposeth, or clearly inferreth the punishment of Death, to be the Portion of those that dishonour their Father or Mother: And so by the Judicial Law it was to be accordingly inflicted, *Deut. 21. 18, 19, 20.*—*This our Son is stubborn and rebellious, he will not obey our Voice, he is a Glutton and a Drunkard. And all the Men shall stone him with stones that he die.* Thus is the fierce anger of God revealed from Heaven, against those who are disobedient to Parents: Yea, they are ranked with the greatest Offenders, *2 Tim. 3. 3.* And therefore let all Children beware, lest they incur the Indignation of the Lord, *by setting light by Father or Mother*; but contrariwise, let them study their Obedience, which lieth in these Particulars.

1. In having a reverend esteem of them, and behaviour towards them: for if the Heart be rightly framed, all shews of Reverence will prove hypocrisy and vanity. Irreverence to Parents is a great Sin, *For he that curses his Father, ought to die by the Law of God, Levit. 20. 9.* Now this irreverent Speech, proceeds from an irreverent Heart: for where the Child hath his Parents in high estimation, he will not think of any execration concerning them. Contempt of Parents is compared to contempt of God himself. *Isa. 45. 9, 10.* *Wo to him that striveth with his Maker,—Shall the Clay say to him that fashioneth it, What makest thou? Wo to him that saith unto his Father, What begettest thou? or to the Woman, What hast thou brought forth?* Speeches of contempt towards Parents are in any case to be avoided, as a thing hateful to God. *Ezek. 22. 7.* *In thee*

have they set light by Father and Mother : And for this, with other crying Sins, the Lord threatens them with destruction, as *vers.* 20. And for a reverent behaviour, let all Children learn of Solomon, who though a King, sitting upon his Throne, yet remembered he his Duty, and dutiful behaviour to his Mother ; and therefore when she came into his presence, *1 King. 2. 19.* said, *The King rose up to meet her, and bowed himself unto her, and sat down on his Throne, and caused a Seat to be set for the King's Mother, and she sat on his right hand.*

2. The next step to honour our Parents, is Actual Obedience, which the Apostle gives as the meaning of the fifth Command, *Ephes. 6. 1, 2, 3.* It is not lawful then for Children to dispute the just Commands of their Parents, this reflects dishonour upon the Parents, as not fit to govern ; and thus the order which God hath settled among Men, is violated. Great is the Authority which God hath given Parents over their Children, in reference to the things of this Life : Christ himself was subject to his Parents *, probably did work of his Fathers Calling, for he is called a Carpenter †. In the case of Marriage, Children are not their own ; for, *Numb. 30. 6.* Though a Man's Daughter do make a Promise or Vow, (yea, though it be to the Lord) the Father hath power to disallow it, or make it void : So that Obedience to Parents is no other than a Divine Law, and not only a Politick or Civil Constitution ; for all acts of Obedience required by Parents of their Children, are to be measured by the Will of God. *Children obey your Parents in the Lord, for this is right,* and all such Obedience is a comfort to Parents, and an Ornament to Children, *Prov. 1. 8, 9.*

The third step to honour our Parents sincerely, is to shew them kindness, to help them as their need requires : Our Saviour insisteth upon this as the fulfilling God's Command, to honour our Parents ; and there is no ground to doubt but he hath a reverend Mind, and an obedient Ear towards his Parents, who will faithfully care for them and nourish them ; this our Apostle terms a *requiting our Parents well*, *Col. 3. 20.* *Yea, this is a thing very acceptable to God.*

S E C T. V.

Of the Duty of Servants to their Masters.

Servants, and particularly Servants in Christian Families, and being of the same Brotherhood with their Masters, are strictly required, by Gospel Rules, to *count their own Masters worthy of all honour*, *1 Pet. 2. 18.* And to do this sincerely, several things must be considered.

1. That God himself hath constituted humane Society in such Methods, as that some must be Superiors, and others Inferiors, for the mutual help of each other : All cannot be Princes, some must be Subjects. Without Government all would be in confusion in the Republick, and the same may be said as truly of every Family. Wherefore the Servant must not say in his heart, *Lord, why hast thou made me thus ?* or, *Why hast thou set such a Man in an higher State of Life than I ?* But contrary-

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wife, thou must learn to observe *Paul's* rule, what *state* soever thou art in, *therewith to be content.*

2. That the way to be accepted of God, is not by being weary of the place where he hath set us, (be it higher or lower) but by being faithful in our places; for it is written, for the comfort of Servants, That *what good thing soever any Man doth, the same shall he receive of the Lord, whether he be bound or free,* Ephes. 6. 8.

And, 3. Servants ought to consider, That in God's own time he will either bring them to a more honourable state of Life, or put a period to their Service, which is (as it were) but for a moment.

Next to these Considerations, take a few Directions. And,

1. That you who are Servants, and especially Christian-Servants, do always labour to have *true affection to your Superiors*; for otherwise you will not make your Master's Business your own. And doubtless, as Love is the fulfilling of the Law to our Neighbour or Brother, so in a great measure it is the fulfilling of the Law of the Servant to his Master; because it will induce the Servant to do all things to the greatest content and advantage of his Master.

2. Let all good Servants nourish a Principle of *fear and reverence* towards their Masters: without this Men are not fit to be Servants in a Family; the want of this temper makes Servants imperious and careless. Hence the Apostle, *Servants, be obedient to your own Masters according to the Flesh, with fear and trembling.* For even in services of this kind, we do in the first place *serve Christ*, Col. 3. 24. whose Doctrine hath established this order of Life, and enjoined his Followers to be the most exact observers of these Duties respectively. Ephes. 6. 5.

3. *Faithfulness* in a Servant is a necessary Qualification, without which a Man is rob'd and spoil'd in his outward Affairs, insensibly, from day to day. For whether the Servant be given to *purloin* his Masters Goods, or to *waste* them extravagantly in any case; or to *be idle*, to spend his time unprofitably, in all these courses he is a continual robber of his Master, and God will certainly be the avenger of all such wrongs: for he that doth these things, is in some sort worse than a Thief upon the High-way, for in such an one Men put no trust; but must of necessity trust to their Servants, and oft-times to leave all they have, in a great measure, in their hands. This robbery done by Servants, is called *purloining*, Tit. 2. 10. and *opposed to good fidelity*; which fidelity should be in all Servants, especially Christian-Servants; and being found there, it is said to *adorn the Doctrine of God our Saviour.*

4. Servants must be *obedient to their own Masters*, and labour therein to *please them well in all things*, i. e. all their lawful Commands: for a Servant to dispute his Master in any just Command, is evil, and forbidden by the Apostle, Tit. 2. 10. *Not contradicting or answering again.* The Directions or Exhortations of the Holy Ghost concerning the Duties of Servants, are very pathetic in the nature and manner of expression. As Col. 3. 22, 23, 24. where Servants Obedience to their Masters, is required to be done *with singleness of heart as to the Lord, and not to Men; knowing that of the Lord they receive the reward of Inheritance, for they serve*

serve the Lord Christ. And he that doth wrong, shall receive for the wrong which he hath done; and there is no respect of Persons. And again, Eph. 6. 5, 6, 7, 8. where Obedience from Servants is required to be attended with fear and trembling, singleness of Heart, as unto Christ; not with Eye-service as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart, with good Will, doing service as to the Lord, and not to Men. And again, 1 Pet. 2. 18. Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if a Man for Conscience towards God endure grief, suffering wrongfully. And here Christian-Servants, in unconverted Families, may be especially intended; and hence they must learn, That though they are Christ's Free-men, yet they are not disobliged from their Masters according to the Flesh, (as the Apostle speaks) but must now be content, not only to do their Service as afore-time, but must learn to suffer in such Families for Christ's sake, some wrongs which else they might avoid; but being on that account, they must take it patiently.

5. There is a great Evil under the Sun, That some Persons when they become Christians, think themselves less obliged to Humility, in giving reverence to their Masters who are Christians, than they were before; and so do often carry themselves carelessly and dishonourably in their places, contrary to that plain direction of the Apostle, 1 Tim. 6. 2. *And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit: These things teach and exhort.* For Christianity is the greatest preserver of all Moral Duties that may be; yea, of every thing that is lovely, honest, of good report, or that hath any Vertue or Praise in it.

6. In all this we do not put any bar against a Christian-Servant, for discharging any Christian Duty in things religious towards his Believing Master. He may put his Master in mind of his indiscretion, if he find him err upon that account, or perhaps in things pertaining to his Domestick Affairs. But then he must not come short of that civility which appears even among such as know not God. 2 Kings 5. 13. Here the Servant perceives how his Master acted imprudently, and undertakes to minister good counsel to him; but then he doth it as being mindful of his Masters Dignity, and his own inferior Capacity: *My Father (saith he) if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith unto thee, Wash and be clean?* Let all Christian Servants by this, learn civility and gentleness in their Expressions to their Superiors, that the Name of God and his Doctrine be not blasphemed; for it is the manner of Men, when they see failings of that nature in Christians, to reflect presently upon their Profession, with, *Is this your Religion?*

Finally; Let all Christian-Servants beware of disclosing the secrets of the Families where they dwell, (whether they have believing Masters or not): it is unlikely but some Infirmities will be found in the best of Men, and their lawful Concerns may require secrecie. When the Apostle gives general Rules against tattling, 1 Tim. 5. 13. or against being busie-

bodies in other Mens Matters, 2 Theff. 3. 11. Against whispering, backbiting; and exprefly forbids all Christians to *ſpeak evil of any Man*, Tit. 3. 2, 3, 4. How greatly doth it concern Servants to avoid theſe things, with reſpect to the Families where God hath placed them? It is an evil cuſtom among ſome Servants, when they meet together, to deride and vilifie their Maſters; when if they were faithful, they would ſuffer no Indignities to be caſt upon their Superiors; which lawfully they may avoid, or make Apologies againſt. And let me adviſe all Chriſtian-Servants, to be much with God by Prayer in ſecret, that they may be kept from the Temptations which attend that ſtate of Life. We are apt to be impatient of Servitude. And let them beware of diſcompoſing the Families where they are for Holy Duties. A croſs and intractable diſpoſition in a Servant, ſtops the mouth of a Maſter ſometimes, when he would, as a Chriſtian, communicate good counſel to his Family; and thus one evil Member injures the whole Houſe.

C H A P. XIII.

Whether a Jew being converted to the Chriſtian Faith, is ſtill bound to keep the Law, namely Circumciſion, the Offering of Sacrifices, and all other Rites and Ceremonies, according to the Law of Moſes?

Being the eleventh Caſe of Conſcience.

S E C T. I.

IT is ſuppoſed by ſome, that there is ſcarce any thing a greater obſtuction to the conversion of the Jews than this, That they are bound to forſake the Law of *Moſes*, in the Rites and Ceremonies of it, when they become Chriſtians: And not only ſo, but the ſame do alſo queſtion, whether the Goſpel do indeed annul the Law of Ceremonies, with reſpect to the Jews to whom it was given.

To this we ſay, Where-ever the Goſpel is truly received, the * Law, as aforeſaid, muſt needs vaniſh away. Yea, it is made void *de jure*, by virtue of the Life, Death, Reſurrection, and Glorification of the Son of God. For he came to fulfil the Law, not to deſtroy it, as a thing not worthy his obſervation; but to fulfil it, as he fulfilled the Prophecies which went before of him; which from the time of their accompliſhment, ſerve for no farther uſe, than as the ſame may be alledged, to ſhew how they were fulfilled by him. And thus he *is the end of the Law for Righteouſneſs to EVERY ONE that believeth, even to the Jew, as well as to the Gentile.*

* Note, That we have ſpoken of the Moral Law in the firſt Part of our firſt Book: Here therefore we only ſpeak of the Law of Ceremonies.

1. This will appear from *Rom. 7. 1, to 7.* where firſt the Apoſtle directs his Speech to ſuch as *knew the Law*. Secondly, Shews that the Law, which had been given to the Jews, was of the nature of the Law, by

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which

The believing Jew is dead to the Law.

The Law is dead to a believing Jew.

The New Covenant causeth the Old to vanish.

which a Woman is bound to her Husband, so long only as her Husband liveth, during which time she may not be married to another, without being called an Adulteress. But if her Husband be dead, she is free from that Law; so that she is no Adulteress, though she be married to another Man. All which is applyed to the liberty which Men had from the Law by Christ Jesus. Vers. 4. Wherefore my Brethren, ye also are become dead to the Law by the Body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth Fruit unto God. And vers. 6. But now being delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter. So that unless a Woman may lawfully have two Husbands at the same time, no converted Jew can observe the Law of Ceremonies, and worship Christ according to the Gospel at the same time. Now the first being no way lawful, the second cannot be asserted to be lawful, without contradicting the Apostle, or making him to argue unintelligibly. For thus (or to this effect) he further reasons; If none can (according to Law) both worship God according to the oldness of the Letter, and in newness of Spirit: then none of you, Brethren (which know the Law) can worship God by keeping the Law of Ceremonies, and in the observation of the Gospel: But none can do the former, therefore you cannot do the latter. For, as the death of the Testator gave force or life to his last Will and Testament; even so it remains that all former Testaments, distinct from the last, were made void; among which certainly the Law of Ceremonies at least was included and annulled. Heb. 7. 18, 19. There is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better hope did. And again, In that he said, a New Covenant, he hath made the first Old. Now that which decayeth and waxeth Old, is ready to vanish away, Heb. 8. 13. And these things are the more remarkable to the point in hand, because they were written and sent to the Jews for their instruction (purposely) about the abrogation of the Law, and its Sacrifices.

S E C T. II.

Legal Sacrifices are ceased, therefore the whole of the Mosaical Ceremonies are ceased.

Christ is the Christian Passover.

To argue from so noble a part of those Ceremonies, as the Sacrifices were, to the abrogation of the whole, is a cogent demonstration. Now, that the Sacrifices of the Law, and among the rest the Passover, is abrogated, where the Gospel is received, is evident; because Christ was evidently typed out by the Paschal Lamb; 1 Cor. 5. 7. Christ our Passover is sacrificed for us. When he saith, Christ OUR Passover, he certainly excludes the sacrificing of any other Passover in the Christian Churches; and it is evident, that he writes his Epistles to the believing Jews, as well as to the believing Gentiles. Rom. 7. 1. I speak to you that know the Law; 1 Cor. 1. 2. To all that in every place call upon the Name of the Lord.

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In the Epistle to the *Hebrews*, we have so full an account of the abrogation of Legal Sacrifices and Priesthood, as it's hard to speak more fully to any thing, than the Apostle speaks to this very Point. For first he shews that *the Law had a shadow of good things to come*; not that it hath now a shadow, because the good things are now come; and therefore he tells us plainly, that these Gifts and Offerings were a Figure for the time then present: not for the time now present, but till the time of Reformation, which is the time of the Gospel, and Christ's more perfect Tabernacle and Priesthood, as *vers. 11, 24*. And when 'tis said, that those Sacrifices could not make the comers thereunto perfect; for then would they not have ceased. Doth he not plainly tell us, *they are now ceased*, because of their weakness or deficiency? Nor could they be said to have ceased among the believing Gentiles, for they were never given to them, but among the believing Jews must be their cessation, because they were they to whom only they were given. And when Christ cometh into the World, God refuseth to take pleasure in Burnt-Offerings or Sacrifices for Sin. And declared, that he speaks of those very Sacrifices which were offered by the Law. And then came Christ to take them away. Then said he, *Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God. He taketh away the first, that he may establish the second*. Surely nothing ever was, or can be, more expressly repealed, than the Legal Sacrifices and Offerings are in this place.

Heb. 10. 1.

Heb. 9. 1.

Vers. 9.

Vers. 10.

Heb. 10. 1, 2.

Heb. 10. 9.

The Holy Ghost having thus shewed the abolition of these Sacrifices of the Law, shews it further by the absolute sufficiency of Christ's Sacrifice, saying, *This Man after he had offered one Sacrifice for Sins, for ever*: Mark! He offered one Sacrifice for Sins for ever, meaning, that thenceforth there ought to be no more, nor any other Offering for Sin; and this done, *he sat down on the right hand of God*: Which we have again confirmed, *For by one Offering he hath perfected for ever them that are sanctified*. And then further shews, that this is the very same Covenant which God promised to make with the Jews, even then, when *he would put his Laws in their Hearts, and their Iniquities he would remember no more*. Not that he would put the Law of Sin-Offerings in their Hearts, for he expressly saith, *Now where remission of these is, (namely, where remission of Sin and Iniquity is) there is no more Offering for Sin*. So that it is to impeach the sanctifying Virtue of Christ's Offering, for any Believer to offer any other Sacrifice for Sin; for it is certain, there remains no more Sacrifice for Sin, Christ having fulfilled all the Will of God in that respect, and therefore it is said, *By that Will we are sanctified, by the offering up of Christ once for all*.

Heb. 10. 12.

Vers. 14.

Heb. 10. 10.

And hereupon the Apostle exhorts the Jews, To draw near with a true Heart in full assurance of Faith; not to enter into the Holy Places made with hands, into which the Blood of Bulls and Goats gave entrance, but into the Holiest of all, into which Christ is entred, even into Heaven it self: Heb. 6. 19, 20. For Christ is not entred into the Holy Places made with hands, but into Heaven it self; there, and now, to appear in the presence of God for us. This is the new and living way which he hath consecrated, for the Jews as well as for the Gentiles, through the Vail, that is to say,

Vers. 20.

say, his Flesh. The Jews therefore must not think to go to God by the old and dead way, for so the Law was said to be, Rom. 7. *that being dead wherein we were held*; and in that he saith, *a New Covenant, he hath made the first Old.* But having an High-Priest (not High Priests) over the House of God, (not Houses) as if the Jews were to be a Church still of a Legal Form, and the Gentiles of an Evangelical; but as having one High Priest, and being one Church; and as having, according to God's Promise, *one Heart, and one Way*; *let us draw near, &c. having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water*; *Let us hold fast the profession of our Faith without wavering.* And very remarkable is that passage, Heb. 13. 10. *We have an Altar whereof they have no right to eat, which serve the Tabernacle.* What can be more plain than this, *i. e.* He, to wit, a Jew, that would yet addict himself to the Service of the Tabernacle, thereby did cut himself short of any right to the Sacrifice offered by Christ our High Priest. *They have no right to eat of our Altar, saith the Apostle.*

S E C T. III.

Sheweth briefly the Abrogation of Circumcision; and therein the Abrogation of the whole Law of Ceremonies is further evinced.

It must be granted, That the Apostles (and especially Paul) met with great difficulties in the case of Circumcision, and keeping of the Law. And there is no doubt but that great care was taken, that the Jews might not suddenly be run upon in that case; as that Speech, Acts 21. 20. doth plainly shew, *Thou seest, Brother, how many thousands of Jews there are, which believe, and they are all zealous of the Law*: They do not say, *and we are zealous of the Law*; no, they make it not their own case, but their care was for the many thousands, whose zeal to the Law would certainly quarrel Paul, unless some expedient could be found to take off the prejudice which they had against him, by the report which they had heard, that he should teach *the Jews which were among the Gentiles, that they ought to forsake Moses, &c.* Now this Report was not wholly true, (nor perhaps any truth at all in it) for it is evident, that as yet he did comply with the weakness of the Jews, and therefore did he circumcise Timothy, Acts 16. 1, 2, 3. not because he thought the Law must be observed, but *because of the Jews which were in those places*: So careful was he to cut off occasion from the Jews, that for their sake he would bear with that, which was not necessary to be done. Howbeit, when he saw this temporizing about the Law was of no good consequence, but that the *Judaizers* began to disturb the peace of most of the Churches about it; yea, to awe, as it were, the very chief Apostles, Gal. 2. 11, 12, 13, 14, 15. Then Paul bestirs himself after another manner, and asserts the abrogation of Circumcision, upon the grounds whereby it was meet it should come to its end; *and for this very cause was he persecuted more than the rest of the Apostles*: But there had been no reason for this, had he only taught that the believing Gentiles ought not to be circumcised; for all the Apostles took courage to determine that case together with Paul himself, Acts 15. 22, 23.

But

But the grounds upon which *Paul* now preacheth down Circumcision, are such as free the *Jews* from the Yoke, as well as prevent the Gentiles from coming under the Yoke. *I testifie (saith he) again to every Man Gal. 5. 2, 3. that is Circumcised, that he is a Debtor to the whole Law.* Now if this was a good reason, why the Gentiles should not be circumcised, because it would make them Debtors beyond their Abilities to pay : Why may not this also be as good a reason, why the Jews should not be circumcised, seeing they could no more keep the Law than the Believing Gentiles ? No, no, *Peter* had given a fair hint, to how little purpose it was for the Jews to be such Zealots for the Law, when he call'd it a Yoke, which neither they nor their Fathers were able to bear ; and also call'd it, *A tempting God to put the Yoke upon the Necks of the Disciples, who from among the Gentiles had turned to God ; assuring the whole Assembly, That by the Grace of God they should be saved even as the Jews ; where he that will, may easily see a notable Foundation laid to draw off the Jews from Legal Observances. Acts 15. 10. Acts 15. 11.*

Again, *Gal. 5. 1.* when *Paul* saith, *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again in the Yoke of Bondage ;* Doth he not propound one self-same freedom both to Jew and Gentile ? Or if he speak of either more especially, then he must be understood of the Jews, for they were most under that Yoke whereof he speaks, and were more inclinable to be still going back to it : and indeed they are particularly spoken to in some parts of this Epistle, as *Gal. 3. 24. Wherefore the Law was our School-master to bring us to Christ.* This could not be said of the Gentiles, who were without the Law : but *Paul* speaks of himself and the Jews more especially, in these words, *The Law was our School-master, &c.* And of them it might truly be said, *Gal. 3. 23. Before Faith came, we were kept under the Law ;* and therefore of them it must as truly be said, *When Faith is come, we are no longer under that School-master, vers. 25.* Again, when he speaks of the former state of those believing Gentiles in *Galatia*, he does not include himself with them. *Gal. 4. 8, to 17. Howbeit, when ye knew not God, ye did service to them, &c. but after ye have known God, how turn ye again, &c.* But in the same Chapter, when he speaks more particularly to the Jews, then he includes himself with them in reference to their former state, as *vers. 3. even so we, when we were Children, were in bondage to the Elements of the World.* And hence it appears, this Epistle was written for the instruction of believing Jews, as well as for the believing Gentiles ; and indeed as they are Christians, all distinctions of Jew and Gentile vanish. And therefore the Jewish Religion, according to the Law, cannot remain ; for if it do, it must needs make a perpetual difference between the Jewish Church Christian, and the Gentile ; insomuch as it would be improbable that they could communicate together : for whilst the Jew keeps the seventh Day, the Gentile works upon it. The Jewish Christian he is slaying Beasts, offering Sacrifice, circumcising Infants, burning Incense, blowing upon Trumpets, sounding of Cymbals ; with a multitude of like Ceremonies ; about all which the Gentile Christian is unconcern'd. Now God is not the Author of Confusion in any Churches of the Saints ;

and it is certain, the believing Jew and Gentile may, and ought to communicate together ; for *Paul* did so, he brake Bread with them : and *Peter* that first converted them, must not be supposed to deny communion with them. We conclude then, that the Law of Ceremonies, or the Law as it was the first Covenant *in contra-distinction* to the Gospel, is taken away by Christ, and the Christian Jew not bound to keep it.

1. *Because it was necessary the first Covenant should be taken away, that the second might be established.*
2. *Because it was not lawful for the Church, to be married according to the Law of Christ, till the Bond of Moses was dissolved.*
3. *Because the Law was a Yoke too heavy for the Jews to bear, it was therefore necessary they should be eased of that Burthen.*
4. *Because, If it be not taken away, their Yoke and Burthen is made heavier by Christ, who commands all Christians to take his Yoke upon them. Which though it be easie in comparison to the Law, yet being added to the Yoke of the Law, it must needs make it more ponderous.*
5. *Because the reason why the believing Gentile shall not be circumcised, is as cogent why the Jew which believeth, should not be circumcised, viz. Because it makes the Circumcised a Debtor beyond his ability to pay; even to keep the whole Law.*
6. *Because the believing Jew hath as full remission of Sin, by Christ's Offering once made for Sin. It's therefore as unreasonable, that the Jew should offer for Sin, as it is for the Gentile. Seeing where remission of Sins is received through Christ, there is no more Offering for Sin.*

Wherefore we shall close up this Chapter with the words of the Apostle, *Gal. 3. 27, 28, 29.* For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; **FOR YE ARE ALL ONE IN CHRIST JESUS.** And if ye be **CHRIST'S**, then are ye **ABRAHAM'S SEED**, and Heirs according to the **PROMISE.**

C H A P. XIV.

Of the Government of the Tongue.

Being the Twelfth Case of Conscience.

S E C T. I.

WHEN we are expressly told, *That if any Man seem to be Religious, and bridleth not his Tongue, but deceiveth his own Heart, this Mans Religion is vain,* Jam. 1. 26. We are greatly admonished thereby, to set a diligent watch over that unruly Member, which is the Instrument of the Heart, to express the evil things therein conceived; *for out of the abundance of the Heart the Mouth speaketh,* Luke 6. 45. It is true, the Scripture sometimes calls the Tongue a Mans Glory, Psal. 16. 9. & 57. 8. And so it is when ordered by a wise and pious Heart. But as every Man hath his Imperfections, the Tongue will be ready to vent them, if not bridled by the Rules of Truth, Reason, and common Civility. And for some help in this case, we shall here propose a few Directions briefly. And,

1. *That we be much with God by Prayer, for a wise and sanctified Heart;* for without this there can be no due regulation of the Tongue. It is our Saviour's Rule, *Either make the Tree good, and the Fruit good; or the Tree corrupt, and the Fruit corrupt,* Luke 6. 45. And truly if it were possible to fill our Mouths with all the good words and fair speeches that may be, and yet retain corrupt Hearts. It would not by any means be profitable unto us. The Tongue is but the Index of Deceit or Hypocrisie, Rom. 16. 18. He then that ordereth the Tongue aright, is he that first *speaketh the Truth in his Heart,* Psal. 15. 2. And to do this, there is no way better than to beg of God both a wise and an holy Heart. The first was Solomon's request, 1 Kings 3. 19. *Give therefore thy Servant an understanding Heart.* The second was David's, Psal. 119. 80. *Let my Heart be sound in thy Statutes, that I be not ashamed.* And thus earnestly seeking the Lord in this behalf, thou shalt have the Petition which thou hast desired, Psal. 69. 32. *Your Heart shall live that seek God.* The Heart being thus made alive and sound, is the Life of the Flesh; and this Wisdom coming from Above, will teach thee to rule thy Tongue, which no Man can tame, but as directed and assisted by the Grace of God; *for the preparation of the Heart in Man, and the Answer of the Tongue, is from the Lord.*

2. The second Direction is, *To avoid verbosity, or over-much speaking.* Solomon tells us, *That even a Fool by holding his peace is counted wise,* Prov. 17. 8. Hereby preferring silence, ordinarily, before much speaking: and indeed the truly wise Man is abundantly more quick with his Ear, than with his Tongue; according to that of the Apostle, Jam. 1. 19. *Let every Man be swift to hear, slow to speak.* Words spoken without fit occasion,

occasion, and to some good purpose, are as meer vanity as any thing, being wholly lost, never did, nor ever will do good, but very often they do much harm, not only for that they prevent more profitable Discourse, but also return with disgrace upon the Speaker. For such *Fools as are full of words*, do not only proclaim their *foolishness* at the *beginning of their talk*, but they end the same with *madness*; and finally, do *swallow up themselves with words*, Eccles. 10. 12, 13, 14. Yea, such is the consequence of a foolish Mouth, that it *calleth for strokes*, by *entring into contention*; and whilst the Fool *uttereth all his mind*, oftentimes brings *destruction* upon himself, Prov. 22. 11. & 18. 7. Let all Christians take heed therefore of over-much speaking, because of the fear of the Lord, seeing that *in many words there wants not sin*; and also because, God himself hath put the Name and Character of *prating Fool* upon all talkative Persons; who as they talk much, commonly do little more than talk.

3. The third Direction shall be against *Detraction*, or *speaking evil of others*. For there is scarce any thing a greater Enemy to true Friendship, either Humane or Christian, than a detracting Tongue; against which all Christians are admonished by the Apostle, Tit. 3. 2. *Speak evil of no Man*. And Jam. 4. 11. *Speak not evil one of another, Brethren: He that speaketh evil of his Brother, and judgeth his Brother speaketh evil of the Law, and judgeth the Law*: either because he thinketh amiss of the Law, or prefers the vanity of his own mind before its wholesome Directions. This evil custom is censured among the grievous enormities of the Heathen, Rom. 1. 30. and joyned with *hating of God*. And indeed he that loveth not Men, *who are made after the similitude of God*, cannot love God as he ought to do; for the love of God and our Neighbour are so united, as that the latter is a true consequence of the former. And hence the Question is put, 1 John 4. 20. *He that loveth not his Brother whom he hath seen; How can he love God whom he never saw?* This evil shewed its prevalent nature, even in the Primitive Churches. 2 Cor. 12. 20.—For there was found *Back-bitings, Whisperings, Swellings, Tumults*. For this Evil goeth not alone; but commonly he that speaketh evil of another, traducing or laying another Man low, intendeth thereby to lift himself above him. And no Man hath reason to trust such a Man with any thing that concerns his Reputation, whom he observes to be prodigal of any Man's good Name, that being indeed the chiefest Jewel any Man hath in this World, and to be preserved *rather than Riches*, Prov. 22. 1. Let all Christians then beware of this biting quality, which ends in nothing but the *devouring one another*, Gal. 5. 15. In this respect may the Tongue be said to be a *Fire, a world of Iniquity*, Jam. 3. 6.

Now he that would effectually avoid this great and common Evil, must do three things.

(1.) He must more observe, and search out rather the Vertues which are in other Men, than their Infirmities.

(2.) He must know it is his Duty, upon all fit occasions, to commend the Vertues which he sees in other Men.

(3.) He must shew dislike to such as practise evil speaking concerning other Men.

The first will lead him to that branch of Charity which *thinketh not evil*, and which teacheth to *esteem others better than himself*.

The second is but a consequence of that direction, *Tit. 3. 2.* For if we must *speake evil of no Man*, then 'tis our duty to speak the best we can of every Man, as we have a just occasion to speak of them.

To the third, Let us be encouraged by that of the Prophet, *Prov. 25. 23.* The North Wind driveth away Rain; so doth an angry Countenance a backbiting Tongue.

4. The fourth Direction is, *To restrain the Tongue from speaking when we are in passion.* Which doubtless is a vertue hard to be attained, seeing the wrath of Man ordinarily presseth to vent it self in words as well as otherwise. However the bridle of the Tongue is never more needful, than when the passion of Anger (for of that we speak) hath taken hold of the Heart. It is the greatest weakness charged upon *Moses*, that being provoked, he spake unadvisedly with his Lips, *Psalm. 106. 33.* and for this cause he was not suffered to enter into the Land of Promise, *Deut. 32. 51.* And if that meek Man, who had not his equal upon the Earth, must not be indulged such a trespass: It may abundantly suffice to premonish all that fear God, to beware of speaking (especially in things relating to God) when Anger hath taken hold of them, let their provocation be never so just. How indiscreetly *Jonah* spake even to the Lord himself, when his Anger was kindled, is recorded, for our admonition, *Jonah 4. 8, 10.* And hence it seems this Passion *fears not God*; and how then should it regard Man? There is nothing but the Power of Heavenly Wisdom can subdue this corruption. In *1 Sam. 20. 34.* we have a commendable Example of one who had a very high provocation to Anger, but we hear not of a word which he spake to him that gave the occasion. And it is certainly the discretion of a Man to defer his Anger, so as not to vent it, till he hath by wisdom qualified his Passion, that so he may shew it with advantage; *Ephes. 4. 26.* Be angry, and sin not. Finally, I could wish that every Reader would accept this advice also, *viz.* to avoid giving occasion of anger, even as they expect to be free, not only of their own, but other Mens sins, which arise through such provocations. However, let me intreat all Christians to take heed of provoking one another. Seest thou what injury the *Israelites* did to *Moses*, when they vexed that Saint of the Lord, and it went ill with him for their sake: It is as possible to sin against Christ, by causing thy Brother to perish, (for whom Christ died) through provoking him to Anger, as in the case set down by the Apostle; *1 Cor. 8. 10, 11, 12.*

5. The fifth Direction; *Avoid all unclean or immodest Discourses*, or any talk that hath a tendency that way. Let no corrupt communication proceed out of your Mouth, *Ephes. 4. 29.* Neither filthiness, nor foolish talking, nor jesting, which are not convenient, *Ephes. 5. 4.* For these things border upon the sin of Whoredom or Uncleanness, and are doubtless the steps by which Men arrive at those Abominations, and finally, at Damnation, the Reward thereof, *vers. 5, 6, 7.* For it is not said in vain, *That every idle word that Men shall speak, they shall give an account thereof in the Day of Judgment.* And again, *By thy words thou shalt be justified, and by thy words thou shalt*

* Dr. Hammond.

be condemned, Mar. 12. 36, 37. Not as some, who would not have this condemnation to extend any farther than in *Foro Hominum*, or Courts of this World ; for it is evident our Saviour speaks of the Court of Heaven, where only such a search, as to find out every idle word, can be made ; and the *Day of Judgment* clearly points at the time when God shall judge the World in Righteousness. This wicked custom of unclean talking, is a shame to a Nation professing Christianity, dishonouring the Aged, polluting the Youth, and after an insensible manner, filling the Land with Fornications, seeing it cannot be less evil to assault another's Chastity with the Tongue, than with the Eye, which our Saviour terms *Adultery*. Let all therefore that love Christ, set a Watch against this Evil, this great Evil, which hath caused many to fall, and utterly to lose their splendor, both as Christians, and as Men. Wherefore, as the Apostle saith, *Ephes. 5. 3. Fornication, and all uncleanness, * or inordinate desire, Let it not be once named among you as becometh Saints.*

6. Beware of false Speaking, or Lying, which is so foul a thing, that it seldom comes forth without some Cover or Visor. Truth (its direct opposite) is so lovely, that falshood or lying would commonly present it self in that dress ; and to that end hath found out many Inventions. In common Discourse Men love to set off their Stories with some grace ; and will adventure to make them the more admirable by stretching beyond the bounds of Truth ; and he must be a watchful Person that is not entrapped at some time in that case ; For though the Tongue be but a little Member, yet it will be boasting of great things, *James 3. 5.* In dealing between Man and Man, How doth Satan stand between the Buyer and the Seller : according to that of the Prophet, *Prov. 20. 14. It is naught, it is naught, saith the Buyer ; but when he is gone his way, then he boasteth.* We have heard much of the *Turkish Truth* in this case ; 'tis well if the Report exceed not the Merit. But why should not Christians be ashamed that any should excel them in such Vertues, as wherein they may easily be equal to the best. For to speak truth (if we speak at all) is no art, but that which the very Principles of Reason instigate us to ; but to speak lies is an Art, which puzzles the most subtile at some times to put off his *idle Tales*, or to vent his *Romances*, with the preservation of his Reputation. Wherefore put away Lying, and speak every Man Truth with his Neighbour, for we are Members one of another, *Ephes. 4. 25.* Mankind is one Family, one Body ; as Men, they ought not to deceive one another, any more than the Members of the same Body natural should subvert each other.

S E C T. II.

Certain Rules by which to fit our Tongues for profitable Discourses.

Having shewed how to refrain our Tongue from Evil, 1 Pet. 3. 10. we shall now propose some brief Rules for its Exercise. For though it is impossible to tell Men all that they shall say, yet some general Rules may be very helpful to adorn our Speech after a godly manner.

1. And the first shall be that of the Apostle ; *Let your Speech be always*

ways with Grace, seasoned with Salt, that ye may know how ye ought to answer every Man, Col. 4. 6. The word Grace here, does not only signifie Pious or Holy, but Kind or Gentle. With which Language it becomes Christians to treat those with whom they converse, that so they may oblige Men by gracious Speech. For as the Prophet saith, *A soft Answer breaketh the Bone, or turns away Wrath.* To have the Law of Kindness in our Lips, becomes Christians, as well as the worthy Matron of whom we read, Prov. 31. 26. For we ought to shew all meekness to all Men. Nor do we hereby perswade to a fauning or affectate speech, for *the Tongue of the Wise is Health,* and will neither sooth Men up in folly, nor stir them up to madness; but by a sober and magnetick virtue, it will both *administer Grace to the Hearer,* and render the Speaker more gracious also, Ephes. 4. 29.

2. Let the Christian-Man's Tongue talk more of the Works of God than his own. Men are very apt to tell of their doings, if they apprehend any thing of excellency in them; when yet we know, *He that commendeth himself, is not approved.* But God justly expects that we should talk of the Glory and Power of his Works; Exod. 10. 2. *That thou mayest tell in the Ears of thy Son, and of thy Son's Son, what things I have wrought in Egypt, —that ye may know that I am the Lord.* Psal. 145. 3, 4, 5. *One Generation shall praise thy Works to another, and shall declare thy mighty Acts,* &c. No less should we have his Mercies in remembrance, vers. 7, 8, 9. *They shall abundantly utter the memory of thy great Goodness, and shall sing of thy Righteousness. The Lord is gracious, —His tender Mercy is over all his Works.* And thus by free (yet seasonable) discourse of this kind, the Knowledge of God may be advanced in our selves and others; For *the Lips of the Wise feed many,* Prov. 10. 21.

3. Wouldst thou have thy talk to prevent Sin? Then let *the Word of God be fitted to thy Lips,* Prov. 22. 17. and forget not to speak at convenient times of the most remarkable Judgments which Sin hath procured, and chiefly those which are within the reach of Memory, (not forgetting those in Sacred Story) as truly we have had in this Age very memorable Tokens of the displeasure of the Lord against many Nations, and particularly our own: How have we been punished with Pestilence, to the sweeping away in our Royal City only, not less than one hundred thousand Souls, in a very short time! How shall Men forget that dreadful Fire in the same City, even in the neck of the other Judgment? wherein were consumed above 13000 Houses, with the greatest part of the Riches of many of the Sufferers: This attended with a Bloody War at Sea, wherein many thousands were entombed in their Ships, and buried in the deep Waters; and it is the Lord's Mercy that we are not consumed.

4. Talk but little, and that very warily of other Mens ill-doings. It is meet doubtless, when Sin becomes notorious, to take notice of it, but not to make it their common Discourse, but rather to note it with signals of sorrow, shame and detestation: Phil. 3. 18. *For many walk, of whom I have told you often, and now tell you, even weeping, that they are Enemies of the Cross of Christ.* For it is a shame even to speak of those things which are done of them in secret, Ephes. 5. 12.

5. If thou lovest Vertue, shew it, by telling (with prudence) what thou

thou knowest of other Mens Excellencies. Good deeds should be kept in memory, and repeated for a Spur to our dull Minds. Paul used this Holy Art to stir up the *Corinthians* to Christian Vertue; 2 Cor. 8. 1, 2, 3. Moreover Brethren, we do you to wit of the Grace of God bestowed on the Churches of Macedonia; How that in a great tryal of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their Liberality: For to their Power, (I bear record) yea, and beyond their Power they were willing of themselves; praying us with much intreaty, that we would receive the Gifts, and take upon us the fellowship of ministering to the Saints. And this they did, not as we hoped, (or looked for) but first gave their own selves to the Lord, and unto us by the Will of God.

6. In thy wordly Concerns, be sure to use upright words with all Men. Consider thou art but a Steward; and that to such a Master as will never approve thee in seeking to advance what he hath intrusted thee with by ill means. Take heed of boasting of thy Riches, it provokes God against thee, and creates thee Enemies among Men. Art thou low in this World? repine not, consider the excellent Spirit of a Christian mounts above earthly Things; Phil. 4. 11, 12. Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need: I can do all things through Christ which strengtheneth me.

Finally; Though (as one well observes) our words be transient and passing away, yet are they treasured up in his remembrance that will bring them to light again: For, by thy words thou shalt be justified, and by thy words thou shalt be condemned. Let us therefore reflect upon our words, and when we find any thing to have passed from us, through inadvertency or Passion, to the dishonour of God, or the prejudice of our selves or others, let us not forget to be humbled before the Lord for such our Failings; seeing we have this great encouragement, If we would judg our selves, we should not be judged of the Lord, 1 Cor. 11. 31.

The end of the third Book.

CHRISTIANISMUS PRIMITIVUS:

THE FOURTH BOOK.

BEING A

DEFENCE

OF THE

Christian Religion,

Against Humane INNOVATIONS,
And Pretended REVELATIONS.

Containing six Treatises.

- I. The Authority of the *Holy Scriptures*, more fit to decide our Controversies in Matters of Religion, than the *Tradition of the Papal Church of Rome*; proved to be no True Church by Ten Arguments.
- II. The Holy Scriptures defended from the vain Cavils of the *Quaker*. His dangerous Errors concerning Christ Jesus, and his Holy Ordinances, plainly discovered.
- III. The *Pædo-Baptists* Apology for the Baptized Churches.
- IV. Fifty Anti-queries, in which are redargued Fifty Queries, published by the *Presbyterians*: Wherein the chief strength of Mr. *Baxter's* Arguments for Infant Baptism, is proved to be weakness.
- V. A Defence of the Fourth Principle of Christ's Doctrine, and the Office of Messengers in the Church of Christ.
- VI. The Separation maintain'd by the *Baptized Churches*, warrantable by the Scriptures, as well as by the Principles on which the *Protestants* do ground *their Separation from the Papists*.

By THOMAS GRANTHAM.

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T H E
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R E A D E R.

Courteous Reader,

NOt because I envy those of the Papal Church, or desire them any evil ; not that I desire they should be exposed to a suffering condition for Matters of Religion, or that they should be denied any liberty in that respect which I desire my self ; nor for any other prejudice (God knoweth) do I publish this small Treatise, but because I judg my self concern'd at this time to give my Testimony for the Truth, against some Papal Tenents ; for divers causes : As first,

I am at this time under restraint ; and though nothing hath been laid to my charge, yet it is rumour'd by some that I am a Papist : Yea, in this place of my Confinement, have I been told to my face, by some of the Protestant Clergie, that I am a Roman Jesuite. And indeed this is an ordinary Aspersion which hath been cast upon those in general to whom I am related upon a Religious Account, viz. That we are all Papists, or will turn Papists, &c. And this, not so much to our personal prejudice, as to the dishonour of that ancient way of Truth by us professed. Secondly,

A more particular occasion of the publication of this Treatise, proceeded from the Papists themselves, in sending Seven Queries to the Baptized Congregations in this County, (commonly called Anabaptists). To which, through the importunity of some Friends, I formed a brief Answer ; little thinking, I confess, that so much contention would have risen thereupon, as since I have met with. And I likewise confess, that
the

the undertaking is such, as that it requireth a more fit Instrument than my self to manage it.

Nevertheless, I hope I may say, That hitherto what has come to pass in this Contest, hath fallen out rather to the furtherance of the Truth; for which cause I have thought fit to offer it to the perusal of others, so much of it, I mean, as I conceive is at present needful; and that is the substance of what hath passed about the means whereby we must decide or resolve Controversies in Religion.

It now wants but few months of a year, since I sent my final Answer, containing a Review of all that had been said in way of Answer to the Queries before; in which I produced the Testimony of divers Ancient Doctors, as concurring with what I had therein spoken, and, as being directly opposite to my Antagonist.

But I have heard of late, that he is gone out of this Nation, so that I expect no more Reply from him. And though for divers Reasons hereafter shewed, I have not published the whole Discourse, (which, if need be, may in due time be brought to light); yet I have thought it meet here to set down all the Seven Queries, that so, if any Christian, of suitable Endowments, for the Vindication of Truth, against the opposition that lieth in the said Queries, shall think fit to lay forth his Talent in that Service, he may take hold of this occasion wherein to do it, (for the Queries were not directed to any particular Person): However, I shall joyn to each Query one Antiquery, which may serve at this present to blunt the edge of them, as they carry an opposition to the Truth.

The QUERIES.

Query 1.

WHether we are to resolve all Differences in Point of Religion, only out of the written Word of God?

Query 2.

How know you precisely what is the true Word of God?

The ANTI-QUERIES.

Anti-query 1.

WHat differences in Point of Religion can you resolve without the written Word of God? and whether the written Word of God be a perfect Rule for Matters of Religion?

Antiq. 2.

Whether some Book must not of necessity speak for it self? and whether the Scripture doth not best deserve this priviledg? And whether it be not a bold presumption to say, There are no Holy Books but them which we or you have received for such, sith those which we have, tell us, there are other Holy Writings, which never yet came to our hands, nor to yours.

The Author to the Reader.

Query 3.

How know you that your Copies and Translations of the Bible are the true Word of God, since the Original Writings are not come to your hands?

Query 4.

Where we differ about the sense of the Word, by whom must we be tryed? the dead Letter cannot explain it self.

it be not an opprobrious and ignominious speech for you to call the Scripture a dead Letter? And whether the true lovers of the Scripture ever vouchsafed it such ill, and indeed improper language?

Query 5.

What clear Text have you out of the Scripture for the proceſſion of the Holy Ghost from the Father and the Son? Or, for changing the Sabbath from Saturday to Sunday? Or prohibiting Poligamy, or Infant-Baptism? And whether there be not as clear Texts to prove unwritten Tradition, Purgatory, and the real Presence?

7. 1, 2, 3. do not as much prohibit one Man for having two Wives, and one Woman for having two Husbands? and whether it doth not clearly prohibit the latter? Also, whether there be any that hold the first Day under the notion of a Sabbath among the Baptized Churches? and yet whether there be not clear Texts for the religious observance of it? Acts 20. 7. Also, whether it be not absurd for you to ask for clear Texts to prove unwritten things? Also, whether Purgatory, and the Real Presence, as you hold them, are not plainly destructive to some Articles of the Christian Faith?

Antiq. 3.

What Copies and Translations of the Bible have you that are more true than ours? and where are the Original Manuscripts of the Prophets and Apostles?

Antiq. 4.

When we differ about the True Church, and about the meaning of Authors, by whom must we be tryed? They cannot speak for themselves more than the Scripture: And whether the Scriptures, compared together, do not explain themselves? Also, Whether

Antiq. 5.

Whether the Baptism of the True Church be not One? and whether that One be not expressly found in the Scripture? And whether the Scripture doth not prohibit all beside that One? And whether the Papists have not confessed in many of their Books, that Infant-Baptism is not found in, nor grounded upon the Scripture? And then, whether it be not clear, that all the Texts which speak of Baptism, do not prohibit Infant-Baptism? Also whether Joh. 15. 26. & 14. 26. & 16. 7. be not clear Texts, that the Holy Spirit proceedeth from the Father and the Son? Also, whether 1 Cor.

The Author to the Reader.

Query 6.

Whether Universality both for Time and Place, be not an evident mark of the True Church ?

Query 7.

Whether you have really this Mark, that is, Whether you can fetch out of all Ages and Nations, Professors of your Religion ; in particular, you are desired to name but one or two in the first six hundred years after Christ of your Profession : For Example, Such as held the sole sufficiency of Scripture for the deciding Controversies, and denied the lawfulness and usefulness of Infant-Baptism ?

Anti-query 6.

What Church can you name that hath that Mark ? And whether the Woman that John saw, was not Rome ? And whether her Cup was not universally received, so that all Nations were drunk thereby ?

Antiq. 7.

Whether any Man can shew this Mark, as it is here call'd for, without the help of humane History ? and whether humane History be a Rule or Ground for Divine Faith ? And whether humane Histories (especially those of the first three hundred) after Christ, were not most, if not all, burnt, which concerned the Church ? and whether those that remain are not contradictory one to another ? Also, whether Infant-Baptism was so much as heard of in the first hundred years ? and then, How could any be named that denied the usefulness thereof ? Also, whether a Church, whose Gathering, Constitution, and Government, is answerable to the Scripture, be not the True Church of Christ ? And whether the Churches of the Baptists do not therein exceed all other whatsoever ?

Thus, Reader, I have given thee some account of the Causes why I publish this Treatise ; I desire thee to peruse it diligently. If in any thing the Truth be dishonoured, through any Error maintained by me, (of which yet I do solemnly profess I am not conscious to my self) then do not forbear to blame me in a Christian sort : only, if thou perceivest me deficient in point of Language and Method, I desire thee to bear with that ; for I am one that gets my Bread by the Labour of my Hands, and never saluted the Schools to gain the knowledge of their Arts.

From the Common Goal in the Castle
of Lincoln, the 10th of the 11 Month,
(commonly called *January*) 1662.

Farewel.

To the Nameless Author of the
VII QUERIES:
And in him, to all the SONS of
PAPAL ROME
In the County of LINCOLN.

Hitherto the things pertaining to Religion, as they concern the Baptized Congregations, (commonly called Anabaptists) and you that are commonly called Papists, have been very little controverted. And whether ever it shall please God to try his Peoples Faith and Stedfastness, by your open opposition, as he hath done it by others, I may not presume to determine; nor doubt I, but if it shall so fall out, he will advance his Truth thereby.

It is most certain, that of those many ways whereby the Ancient Path of the Gospel hath for a long time been opposed, there is not found any more potent than yours; and the rather, because your subtilty is utterly unknown to the generality of Christians in this Age and Nation, where your Religion hath, as it were, lain dormant for many years.

The most dangerous Stratagem wherewith you usually assail your Opposits, is, your denial of the Scripture, &c. the high doom of Judgment in Matters of Faith; and ascribe that dignity to your selves, under pretence of your being the Church; wherein if you conquer any one, your work is, as it were, wholly accomplished.

Whereupon, I have here presented to the World somewhat of your skill in this important Question, Whether we are to resolve all Differences in Point of Religion, only out of the written Word of God? Yea, I have faithfully transcribed your last Reply to my Answers, which contains the sum of what you said in all your other Papers. Whereby the Reader will discern (if I think right) Wisdom used to the hurt of them that have received it. I have forbore at this time to publish all that hath passed between us about the Seven Queries; partly, for that one thing is oft repeated in our several Papers; and partly, and indeed especially, for that it is to little purpose to controvert any particular Point
of

To the Nameless Author of the Seven Queries, &c.

of Religion, till we be agreed about the Judg that must determine our Differences. Now, whereas you do ascribe this Prerogative to your selves, under pretence of your being the Church of Christ, I have therefore laid down several Reasons, by which it may appear that you are not the Church, and so not that Judg whereunto you pretend to be so willing to adhere.

I have likewise shewed, that we, your Opposits, have the true claim to the Title of Christ's Church; that so, if you will appeal to Her, you must then appeal to us; which yet we believe you will not be perswaded to, nor indeed do we desire you should, whilst this is the Question, Whether we, or you, be the Church? No, we are content to say with *Aug. Contra* Augustine, Ask not us in this Case, we will not ask you, but *Max. l. 3. c. 14* let this Matter be tryed by the Scripture: Yea, saith he, let the Prophets, Christ, and his Apostles be Judg. Yea, we say further in his words, Let Matter with Matter, Cause with Cause, Reason with Reason contend by authority of the Scriptures, not proper to any, but indifferent Witnesses to both parts.

My final Answer to the first of the Seven Queries, I have here published, with as little alteration or addition as possibly I could, to give the Reader a true understanding of the Matters in Difference. And if you publish any thing hereupon, I desire no fairer dealing from you, than you have in this case from me.

I have seriously considered what should be the design of your Queries; and hitherto it appears to be chiefly, to exalt the Authority of Mens Traditions, above the lively Oracles of God, the Scriptures. For though it should be granted (which you can never prove) that there hath continued a True Church at Rome ever since it was there planted; yet would it not follow, that all which your Church holdeth under the title of Ecclesiastical Tradition, must needs be obeyed by us; for it is certain that the Jews did retain the state of a True Church, when yet their Traditions (however by them accounted) were but the Traditions of Men, which both the Prophets and Christ himself, termed vain Worship; especially such of them as made void the Commands of God, as we are sure many of yours do: and therefore, as Christ said to them, Why do you transgress the Commands of God by your Tradition? The same we are humbly bold to say to you, when you ask us, why we transgress your Traditions? For surely, of none can it more fitly be said than of you, That laying aside the Commandments of God, you hold the Traditions of Men.

THO. GRANTHAM.



Christianismus Primitivus.

The Fourth BOOK.

The *Baptist* against the *Papist*.

The First Part sheweth, the Scripture and Rome to be in contention about the Supream Seat of Judgment in Controversies of Religion.



He first of all Controversies is founded upon this *Query*: *Who is the Authoritative Judg of Controversies?* And indeed till there be some agreement in this Point, there can be no expectation of any fruitful issue of any Controversie.

Now all Controversies among the Sons of Men, are reduceable to one of these two Heads; namely, *things Humane*, or *things Divine*; things precisely pertaining to this Life, or things which only pertain to that which is to come; Concerns of a *secular consideration*, or Concerns of a *religious consideration*. And according to the nature of these Controversies, such ought the Judg for decision thereof to be.

Concerning this Judg of *Religious Controversies*, there are divers^t Opinions. Some say that the *Light*, or that of God in *every Man*, is this only Infallible Judg of all Religious Controversies. But if this be admitted, a multitude of inconveniences must needs follow, of which this is not the least, That there can be no end of Controversies: because, If every Man have this Judg of all Debates in himself, and he aver, that what he saith and doth is according to the Voice of this Judg, (or *that of God in him*) no Man can take in hand to judg contrary thereunto, without becoming the Judge's Judg, and so violate the Rule proposed. For this Opinion refers not doubtful Matters to that of God in some Men, or a select number of Men, but to that of God in every Man.

There is another Opinion, which saith, That amongst all Men which pretend to own Christ, and challenge to themselves the title of his Church, and yet do deny each other to have an Interest in that Title. That amongst all such Parties of the Sons of Men, the only Infallible and Authoritative Judg of their *Controversies about Religion*, is the LORD Himself, as he speaketh by his Spirit in the Holy Scriptures; together with *right Reason*: Or thus, which is all one, the Apostles and Prophets, as they

Speak in their Holy Writings, are the only Infallible Authoritative Judge in these Controversies. Yet three things are in this Opinion allowed: First, That the living Voice of the Pastors (with the Church) in their respective Ages wherein they live, are of great importance in order to the terminating strife in the Church, as a Church. Secondly, That Records of Antiquity are of some usefulness for the resolving some Controversies, and for the better discovery of some Errors, yet not so absolutely necessary, but that the Church may sufficiently resolve her Controversies without them. Thirdly, That there is a Judgment of Science to be allowed every Man, as touching all things which he chuseth or refuseth in Matters of Religion, to be used with moderation and discreet subjection. And this is the Opinion to which for my part I do adhere.

There is another Opinion which saith, That the Papal Church of *Rome* is the Supream Judge and Catholick Moderatrix of all Disputes in Matters of Faith, and that *All* are bound to hear and obey her Voice under pain of Damnation; and that the Scriptures, as taken in the second Opinion, is not the Judge of Controversies. Now this is the Opinion which at this time I am to examin, which in much seriousness I humbly propose to do, and leave it to the sober consideration of all Men.

And for the better discharge of this Duty, it is meet we should understand what the *Papists* mean by the Church of *Rome*. And this I find, that under that title they would involve the whole Church of Christ from the Apostles days until this present time, at least all the Faithful since the time that *Paul* declares the *Roman* Church to have been famous, as *Rom. 1. 8*. But this is the very thing denied by us, for though we willingly grant that there was a very famous Church at *Rome*, when *Paul* wrote his Epistle to them; yet it followeth not, that there is such a Church there now; or that all that ever from that time to this have walked in the steps of true Faith, must needs be supposed to have been Members of the *Roman Church*, or rather of the Church of *Rome* (so called) especially since it was *Papal*. So that in this Controversie they must be content to define the Church of *Rome* on this wise, (*viz.*) All that in any Age since Christ, was of the same Faith and Practice in things Religious, which is at this day found in the Papal Church of *Rome*, and those only are the Persons of whom the Papal Church of *Rome* doth consist. And indeed this is as much as they can reasonably desire: for if those Holy Men who lived in times past, were of a Faith and Practice *contra-distinct* to that which *Rome* hath now received, Then may not the present Papal Church, without wrong, challenge them to be of their Church? As for Example; *Paul*, who bore witness for Christ at *Rome*, and the Christians there in his days, was of the Church of Christ at *Rome*; yet we deny that they were any part of the Papal Church of *Rome*.

The Church of *Rome* therefore, defined as before, I do deny to be the Infallible Authoritative Judge of all Controversies about Matters of Faith or Religion: And I do further say, That the Scriptures and right Reason, as laid down in the second Opinion, much more deserves to be received for this Supream Judge of Controversies, than the Papal Church of *Rome*: and that there is not an other Umpire that can so effectually decide the

Contro-

Controversies of Religion, which depend between such Parties of Men as lay claim to the Title of Christ's Church, and yet deny each other to have an interest therein.

And how far forth the Truth in this Point hath been evidenced in that *pro* and *con* Discourse, (so far as it relateth to the first of them) which hath been occasioned by writing of the *Seven Queries* I have before spoken of, is here offered to the Consideration of all sober Men, that profess to own the Glorious Gospel of the Blessed God and our Saviour Jesus Christ. The *first Query* of the *Seven* was this, propounded by the nameless Papist.

P A P I S T.

WHether we are to resolve all Differences in Point of Religion, only out of the written Word of God?

B A P T I S T.

To which Question these ensuing Answers were given before I received the Adversaries last Paper; which, with the Answers thereunto, I will transcribe *verbatim*. I say the Answers were,

That the word *Controversies* being understood of such Controversies only as depend between those Parties of Men who deny each other to be the Church; that then there is no other way whereby *WE* can resolve those Controversies, but by the assistance of God's Spirit speaking to us [through the undoubted Prophets, and Apostles, and Primitive Churches] in the lively Oracles of God, the Scriptures of Truth, together with the help of right Reason in a way of subserviency to those Divine Directions. Or, if the word *Controversies*, shall relate only to all such Controversies as fall within the compass of the Church, that then to the former means, we are to joyn the living Voice and Authority of the Church (in present being) assembled with her Pastors, as the ordinary means appointed of God to terminate strife in the Churches. But if the Division in the Church be so great, as that it be not this way decisive; or the Doubt so secret, as not this way to be resolved; there is not then a better way, than for both Parties to reason it out till Truth and Innocency do prevail; as the two Tribes and an half did with the other Tribes of *Israel*, and prevailed, *Joshua* 22. or in some doubtful Cases the use of Lots may be admitted for the resolution of them, *Acts* 1.

P A P I S T.

It is worth observing, how many windings and turnings you have to avoid the difficulty of this Query; Whether we are to resolve all Differences in Point of Religion, only out of the written Word of God? 1. You leave out the word [only] in which lay the very knot of the difficulty. 2. Then you give me a piece of an Answer, and keep in the living Voice of the Church, as a reserve for your Second Paper. 3. When you are shewed how you forsake your old Fort, the sole sufficiency of Scripture, as if you were afraid to come too near us, you give back again, and do your worst to discredit this living

living voice of the Church, so that in effect it stands but for a meer Cipher, as I foresaw it would when it came once to the scanning. 4. Upon second thoughts, finding your Error, by putting the Query, What is become of the living voice of the Church? You shuffle again, and would gladly make something of it; but this something, in the end, falls to just nothing, as I shall make it further appear by ripping up the particulars of this your last Answer.

BAPTIST.

I have used no windings to avoid the difficulty of the *first Query*; but you are to know, that when I first answered it, I took the word *Controversies* to relate only to such Controversies as depend between such Persons, as deny each other to have any present right to either the Name, or Privileges of the Church. And indeed, I do not see how any other sense can be made of this *Query*: For, under that word *WE*, I suppose you included no more but your Self and Church, on the one Party; and us, to whom you sent the *Queries*, on the other Party; and we well know you account us no Members of the Church; and you likewise know, that we have the same opinion of you: But when your Observations (or Second Paper) took into the *Query* all Controversies which fall within the compass of the Church, as such, I could do no less than tell you, that my Answer did not exclude the *living Voice of the Church* in such Cases; [but that my Answer doth only exclude every such Voice as exalteth it self above the Spirit speaking in the Scriptures; And whereas in your Third Paper, you told me, That to appeal to Councils and Fathers, is a clear way to agree all our Differences; I told you that this is a very cloudy way, and that because they are contrary to themselves, and one another. 2. Till they be agreed, they cannot agree us. 3. And sith you take not the Scripture as being of any Authority, till they, as the Church, give it you; I demanded, by what you would agree them in their Divisions? 4. And to shew you how they are divided, I gave you divers Instances concerning their Divisions, as also touching the Corruption which hath been found in divers Popes.]

PAPIST.

1. I had no reason to take notice of your excluding from the *living Voice of the Church*, every Voice exalting it self above the Voice of Scripture, because it was a very needles Exception, since the Church arrogates no such Power, but only to interpret the Voice of Scripture.

2. Why this way of taking the sense of Scripture from the *living voice of the Church*, should be so cloudy, as you say it is, I do no more understand, than that the *living voice of a Judge* should be a cloudy way to understand the Law by.

As for your Riddles, how we are to reconcile the Fathers and Councils when they seem to clash with their own Assertions, but by having recourse to Scripture: I answer briefly, That General Councils have no such contradictions as you speak of. And as for the holy Fathers, when there is any such difficulty in any

one of them, we must look upon the rest what they say, and to follow their unanimous consent: For if we do take them singly, no doubt they have erred, and these Errors we know by their dissenting from the rest; for otherwise, certainly the Authority of any one of the ancient Fathers, when he expounds Scripture, or relates the Christian practice of his time, and is not censured, or contradicted by the rest, or condemned by the Church in a General Council, is of greater authority to decide Controversies in point of Religion, or to know the true meaning of Scripture, than any thing you have alleaged, as we shall see by and by, when I have first examined what you bring to discredit the Fathers and Councils.

Against the Fathers, you first bring St. Aug. retract. 21. contradicting himself by saying, that, Mat. 16. Christ built not his Church upon Peter, but upon Peter's Faith: Sure you read not St. Augustine, for he there expounds that place of Christ himself, and not of the Faith of St. Peter; nor doth he recal his expounding it elsewhere of St. Peter, but leaves both Expositions as probable, concluding thus; *Harum autem sententiarum quæ sit probabilior eligat lector.* Is this fair dealing? Again, you bring in St. Aug. contra. Petil. c. 2, 3, 4. as contrary to himself and me, because he teaches, That the Church is to be found out by the Words of Christ. But though (I doubt) you cannot make this appear in any of these three Chapters, yet were it nothing to the purpose; for we deny not but the Church is to be found out by these clear Marks, whereby the holy Scripture hath deciphered her.

Next, you alledge St. Chrysost. in Psal. 22. and St. Ambrose de Sacrament. calling the Blessed Sacrament, a similitude, or figure of Christ's Body and Blood. I Answer, 1. That it is the Opinion of the Learned, that neither St. Chrysost. nor indeed any Grecian, could be Author of that Work. 2. I say, the Sacrament may be truly called the similitude of Christ's Body and Blood, because it is not given in the form of Flesh and Blood, of which Men would have an horror, as the same St. Ambrose observes, but under the Forms of Bread and Wine.

The next is St. Dinis Eccl. Hierarch. but quoting no place, I have not yet met with it. I am sure that work is so clearly for us in this very point, that our Adversaries the Calvinists, and Calvin, denies it to be his. St. Aug. and Tertul. are as clear for us, and what you bring out of them clearly answered by Bellarm. de Euchar. And you are to know that it is a general rule amongst the Learned, that we are to explicate obscure places by those that are clear, if we mean to know the Opinion of any Author; it being impossible for any Man to write so warily, but that something may be objected out of him (especially if he have writ much, as it is our case) which may seem contrary to what he expressly teaches. And you had need observe this rule in Expounding the Scriptures themselves, or otherwise you will meet with a thousand absurdities and contradictions.

Against the Councils, you produce that of Constantinople under Constant. Copron. as crying down Transubstantiation. But this was a factious Meeting, never owned for a Council, neither by the Greek nor Latine Fathers, and expressly condemned in the Nicene Council: And the Jest is, this Mock-Council was so far from condemning Transubstantiation as you affirm, that they swore by the Body and Blood of Christ in the Eucharist, to abolish the worship of

Images: [Something should here have been said concerning *Bertram*, who is said to have opposed Transubstantiation; but in the Transcription of my Third Paper, there was an *Errata*, and the Instance is not material; so that what is said about him, I will expunge in both Papers.]

You say further against the *Authority of Councils*, That they have contradicted each other in their *Decrees*, about the *Layties* communicating in one or both kinds: But we grant that the Church may vary in Customs of this Nature, which being indifferent, may be altered as she shall think fit, according to several Circumstances: What we deny is, that the Church, or General Councils, ever made contrary *Decrees* about the belief of any point of Faith.

It is no wonder that you have a sling against the Pope, after you have been so bold with holy Fathers, and General Councils; but I must tell you, Though many of our Divines hold him infallible, when he speaks *è Cathedra*, as they call it, yet is it not the Opinion of all, and consequently no Article of our Faith. Only we agree in this, That for preserving peace in the Church, all are bound so far to submit to the Popes Decrees, as not to oppose them until a General Council be called, from whose Judgment we admit no Appeal. What you say of the wicked Lives of some of them, is nothing to the purpose; for as wicked *Caiphas* play'd the Prophet, so might the Bishops of Rome, with the assistance of the Holy Ghost, be true Interpreters of God's Word, for all their wicked Lives; such *Gratia gratis data*, which are given for the good of others, do not argue his Sanctity that bath them.

To make you a true Prophet, I will here cry out, What is become of the living voice of the Church, since you have done what you can to discredit her, by casting all the Dirt you can in her Face, as it is evident, unless you will throw out the Holy Fathers and General Councils (the Churches Representatives) out of the Church!

BAPTIST.

I perceive our Judgments differ concerning the living voice of the Church, what it is. I have told you, That I take it for the present Church and her Pastours, in those particular Ages wherein they live. You take this living voice to be the Decrees of Councils, and Books of the Ancient Fathers. And here I cannot but marvel, why you should be willing to Appeal to the Books of the Ancients, and their written Decrees, as a living voice, and clear way to decide our Controversies, and yet appeal from the Books of the Prophets and Apostles, as being but dead Letters, and senseless Characters. Certainly, if any Writings now extant, may be called the Churches living voice, the Holy-Scripture doth better deserve that Title than any other. Nor will it suffice here to object (as it is the Papists usual way) that our difference is about the Scripture, and the Sense thereof, &c. for the same difference is found amongst us, touching the Books and Sense of Councils and Fathers: Yea, I think I may be bold to say, That even the Learned are so much divided concerning them in both respects, as that they can never be therein reconciled.

But is it so, That the Voice of the Fathers, &c. who only speak in their Writings, is a means, or way of equal clearness to decide our Differences, as the voice of a living Judge in a Case of Law amongst Men?

Then

Then what modest Man can render a Reason, that the Voices of the Prophets and Apostles, though only speaking to us in their Books and Decrees, may not be appealed to, as a clear way to decide our Differences? Sith all Men, professing Christianity, must confess that the Prophets and Apostles speak with as much Life and Power, Certainty and Authority, as any that ever writ since their Time: No-whither now can you turn your selves, but to your selves (as I have formerly noted) and take upon you to be the *only* living Voice, that must, without controul, interpret Fathers, Councils, and Scriptures too; and when you have done, sit down as Judge, to give Sentence for your selves, and against your Opposers.

Well, you have assigned us a Judge of Controversies; To wit, the Fathers and Councils of the Church (long ago deceased) and this is a clear way, you say, to agree all. But I have noted that it's a very cloudy way; and that because they could not yet agree themselves; for they are opposite each to other to this day, insomuch as you are utterly unable to reconcile them, since (as I have shewed) you must not make use of the Scripture to that purpose; because, before the Scripture can have any Authority to any purpose, (according to your Judgment) your Councils must deliver it to us as the Word of God; which they cannot do till they be found, First, Holy Fathers and Councils of the Church; And Secondly, At unity among themselves, and each with himself. And I have asked you, How you will effect this difficult work? To which you Answer; First, *That General Councils have no such Controversies as I talk of.* Secondly, *That when there is such difficulty in any one of the Fathers, we must look upon the rest what they say, and so follow their unanimous consent; for (say you) if we take them singly, no doubt they have erred, and these Errors we know by their dissenting from the rest.*

I answer first, That General Councils have erred, and that in matters of Faith, is undeniable, if Records may be credited rather than you. As first, The Council of *Arimini*. did err so, as to conclude for the *Arrian* Herefie, namely, That there was a time when Christ was not the Son of God: And sure you account that an Error in point of Faith. Secondly, The Council of *Ephesus* did err so, as to conclude for the *Eutichian* Herefie, namely, That the Body of Christ was not of one Substance with ours. And is not this an Error in point of Faith? Or will you say, that these things were never contradicted and censured by other Councils? These things are not denied by your eminent Disputant. See the Book intituled, *Certamen Religiosum*. So then it appears, that General Councils have erred, and contradicted each other in very high points of Faith.

Moreover, as to the things whereof I chiefly spake in my last Paper, it is manifest that Councils have contradicted one another about the Sacraments; for the Council of *Constance*, confirmed by Pope *Martin* the Fifth, doth Curse the Laity, or Excommunicate such as receive the Sacrament in both kinds. And yet by the Council of *Basil*, the Laity are allowed to receive it in both; which Council was also confirmed by a Pope, namely, *Felix* the Fifth. Sure one of these Councils must needs err. But you have

have a way to salve this Errour (such as it is) and that is to tell me, *That the Church may vary in Customs of this nature.* Sure this is a corrupt Opinion, by which it will follow, That we have no certainty of, nor constancy in any Ordinance of Christ; for if the Church have power to take the Cup away, she hath power also to take the Bread away; for certainly she hath as much to do with the one, as with the other. But truly this your variation, as it is clear beside the Institution of Christ, and the Doctrine of *Paul*, so it hath in a manner destroyed both Baptism, and the Supper of the Lord; as is evident by the practice used in divers of your *Masses*, where the People partake neither of the Bread nor Cup. As also your *Pæda-rantism*, hath in a great measure defrauded the Sons of Men of the Baptism of Repentance.

Mat. 26.
1 Cor. 11,

Cyprian
Serm. Penit.

But be pleased to consider, that this your sacrilegious division of this Sacrament, is condemned by *Cyprian*, *Gelasius*, and others. First, *Cyprian* saith, *How can we exhort the People to shed their blood for Christ, if we deny them the Blood of him?*

Gelas. conf.
Dist. 2.

The division of this Mystery cannot be without great Sacrilege, saith *Gelasius*.

Again, You cannot be ignorant how the Council of *Carthage*, decreed the Books of *Tobit*, *Judeth*, *Ecclesiasticus*, *Sapience*, and *Maccabees*, should be received as Canonical, notwithstanding they were rejected out of the sacred Canon, by the Council of *Laodicea*; and here by the way I may take notice, how you would have me walk by such a Rule as you your self do not observe; for you propose the Judgment of those who lived nearest to the Apostles Times, as my safest Rule to walk by, supposing they knew the Mind of God, or Christ, better than those that came after; but then why do you reject the Judgment or the *Laodicean* Council, which is more ancient than that of *Carthage*, which yet you follow in receiving the Books of *Maccabees* into your Canon of holy Scripture?

Secondly, It is marvellous to see, what work you make in reconciling the Fathers without the Scriptures. And seeing you are so hardy as to undertake this task without the Scripture, as undoubtably you see you must, or else grant, that the Scripture must be that whereby we must decide all Controversies in Religion; for certainly, if we must decide all the Fathers Controversies in Religion with or by the Scripture, it is not then very likely, that either we or they, should decide ours without them: But I say, sith you have undertaken to decide the Fathers Differences without Scripture, pray tell me; before you meddle with their Differences, how you know them to be holy Fathers of the Church? Can you prove them Church-Members without Scripture? I believe this is as hard a task as to reconcile their Differences without Scripture; and yet this also must you do, before you can look upon the Scripture as any Rule for either them, or your self.

You tell me, if I take the Fathers singly, no doubt they have erred: Yet you say I must follow their unanimous Consent, (a pretty Paradox). Follow their Consent! In what? Why say you, in their Interpretation of Scripture. Of Scripture! Why there is no such thing as yet for them to interpret; for you know (that by your own direction) we have laid

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by the Scripture, and must reconcile these Fathers by themselves. Miserable Guide! Halt thou not led me into a Labyrinth, and run thy self into a sufficient Maze? Ple back again, and see how these Fathers themselves direct me in this difficult Point. And first, I meet with famous *Augustine*, who tells me how he took notice of the Fathers that were before him. Saith he,

My consent without exception I owe not to any Father, were he never so well learned, but only to the Canonical Scripture: For whereas the Lord hath not spoken, who of us can say it is this, or that? And if he do say so, how can he prove it? Yes, saith he, I require the Voice of the Shepherd, read me this matter out of the Prophets, Psalms, the Gospel, or the Apostles Epistles. Neither (saith he) ought we to take the dispensations OF ALL MEN, how CATHOLICK SOEVER they be, or be they never so commendable, as we take the Canonical Scriptures; as though we may not (saving the Honour that's due to such Men) reprove, or refuse any thing of their Writings, if we find they mean otherwise than the Verity doth allow, by the help of God found by us, or by others. Again, he saith, I am not moved with Cyprian's Epistles; for I do not take the Letters of Cyprian as the Canonical Scripture, but I do try his Writings BY THE CANONICAL SCRIPTURE; and whatsoever in them doth agree with the Authority of the Holy Scripture, I do receive it with his Commendation; and whatsoever doth not.—I do by his good leave refuse it.

Aug. de Nat. & Grat.

Aug. in Job. Tract. 94.

Aug. ad Fortunat.

And for further testimony of *Augustine's* integrity, hear what he saith of himself: Trust not me (saith he) nor credit my Writings, as if they were Canonical Scripture, but whatsoever Thou findest in the Word, although thou didst not believe it before, yet ground thy Faith on it now; and whatsoever thou readeest of mine, unless thou knowest it certainly to be true, give no certain assent unto it. Again, he thus teacheth, We must be partakers of other Mens Writings, wholly after the manner of Bees; for they flie not alike to all Flowers, nor where they sit do they snatch all quite away, but snatching so much as may serve to their Honey-making, they take their leave of the rest. Even so we, if we be wise, having gotten so much of others as is sound and agreeable to Truth, we will leap over the rest. Which Rule, if we keep in reading and alledging the Fathers words, we shall not sever from our Profession, the Scriptures shall have the sovereign place, and yet the Doctors of the Church shall lose no part of their due estimation.

Aug. Prolog. l. 3. de Trin.

And saith *Origen*, We have need to bring the Scriptures for Witness; for our Meanings and Expositions without them, have no credit,—the discussing of our Judgments must be taken ONLY of the Scriptures.

Orig. in Jer. Hom. 1.

Thus you see the Fathers were not of your Mind, that the Readers of their Books should not try them by the Scriptures, but the contrary; and that as we find them consenting to, or dissenting from Scripture (not one another as you teach) accordingly they advise us to believe, or not believe them.

As I have said, it is a cloudy way to appeal to Councils and Fathers, so you now prove my saying true: For I alledged *Augustine*, as being opposite to you and your Church, touching the meaning of *Mat. 16. Upon this Rock, &c.* And, first, you tell me I read him not; but I must tell

you, I read him after a Scholar sufficient: And though your reading differ something from his, yet they both destroy the received Opinion of your Church concerning that Text; for if Christ be that Rock, as you confess *Augustine* there teacheth, then it cannot be meant positively of *Peter*, and so not consequently of your Popes.

My quotation out of *Chrysostom*, in *Psal. 22.* you would invalidate, by telling me, that Book was not writ by him. And this I find to be the usual way of Learned Men, when the passage alledged is clear and convincing, then a suspicion must be cast upon the Book, &c. I could instance the best part of a Thousand Books, Epistles, &c. which are intitled under the names of the Ancient Fathers; amongst which, as you observe, is reckoned the Book of *Dynis* the Areopagite, which I alledged in my Rejoinder. And do not these things contribute something towards the proof of my Assertion, namely, That it is a cloudy way to appeal to Fathers and Councils to decide Controversies in Religion. If then your way be cloudy, mine must needs be clear, unless you can assign a Third way, opposite to both; for undoubtedly there is a clear way to decide Controversies.

You again prescribe me a way to find the meaning of the Fathers, and that is, to *explicate their obscure places by such as are plain*, &c. But by your leave, we can neither know which of their Speeches are obscure, or plain, without some Rule whereby to know this. And now, what can supply this our necessity? For example, *Augustine* is sometimes read, affirming the Sacrament to be the real Body and Blood of Christ; otherwhiles he is read directly opposite to this: And how can you, or any Body else, tell which of these sayings is clear, or obscure, sith none must be permitted the use of his Reason (by you) in this Controversie? and how he should judg according to Faith, I know not, sith you, as yet, debar us of that by which Faith NOW cometh, namely, the Doctrine of the Prophets and Apostles, as contained in the Scriptures.

P A P I S T.

Something you would say for this living Voice of the Church, you once had required as necessary to resolve Differences in Religion, but this signifies nothing in our present Query: For, after all your shiftings, I cannot perceive that you make use of her Authority in point of Faith (which is our Query) but only to take up other Quarrels, by exhorting, reproving, &c. and in this also it seems you will be your own Judge, whether she follow Christ or no.

Three things you affirm in relation to the Churches Authority. 1. That she is to rule her self according to Scripture; which no Body denies. 2. That the Church in former Ages is not to be a Rule for after Ages, to rule themselves by; because she could not foresee the Controversies that rise up afterwards. What if the same Errors be revived now, which in their times were condemned, is not the Judgment of the Church in those days, a safe Precedent for us to condemn the same Errors? Besides, Is it not evident that the Pastors of the Church, the nearer they were to Christ's Time, were the better able to judg of Christ's Doctrine? You say, 3. That the Church is to be no Rule

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for those that are out of her Communion. *A strange Assertion. As if a clear Light (as the Church is in holy Scripture) with so many Marks to know her by, as Unity, Sanctity, Universality, Miracles, &c. were not a good means for him that gropes in the dark, to find out his way. Look well upon these Marks, and you will find them to agree Only to the Roman Catholick Church, and to no upstart Congregation; and consequently, that you ought in all reason, to give her the hearing in matters of Faith, and to have recourse unto her, as to the pillar and ground of Truth, 1 Tim. 3. which place you let slip, and this under the pain of being accounted a Heathen, &c. Mat. 18. For though this place doth point out chiefly the obedience which Members of the Church owe her in point of Discipline, as you say well enough, yet hath it no small force in our present Debate, since those that will not hear her Voice when she echoes out the Voice of God, may well be esteemed by her as Heathens. And in your own sence I suppose you will have your proviso, That the Church is to be obeyed only when she ruleth according to God's Word, of which you will be Judge too. So in conclusion all comes to this, That you and your spirit, must be Judge of all Disputes. And then have not I reason to ask again (since I, or any body else, may challenge as large a share in the Spirit and right Reason, as you) who shall take up the Quarrel? And is not my comparison here very pat, That there must needs be as great confusion in your Church, as in a Kingdom where every one were left to decide his own case? This was not the old way, as you may see, Deut. 17. 8, 9. & Malach. 2. 7. which places you had no mind to take notice of: and yet you charge me for letting pass your Instance of St. Stephen, concerning the Libertines, Alexandrians, &c. which makes nothing at all for your pretended Evidence of God's Word: For though his Judgment might be well taken in expounding Scripture, as being full of the Holy Ghost, and confirming what he said by Miracles, as the Scripture tells us he did, yet this is not your case, for I think you will not arrogate so much to your self.*

What you say of Christ and his Apostles, vindicating their Doctrine out of Scripture, is very true, and our Church doth the same: But it is not true, that either Christ, or the Primitive Saints were always wont to send their Proselytes to the Scripture, to regulate their Faith. Did not Christ himself send St. Paul to Ananias for instruction? Had you been of his counsel, you would have rather wished him to look into the Word of God, and see there what he was to do. And when there arose a Debate, even in the Apostles dayes, about the necessity of Circumcision, Acts 15. did they not assemble the Church, and so pronounce Sentence conciliariter, with a visum est Spiritui sancto & nobis?

BAPTIST.

[It is here worth noting how you dispute beyond the due bounds of the Query, which, as it concerns you Papists and us Baptists, hath no relation to the Differences which arise in the Church, as such, and indeed you go amiss in this matter throughout the whole Discourse.]

Here you seem to acknowledg, that the Church ought to rule according to Scripture, but you will allow me to judge whether she doth so or not. But I answer, that there is a Judgment of Science, as well as a Judgment Authoritative; the latter I know cannot be exercised by me, nor any other Member

Member of the Church, because this Power lieth in the Church as imbolded together ; but the former, to wit, a Judgment of Science or Knowledge, is particular to each individual ; and so my self, if a Member of the Church, am allowed the exercise thereof, even in matters of Religion, *1 Cor. 10. 15. I speak to wise Men : judg ye what I say.* The Apostle doth not here give any wise Man at *Corinth* leave to judg of that which he said, so as to censure what he had delivered, yet he must exercise his understanding to judg of what *Paul* had said, thereby to find out the verity of what was spoken. But yet I do confess, that our case, and the case of Christians then, do differ: For *Paul* was a Foundation-layer, a Master-builder, (so that the Members might not so well judg then, as now, yet) the Church now is to build upon the Foundation which is laid already : and you know that I have in my Rejoynder acknowledged, that it very nearly concerns particular Members of the Church, to have great regard to the Judgment of the Church, when, after serious debate, they deliver their Sentence in any point disputable. And further (as touching your Church) you tell me anon, that even a Heathen may judg of the holiness of your Church, by the Law of Conscience ; and then, why may he not by the same Law, judg your Church concerning her unholiness ? Nay verily, he must be able to speak both ways, or else he hath no judgment. And if a Heathen hath this priviledg and ability, then why not a Man professing Christianity, who hath not only the Conscience-Law, but also the written Law of God, by which he understands things more excellent, *Rom. 2.* From all this I only conclude, that each particular ought to have the free exercise of his Judgment in what he chuseth, or refuseth, sith without this he cannot chuse or refuse any thing with confidence, nor to his comfort.

* The Apostles are here excepted.

Gerson exam. of Doct.

Panor. chap. sigait.

And concerning Controversies in the Church, I do not see that (in these days) we are bound to follow the sentence of a multitude, (though assembled in Council) So, as to hold their Sentence absolutely infallible ; for the promise of Infallibility is not made to a certain select number * of Bishops, but to the Church, taken collectively ; and we may remember, that a great Assembly of Prophets in the old Church erred in Judgment with unanimous consent, when yet the Lord had one *Micaiah* at home, which understood the truth of his Will. Wherefore I here conclude, although the Members of the Church ought to weigh with great respect the things concluded of by their Pastors, yet so may it be that they may swerve from the Truth, whilst God clears it up by some particular, rather than by such an Assembly. And to this agrees very well a saying of *Gerson*, *If it should so happen that there should be a General Council assembled, in which such a Man were present as is well instructed, If the greatest part should decline through Malice, or IGNORANCE, to the opposition of the Gospel, such a LAT-Man may be objected, against the said General Council.* And saith *Panormitan*, *In matters WHICH CONCERN FAITH, the saying of a LAT-Man ought to be preferred before that of the Pope, if his saying be more probable by better authority of Scripture, than that of the Pope.*

You

You often tell me, That to appeal to the Spirit speaking in the Scriptures, &c. is not a sufficient way to decide O U R Controversies, and that because you may challenge them to be for you, &c. To which I answer, by retorting your Argument thus ; That which you call *the living Voice of the Church*, to wit, Volumns of Fathers, and Decrees of Councils, is therefore insufficient to decide O U R Controversies, because your Opposites do say they are for them, and against you : and now you must answer your own Query, viz. *Who must take up this Quarrel?* You answer, that we must explicate them one by another : the places which are obscure, by such as are plain. And then I still ask you, Why we may not as well agree our selves this way by the Volumns of the Prophets and Apostles ?

I shewed before, how you misapply that Text, *Matth. 18.* and though the case is so plain, as that you cannot defend your self, yet you seem loth to decline your Error, and would fasten a very gross passage upon me ; namely, that I should say, That the Church is *no Rule for those that are out of her Communion, as not to be a Light for such as grope in the Dark.* A manifest wrong ; I only say, and prove, That those that are not of the Church, are not within the power of her Discipline ; nor can she reasonably desire unconverted ones to appeal to her Judgment-Seat in Controversies between them and her. And I asked you, If you would not scorn us, if we should call upon you to appeal unto us as your Judges ; *Whether we, or you, be the Church?* and not doubting but you would, I conclude, that it is equally absurd for you, to desire us to appeal to you as our Judges. But you may find it plain enough in my Papers, That I do believe the Church So to be a Rule to the World, as to shew them the way of Life, and so a good means for their Illumination and Conversion.—

As for your three Texts, *1 Tim. 3. Deut. 17. 8, 9. Malachi 2. 7.* As they do your Cause no good, so they do mine no harm : I grant the Church is the Pillar and Ground of the Truth, and that she hath Power to hear and determine all Controversies among her Members, as aforesaid ; and that it is the duty of the Members, to enquire of their Pastors what is the way of God concerning them. But what of all this ? *Ergo*, The Papal Church of *Rome* is the only Infallible Judg, and Moderatrix of all Contention about Religion. *Ergo*, We must all appeal to the Papal Church of *Rome* as our Judg in this Question, *Whether we be of the Church or not?* though we be in doubt, whether she her self be a True Church or not ? yea, though we are satisfied she is not. Are not these monstrous Consequences ?

Be it here observed, That I do believe the Church of Christ to be the Pillar of Truth, so, as that she was never so over-clouded with Error, but that she hath enjoyed the fruition of that Promise, *Matth. 16.* in some good measure ever since it was made : Nor shall she ever so close with the Gates of Hell, as by general consent, and full Authority to desert that Faith, which having Christ for its Object, is the Rock she is built upon ; and therefore you see, I hold the Church cannot err (in some sense) ; and indeed, he that holds the contrary, must (for ought I see) raze out that

Promise, *Matth. 16.* and many others. And yet nothing from all this accrues to the Papal Church of *Rome*.

I alledged *Stephen*, as defending the Truth by the Authority of Scripture Only, &c. Nor can it be groundedly imagined, that (had it been the mind of God, *that such as are not of the Church*, should be summoned to her Tribunal) *Stephen* (being full of the Holy Spirit, the leader into all Truth) would have omitted the use of that means; but he knew that such Authority the Church had none, as I shewed from *1 Cor. 5.* *What have I to do to judg them that are without? do ye not also judg them that are within?* And therefore he could not mention any such Power. And though *Stephen* did many wonders among the People, yet at this time when he so powerfully vanquished his Adversaries, he did none at all, but only overcame them by the assistance of the Spirit speaking in the Scripture, &c. I desire you to shew me *but one* Instance, where-ever any of the Primitive Saints did appeal to the Church, of which they were present Members, as Judg between them and such as never received their Doctrine: but you have not done it, nor indeed can it be done. As I shewed, that *Stephen* appealed to Scripture ONLY, &c. so I also shewed, That it was the way of Christ and his Apostles, frequently to vindicate their Doctrine against such as were not of their Church, by appealing to the Scripture, (especially among such as owned the Scripture) this you confess: And also you tell me, That your Church doth the same. But this cannot be true of All your Doctrine, because you have told me, That many Points of your Faith are resolved without the written Word of God; or else you never answered my first Antiquery, which demandeth, What Controversie in Religion you can resolve without the written Word of God? And in your Answer you assigned, The Procession of the Holy Ghost from the Father and the Son, Sabbath, Infant-Baptism, and MANY OTHER POINTS OF FAITH; and I shall shew anon, that we have it *pro confesso*, from your Champions, that there be some Points of your Faith, which are not GROUNDED UPON, nor MENTIONED IN the SCRIPTURES; and therefore your Church cannot vindicate such Points of her Faith and Doctrine by the Scripture.

Although Christ sent *Paul* to *Ananias* for Instruction, yet it followeth not, that we must take *Rome's* Instructions without Scripture. Is there no difference between the Time that now is, and then was? Much of the Scripture (if not all the New Testament) was then unwritten. Again, *Ananias* was immediately sent of God. If you are so sent, prove it to us as *Ananias* did, by shewing the Miracle of restoring *Paul's* sight. If you are not so sent, to what purpose do you alledge this Text? I believe I might form you a monstrous Consequence here.

P A P I S T.

You that will not trust the Churches Judgment, lay down four ways of resolving Doubts: The first, To argue it out till Truth prevail. But if we must argue only out of Scripture, and be our own Interpreters of it, there can be no end of arguing, as I have often shewed. The second, To appeal to God,

God, as the two Tribes did, *Josh. 22.* A rare way to end Controversies, to look for Miracles in our Disputes. The third, To appeal to Scripture, and right Reason: But if I challenge them to be on my side, who must take up the Difference? The fourth, To cast Lots. But though the Apostles did it, who certainly were inspired to do so, yet must not we presume to tempt God, or to look for the like Miracles, or to build our Faith upon such doubtful Events.

B A P T I S T.

You here wrong us, to say, That we will not trust the Judgment of the Church; for the Church, truly and universally taken, we do credit, as Her that is appointed of the Father to be the Pillar and Ground of the Truth; of which Church, we take the Prophets and Apostles to be the principal Members, and so in all Points of Faith, to be credited in the first place. But if by Church, you mean the Papal Church of Rome, I confess we dare not trust her Judgment, at least, not in all that she saith; For Example these following: 1. Your Church tells us, That it is not needful for the Scriptures to be read to, or by the Laity, in a Tongue which they understand: and that though they pray (after another) in Latin, though they understand not what they say, yet such Prayer is sufficient, *Rhem. Test. Annot. in 1 Corinthians.* 2. Your Church tells us, That the Sacrifice of your Mass, is available to take away, or obtain remission of Sins by the Work wrought, *Con. Trident. Sess. 22.* That the whole Mass is a propitiatory Sacrifice for the Quick and Dead; and who so saith, It is only a commemoration of Christ's Death, &c. is accursed, *Con. Trid.* 3. Your Church holds, That such as deny that the real Flesh and Blood of Christ, is in the Bread and Wine of the Sacrament, ought to be burnt to death. 4. Your Church holds, and tells us, That Images, and old Clothes of Saints, ought to be worshipped with religious Worship. 5. That Men are AS FULLY justified by Good Works, AS THEY ARE DAMNED BY Evil Works. 6. That it is unlawful for Ministers of Christ to marry. 7. That the Scripture doth not contain all things necessary to Salvation. To omit many others, these are Points of your Churches Judgment; which we dare not trust, till by you, or some other, proved to be Truths.

I assigned the use of Lots as lawful in some doubtful cases to end Controversies; and for proof, I quoted *Acts 7.* and this you will not allow, for two Reasons. 1. Because (you say) the Apostles were inspired to use them. But were it so (as that you cannot prove) yet it cannot be denied, but we may do some things which they were inspired to do: for the Holy Ghost was to lead them into all Truth, and they were to lead us into the same Truth, by their Example and Doctrine, *John 16. 13. 1 Cor. 12. 1, 2.* And be it here observed, That the Holy Ghost led those, our Teachers, to ordain the Ministry by Prayer, and laying on of Hands, *Acts 6. and Acts 13.* which practice of theirs, is a good President to act by; a President, I say; for this practice is not expressly commanded in Scripture, no more than the use of Lots in the Election of Ministers. If it here be objected, That Christ might give *laying on of Hands* in Precept when

when he was with his Apostles. I answer, So also might he give them the other to be used, when there might be Persons found of seemingly equal fitness to serve the Church. 2. You reckon the use of Lots, *Acts* 1. amongst Miracles, as your other Reason, why we may not use them to decide any Controversie; but why you should so do, I see no more reason, than to say *Josh.* 22. mention'd any Miracles towards the composition of the difference between the two Tribes, and *Israel*; where in truth no such thing can be found, though you seem to affirm it.

P A P I S T.

*In my last Paper, I took notice how you sent us to Heaven for Miracles, to take up our Quarrels after the Example of Moses, whose Cause was cleared that way: Here you deny you brought in the Instance of Moses to this purpose, which, how true it is, every one that can read must needs see. For, are not these your words? But you say, Reason is on my side, &c. and demand by whom we must be tryed, who must take up the Quarrel? I answer, Even the same that took up Quarrels of this nature in times past, *Exod.* 7, &c. Do you not here tell us plainly, That God must take up our Quarrels * AS he did those of Moses? And truly otherwise I might (as you foresaw) very possibly tell you, That your Allegation was nothing to the Question, Who must take up the Quarrel? It is pretty to see what stuff you make of it, and then how you digress, to rail at our Baptism and Pastors; I say, rail; for you bring no proof at all.*

* Note; There is not the word *AS* in my words. only I say the same, that is, *God must take up our Quarrels*; and how that must be, is shewed in my Answer following.

B A P T I S T.

I have said enough to satisfy any reasonable Man, that it doth not follow from my alledging *Exod.* 7. that I send you, or any body else, to Heaven for Miracles to decide our Controversies. For at the first I shewed, that in the case of *Moses* there was Miracle against Miracle; only God gave a note of distinction between those signs, insomuch as the Serpent that came of *Moses's* Rod devoured the other: From whence I only noted, That it's God's way to give some powerful note of distinction, between the Witness of his Servants, and Deceivers. And now, is not this my Observation very pertinent to our case? You say, you are the Church. We say, we are the Church. Here is Testimony against Testimony, as there was Miracle against Miracle; and if the Lord do not now give some powerful note of distinction between our Doctrine and yours, concerning the Church, as he did between *Stephen's* and the *Alexandrians*, I pray, who must take up the Quarrel between *US*? Is it fit that you should be Judge in your own case here? If so, why may not we? If the Councils and Fathers were of the Papal Church, then it is not any more reasonable that you should summon us to their Arbitriment, than it is for us to summon you to the Judgment of our Predecessors; but forasmuch as you and we are agreed, that the Prophets and Apostles were infallibly assisted to write the Mind of God for

us to observe, therefore it's most reasonable that we should both appeal to them. If you object, the Prophets, &c. are not alive to interpret their Writings, and that our difference is about the sense thereof; I answer, This Objection is every way as forceable against the Decrees of Councils, and Volumns of Fathers: for their Writings must be interpreted, expounded, &c. and we differ about the meaning of them. Secondly, The way you assign us to agree them, is to consult them together, &c. Now I would know, why we may not be allowed this way to seek out the meaning of the Prophets and Apostles? In a word, there is not one Objection which yet I have met with, levelled against our appealing to Holy Scripture, &c. as the only infallible means to decide all Controversies between YOU and US; but the same Objections are more forceable against all that you appeal to, for decision of the said Controversies. •

P A P I S T.

You except against our Miracles, because we bring them to prove our Church by; but if it appear, as it doth, that God works Miracles upon those that actually call upon his Blessed Mother, and his other Saints; or whilst they are performing some of our Religious Practices, which you abhor; Is it not an Argument that God approves them? It is God then, and not we, that brings Miracles to prove our Church.

B A P T I S T.

You will still have your Miracles to be an infallible mark of the Truth of your Church, especially those of the Blessed Virgin, (you mean the Image so called at *Loretto*) or as you phrased it in your third Paper, *The Lady of Loretto*. But let me tell you, that there is small cause you should refer me to what is done there, as an infallible mark that your Church is the Church of Christ. For by the Relation of two Eye-witnesses which I have read, it is a place of most gross Idolatry, blind Devotion, and Deceit. One of which Authors, was once a Teacher of your Church, who, before his separation from you, travelled to *Loretto*, to see if the Image of the Virgin would inform him of the truth or fallhood of the Roman Church, as it is now constituted; for he was doubtful in this matter: and had been informed, That if any Person were guilty of Mortal Sin (which if the Papal Church be the Church of Christ, he concluded he must needs be guilty of, in questioning her; at least in the judgment of the Fryers, who waited there upon that Image) he had been informed, (I say) That if such as were guilty of Mortal Sin, did but pray before the Lady of *Loretto*, the said Image would either blush, or fall into a sweat, and so resolve the Petitioner in the Affirmative. But if we may believe the Lady of *Loretto*, and this Informant, then it is no Mortal Sin to think that the Papal Church is not the Church of Christ: For this doubtful Man prayed earnestly, and beheld the Lady as stedfastly, but no sweat nor change befel her at all. Therefore, according to the Fryers rule, it is no Mortal Sin to think the Papal Church of *Rome* is not the Church of Christ.

But this one thing is especially observable here, That whereas you would perswade your self, and others, that I send Men to Heaven for Miracles to decide Controversies; it is manifest that you are the Man that is herein guilty: For the Controversie is, *Whether the Papal Church of Rome be the Church of Christ?* You affirm; I deny. To decide this Controversie, you refer me to Miracles, as the special means, or chief mark, whereby I may be resolved in this Matter, as is evident in this, and your two former Papers; So that what you would cast upon me, falls clearly upon your self, save that, instead of sending me to Heaven, you send me to Loretto.

[In my Rejoynder I urged, *That of necessity the Scripture must decide all Controversies, as aforesaid; because, as things now stand, the Word (or Scripture) is antecedent to the Church; so that inasmuch as it is impossible to find the Church without the Scripture, it supposes clearly that the Scripture must be found before the Church: and so, if the Scripture must of necessity resolve this great Controversie about the Church, it consequently followeth that they must resolve all Controversies; because all Religious Controversies are involved in this one general Query, Where is, and who are the Church?*]

P A P I S T.

I had reason to take notice of your general saying, *That the Word was antecedent to Faith and the Church, since there was a Church, and consequently Faith before the Scripture was written.* Now it seems you meant not the Scripture by the Word, but I know not what Word, which was afterward committed to writing. It is past my understanding what Word you mean; for since it cannot be Verbum Scriptum before it be written; It must either be Verbum Traditum, and I suppose you will not allow that, or Verbum Dei Patris; and that cannot be the Word you speak of, as committed to writing.

B A P T I S T.

By that Word which was antecedent to Faith and the Church, as it relates to the Church under the Patriarchs, &c. I mean the Word which God spake to them, and by them, at sundry times, and in divers manners. And if you take that term [Word] to relate to the Church of Christ in its Plantation, then I speak partly of the written Word of God, and partly of that which was (at that time) only spoken by word of Mouth, by Christ and his faithful Stewards; and if you will call this part of the Word *Verbum Traditum*, I say, that is the Word I speak of. And I do also say, this Word was afterward committed to writing; which Word, together with the former, I mean that of the Prophets, is that whereon the Church (as now considered) is * founded, by which she must be known. And in this sense, I say, the Holy Scripture is now antecedent to the Church. And therefore well spake that learned Person † *Chrysostom*, when he forewarned the Sons of Men, That if they took heed to any thing, in order to their knowing the Church (in the latter times) beside Scripture, they would fall headlong into the Abomination which maketh desolate, and not be able to know the True Church.

Heb. 1. 1.

* Not denying
Christ to be her
Foundation in
the main.

Ephes. 2. 20.

† *Chrys. Hom.*
in Mat. 24.

B A P T I S T.

BAPTIST.

I Think it meet here to give the Reader some account of my Judgment of these five Texts, which I brought to justify my Answer to the first Query; which, with my Answer, was as followeth.

Qu. Whether we are to resolve all Differences in point of Religion, only out of the written Word of God?

Ans. The Spirit speaking in the Scripture, together with right Reason as truly subservient, is that whereby we are to resolve all Differences, &c. For proof I cited, *Isa. 8. 20. 1 Tim. 6. 3. 1 John 4. 6. 2 Joh. 9. 10. 2 Thess. 3. 2.* where note, that under the term *We*, ought not to be understood, any person but the *Papists* on the one part, and the *Baptists* on the other, who do deny each other to be the Church of Christ.

Now that the Church is to defend her self against all that come to spoil her of her Church-state, by the Scripture only (as that which includes her whole strength) is that which I brought these Texts to prove.

And first for that place, *Isa. 8. 20.* The Prophet foreseeing a Judgment coming upon Israel, even such, as God would hide himself from them; and the Law and Testimony should be like a Book bound and sealed up; as *ver. 16, 17.* compared with *chap. 29. 11, 12.* The Prophet likewise foreseeing, that when God should hide his face, Israel would enquire of Wizards, and such as spoke from familiar Spirits (as *Saul* did, when under the like judgment, as *1 Sam. 28. 6, 7, 8.*) wherefore the Prophet, that he might warn the remnant of faithful ones, whom he foresaw would be

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PAPIST.

Once more you offer to justify your Consequences drawn out of the five Texts. But I ask once more, To what purpose did you bring them? Was it not to prove what you had said in your Answer to my Query, That the Scripture, so we took right Reason along with us, was sufficient to resolve all Controversies in matters of Faith? No rational Man can read your first Paper but must think so; and indeed, otherwise you must have brought them to prove something that was not under debate, which had been impertinent. Must not that very Assertion of yours be the Consequence of these five Texts? And then, have I not reason to cry out, that there never appeared such Monstrous Consequences? But, to avoid this inconvenience you fall into the other, and will have some of your Texts brought to prove certain Propositions, which you had not mentioned in your Answer. However, let us now see what you make of them. *Isa. 8. 20.* God's People are commanded to have recourse rather to the Law, &c. than to superstitious Oracles, Ad Legem magis, &c. And they have a sign given them to convince such Oracles of falshood, if they speak not according to the Word or Prophecie of *Isaiah*. This is the clear sense of that place, out of which you draw this strange Consequence. Ergo, The Scripture, &c. is to resolve all matters of Faith. A strange Consequence, I say, as will appear, if we turn your Enthymeme into a Syllogism, thus: Recourse is to be had rather to the Law,

Law,

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as wonders amongst the rest, commands them, as from the Lord, that WHEN Men should say unto them, Seek unto such as have familiar Spirits, &c. to go to the LAW, as being their way to go to God himself: For faith he, *Should not a People seek unto their God? To the Law, &c.* and certifies them, that by that they should know Deceivers; for, saith he, *If they speak not according to This Word, [the Law] there is no light in them:* So that I infer thus much, that when such as are Enemies to the Church, come to invade the Saints with their deceit, the only infallible way to know them to be Deceivers, is, to enquire of God's Law and Testimony. I know that Israel had the Testimony, or standing Oracle, beside the written Law. And the Church now hath the new Testimony open to the Church, beside the Law and Prophets; and hereunto, I say, the Church is only to apply her self, as aforesaid, to find out the deceit of those who would rob her of that inheritance, which she holdeth by the deeds of God's Law, and Promises, contained in Scripture; by these, as the *only infallible Rule*, she knows those to be Lyars, who say *they are the Church, and are not.*

And to this agree the next three Scriptures, the very reading whereof sheweth, that when the Controversie is between the Church and such as pretend falsely to that Title, the only infallible means to refel them, is, the *Spirit speaking in Scripture, &c.*

For thus saith the first of them: *If any Man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the Doctrine that is according to Godliness, he is proud, knowing nothing, but doting about questions, &c.*

Thus

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Law, than to false Oracles, whose falshood appears, if they speak not according to the Word, or Prophecy of Isaiah. But if this be so, the Scriptures, &c. are to resolve all points of Faith. Ergo, &c. What a prodigious minor have we here? How doth it follow, that because God's Word is to be more credited than superstitious Oracles; or, that such Oracles are not to be credited, when they speak against God's Word: Therefore the Scriptures, &c. are to resolve all points of Faith. I know you have not the word rather in your English Translation as we have in ours, but the clear sense of the place bears as much.

I Tim. 6. 3. saith, *They are proud that teach contrary to the Doctrine of Christ. Ergo, You infer that the Scripture is to judg whose Doctrine is of Pride. This is as mad a Conclusion as the last; for when there is no clear Text of Scripture for either side, as it often happens, or Scripture brought on both sides; How can the Scripture judg whether party be proud? Or, how can it be judg of its own sense, when it is alledged on both sides, who both pretend to have the Spirit and Reason on their sides?*

I John 4. 6. *Those that hear not the Apostles, are not of God, nor have his Spirit. Ergo, say you, The Scripture resolves who are Religious: Doth it follow out of this Text, that when Parties contend, that they hear the Apostles, the Scripture, can resolve the difference, and pronounce who are*

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BAPTIST.

Thus saith the second, *He that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the spirit of Error.*

The third saith thus, *Whoso transgresseth, and abideth not in the Doctrine of Christ, hath not God. He that abideth in the Doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed.*

From these Texts it appears, that unless the *Papists* can produce something which they can infallibly prove to be *Christ's Doctrine*, beside what is contained in holy Scripture; or, that the *Apostles* may be heard as infallibly by some other means, as by the holy Scripture; or, that the *Saints* received some *Doctrine* for *Christ's*, that is not contained in the Scripture; I say, unless they can infallibly shew something of this nature, my Answer is good. But if they can produce any other thing of such Authority,

then I acknowledg my Answer to be deficient. Howbeit, if any Man, or the Church her self, do decide a Controversie, by insisting upon the Scripture, this is no more than my Answer included; for I do not imagine that the Church must not pronounce what is contained in the Scripture: But if she hath power to speak as from the Lord (in these days) when yet the Scripture saith no such thing, then I profess my self short of understanding the power of the Church.

2 *Thess.* 3. 2. I only made use of this Text thus far, that in Religious Controversies the Apostle gives Reason her place, and therefore desired to be delivered from unreasonable Men.

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Concerning my five Texts, and what I infer thence, I need not speak much here; yet it is worthy observing, how apparently you miss the clear sense of *Isa.* 8. 20. whilst you restrain the relatives [this word] to the Word, or Prophecy of *Isaiah*, whereas it is as clear as the Sun at Noon, that they ought to be referr'd to the Law and Testimony; for thus I read, *To the Law and to the Testimony, if they speak not according to this Word.* Having thus missed the sense of the Text, then in all that

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PAPIST.

Religious? &c. Not at all.

2 *John* 9, 10. Gives Judgment against those that follow not *Christ's Doctrine*. You infer, ergo the Scriptures must try whether Men bring this *Doctrine*. Strange Logick! For unless your Text proved that the Scripture contains all *Christ's Doctrine*, which it doth not, your Consequence must needs be faulty.

2 *Thess.* 3. 2. You say, proves, that Reason is some ways necessary to decide Controversies in Religion. I will not examine the goodness of this Consequence, but I am sure you need not have brought Scripture to have proved so manifest a Truth, which cannot be denied by any, but such as pretend to have so much of the Spirit, that methinks they should have little need of the use of Reason.

you say further, you discover a taunting spirit, endeavouring to bespatter me with what Dirt comes next to hand.

I did not quote any one of the *five Texts*, as taking it singly to prove the whole Assertion; and therefore you did injure my understanding, to argue from them apart, as brought to prove the whole Position; but I brought them to prove such Propositions, as being laid together, do amount to so much as my Assertion (as I explicate it) doth contain. For the first *four Texts* do all of them shew, how God's People ought to try and defend themselves against such as oppose the Church and Truth of God, as I shewed in my *Rejoynder*: And the *fifth*, gives Reason her place in Religious Contests. But there is not one of the Arguments which I formed from my *five Quotations*, but you debase and abuse it, by both adding terms of your own, and omitting mine; yea, sometimes whole sentences: and when you have so done, you rest at the Conclusions. Which dealing is not fair in a sober Disputar.

It were a very easie thing to turn all your Objections here against the Scripture as insufficient to resolve differences in Religion, upon the Church as therefore insufficient to resolve them. For, whereas you say, That when both Parties pretend to have Scripture and Reason on their sides, then the Scripture cannot decide the Controversie; Might not I as well say, when both Parties pretend to have the Church on their side (as that's the case between us) the Church then cannot decide our Difference?

Again Where you seem to say, that when both Parties contending, do say they hear the Apostles, that then the Apostles cannot (as they speak in the Scriptures) decide the Controversie: Hath not this the same force against the Church, when both parties contend they hear the Church? See how you can defend your self, and I doubt not but therein you will defend my Arguments for the Scripture.

And because you do cry up the Fathers, &c. for so clear a way to decide all our Controversies, I will therefore shew you, that they do clearly avouch the Answer which I have given to this your first Query, as will evidently appear to the Impartial Reader of the several Quotations which I have before alledged, and which do here follow.

The Answer to the First Query, avouched sufficient by the Sentence of divers Doctors, both Ancient and Modern.

Aug. Cont.
Petil.c.85.

WHether of us be Schismatics? ask not me, I will not ask you. Let Christ be asked, that he may shew us his Church.

Aug. Cont.

Max.1.3.c.14

Neither must I alledge the Nicene Council, nor you the Ariminian. I am neither bound to the one, nor you to the other; let the Matter be tryed by the Scripture.

S.N.Antidot

Augustine saith, Let the Scriptures judg; let Christ judg; let the Apostles judg. Yea, it is confessed by the Papists, that Augustine, Optatus, and Basil, summoned their Adversaries to the Arbitrament

of Holy Scriptures, and did allow the sufficiency of Holy Scripture to decide the Controversies depending between them.

In time past, saith Chrysostome, there were many ways to know the Church Chrys.Hom. of Christ, (viz.) by good Life, by Miracles, by Chastity, &c. but from the in Matth. time that Heresies did take hold of the Church, it is only known by the Scripture which is the True Church.

Again, he saith, *The Lord then knowing that so great confusion would come in the latter days, therefore willed the Christians that would take to the sureness of true Faith, to have refuge to nothing but to the Scripture; otherwise, saith he, if they regard other things they shall perish, not understanding what the True Church is.*

[Thus my Answer is avouched good, as it respects the means to decide the Differences which are about the Church; next, hear what they say touching such differences as are in the Church.]

Ireneus. If there be any disagreement risen up among Christians concerning Controversies in Religion, what better course is there to be taken, than to have our recourse into the most Ancient Churches, [which must needs be those planted by the Apostles, considering the time when he lived] and to receive from thence what shall be certain and manifest. Iren.l.3.c.4.

Augustine. Because the Scripture cannot deceive; who so feareth to be misled in the obscurity of this Question, let him ask counsel of that Church, which the Scripture without any ambiguity pointeth out. Aug.7. Tome Cont. Eref.

Constantin, Magnus. There are the Gospel, the Prophets and Apostles, which do teach us what to hold in Religion; wherefore expelling all hostile and bitter Contention, let us seek the Solution of these Questions out of the Scriptures. Thus spake this famous Emperor in the Council of Nice, at what time the Bishops had like to have jarred into pieces.

THUS have I given an impartial Relation of what hath passed between the *Popish Querist* and my *Self*, in our *two last Papers*, (which contain the sum of what passed in the other) as touching this Question about the *Judg of Controversies*. And now, for further satisfaction, That the Scripture, as aforesaid, ought to be admitted the high Prerogative of *Judg* in our Debates; consider, that *of necessity it must be so*. My Reason is, Because either the Scripture, or some other Writings, must be our *Judg*, especially in this important Question, **WHICH IS THE TRUE CHURCH?** For when we contend about Her, it is very unreasonable that any Party contending for that Title, should be permitted to give Judgment in their own Cause: As for Example; The present Assembly of *Papists* say, *That they are the True Church*: And the present Assembly of *Baptists* say, *That they are the True Church*. Is it fit that either Party contending, should here give judgment decisive? What then must we do? why *of necessity* we must to some Writings, whereby to be decided or agreed in this Controversie. These Writings must be either the Scriptures, or some other; but no other can compare with those, so that they do deserve this Prerogative better than any other.

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Author
7. Qu.

T. B. End to
Controv.

The *Papists* ordinary way in this difficulty, is to tell us, that we must here be tryed by the Tradition of our Fore-Fathers; in which they say, *we cannot be deceived*: which Tradition, they say, is *the only thing that is unquestionable, and needs no other ground to stand upon, but it self*. And against the Scripture's being received, upon its own Evidence or Authority, they usually do thus object, *That before we can receive what it teacheth, we must be assured of its truth*. And again, they say, *The Scripture may not be the Judge of Controversie, because it may be corruptly translated, ill interpreted, not rightly understood*. And by these, and other-like Objections, they usually in all their Writings, invalidate the Scriptures Certainty, Authority, and Sufficiency, that so they may advance the Authority of their Traditions.

But let it be seriously considered, whether these Objections have not the same force against what they rest upon, which they have against the Holy Scripture? First then, whereas they tell us, *The Scripture cannot teach us any thing, till we be assured of its truth*: Doth not this conclude against any other thing as strongly? Ought we not to be assured of the truth of the Church before we receive her Documents? Ought we not to be assured of the truth of that Tradition which we receive for the Rule of our Faith? But how must we be assured of the truth of the Papal Church, and Tradition? There is not a Man living that can remember when either began, and so avouch its beginning to be of *Divine Institution*, and the continuance of the same ever since its beginning, to have been without any corruption: What then must we do? Why we must search *Rome's* Records. And then I ask, Are they not as questionable, and liable to mis-interpretations, as easily mis-understood as the Records of God? What is now become of these Objections, the force whereof is evidently against the Papal Church and her Traditions, of the truth whereof we must be assured *before* we can be taught by either of them.

I say again, There is not a Man of all the *Papists*, that can evidence *Rome* to have been a Church two hundred years ago, and then much less one thousand six hundred years ago. So that *of necessity* we must go to the Writings of some Men (whom we never saw write one word) to find the Church. And then I would know why we may not make enquiry at the Pen of *Paul*, What the Church was at first, and what it ought to be now, as well as at the Pen of *Augustine*? Cannot the Pen of *Peter* the Apostle, give us as good information in this Matter, as the Pen of any *Pope*, pretending to be his Successor? If the *Papists* answer, That we know not the Pen of *Peter* or *Paul*: We answer, as well as they know the Pen of *Augustine* or *Gregory*. If they say *Paul's* Writings may be corrupted, and must be interpreted, may be mis-understood. I return the same answer of all other Books whatsoever; yea, those which contains *Rome's* Tradition. See therefore what is gained by devising Objections against the Authority or Certainty of the Holy Scriptures. Such doings do only tend to the destruction of all Faith, making every thing doubtful; and the Effect is the ushering in all Uncleaness on the one hand, or if Men miss this Snare, they are catched in another, *viz.* to walk at randon, as their own or other Mens fancies lead them. This is evident

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by what we have seen in the *Ranters* on the one hand, and the *Papists* and *Quakers* on the other.

Let us trace this Matter a little further thus. The *Papists* Traditions (most, if not all of which, have been committed to writing several hundred years ago) must speak for themselves, are unquestionable of themselves, must challenge no ground but themselves to stand upon: But the Sacred Scripture which hath especial promise from God for its preservation, *Psal. 12.* must have none of these high priviledges allowed it: Is not this a most peccant Assertion? Again, *Peter* and *Paul* must be no Judges of Controversies in Religion, as they speak to us in their Epistles; but the *Popes* of *Rome*, dead long ago, and now only speak in their Writings, yet they must be our infallible Judges in these Controversies. The great Council of Apostles, Elders, and Brethren, *Acts 15.* can be no Judges of any Controversie, though their Decrees are yet extant among us; but the Council of *Trent*, who only speak in their Decrees, must be our Judge, and that so as from their Judgments no Appeal can be admitted. The Apostolical Council sends forth their Decrees in the Name of the Holy Ghost, and themselves; and in those their Decrees, they prohibit the eating of Blood, and strangled things, &c. But the Papal Councils will send forth a Decree directly opposite to this, and yet sign'd with these powerful words; *Visum est Spiritui Sancto & nobis.* If we appeal in this Matter to the Apostolical Council, they may not be permitted to pronounce a Sentence decisive. But from the Sentence of the Papal Council we must in no wise appeal. Can any thing be said more unworthily?

Thus then, First, the Godly Reader may perceive, That whether he be able to answer all the cunning Objections that Men, by reason of the long experience they have had in the ways of Deceit, have found out; yet he hath an Argument of *NECESSITY* wherewith to oppose their subtilty.

And, Secondly, he hath the advantage of all their own Objections, against themselves; yea, against their Church, Tradition, and all that they stand upon; being seasonably retorted upon them. Wherefore I shall conclude with the *Psalmist's* words, *Psal. 64. 5, 6, 7, 8, 9.* They encourage themselves in an evil Matter; they commune of laying Snares privily; they say, Who shall see them? They search out Iniquities, they accomplish a diligent search: both the inward thoughts of every one of them, and the heart is deep. But God shall shoot at them with an Arrow, suddenly shall they be wounded. So they shall make their own Tongue to fall upon themselves: all that see them, shall flee away. And all Men shall fear, and shall declare the Work of God; for they shall wisely consider of his doing.



The Second Part sheweth,

That the present Papal Church of Rome, is not the Church of Christ, for divers important Causes or Reasons.



WE have heard of how dangerous a Consequence the Papal Opinion is, which leads them to set up their own Authority (under pretence of their being the Church) above the Holy Scripture ; insomuch as they allow it no Authority, till it be delivered to us for God's Word, by their Church ; so that by this Doctrine, we must find their Church, before we can find the Word of God, as it is contained in the Scripture.

Upon which Consideration, we shall endeavour to shew, That the present Papal Church, is not the true Church of Christ ; and therefore what Power soever the Church hath, yet they cannot have it, Because they are not the Church of Christ.

The First Reason.

The present Papal Church of Rome, cannot possibly prove her self to be the Church of Christ : Therefore she is not the Church of Christ.

The First Reason maintained.

THE Consequence of the Argument no understanding Man can deny ; for unless a Party pretending to be the Church of Christ, can some ways sufficiently prove that they are his Church, they cannot reasonably blame any body that refuses so to account of them. And for the Antecedent, namely, that it is impossible for the present Papal Church to prove her self the Church of Christ, it is evident from this ground, *viz.* They make both the Scripture, and all other Writings, depend on their Church for their Authority ; and therefore they must prove themselves to be the Church without the help of any Authentical or Authoritative Writings ; which thing is impossible for them to do.

Being thus divested of the help of all Records, as is more fully shewed above, there remains now nothing for them to lean upon, but their own Evidence, or the Tradition of their Fore-fathers ; not that which is contained in any Records, but only that which hath been delivered by word from Man to Man, &c. But alas ! What *Tradition* is this they speak of ? Not the Tradition of the Church to us, till the Persons delivering the same, be found to be the Church ; which, as before, they cannot be found to be, with-

without the Scripture. And for their own Evidence, that may not prove them to be the Church to those that contend with them; it cannot avail them, sith each Party contending in this case, will, and may, as reasonably as the *Papists*, look that their own Testimony should be as available for these, as the other for those.

It is as vain here to tell us, they are the Church, because the true marks of the Church do agree to the Papal Church, and none else. For, first, the true Marks of the Church are confessed by the *Papists* to be found in the Scripture; which Scripture they receive not, but from the Authority of their Church, (*yea, their present Church*) so that till the Scripture can tell us Authoritatively which be the Marks of the Church, no Church can be found by those Marks; nor can the Scripture tell us of those Marks Authoritatively, till *Rome*, as a Church, give it us for God's Word: So then *Rome* must be found the Church, before there be any Marks to find her by; which is impossible.

As for Example; To clear this Matter further, the *Papists* say, *That Holiness is a Mark of the True Church*. But now set the Holy Scripture aside, and how shall I know *Holiness* from *Unholiness*, without the Scripture? Here the *Papists* being in a strait, rather than they will let the Law of God, or the Scripture have the prebeminence, do answer thus; *That we have a Law in our Consciences, which dictates what is good, and what is otherwise; and by this Law, even a Heathen may judg our Church holier than any other Congregations of Christians*.

What a miserable plunge (of *Heathenism* or *Quakerism*) are they brought to here? How do they know that a *Heathen* may, by the Law of Conscience, judg their Church to be more Holy than *ANY* other Congregation of Christians? Were they ever *Heathens* to know this? But alas! What *Holiness* can a *Heathen* judg of? Surely not that which is an infallible Mark of the True Church; for this Spiritual Matter is foolishness to the Natural Man; nor can he know it, because it's spiritually discerned. It is true, there is a *Holiness* discernable by the Law of our Consciences. But this only, is not an infallible Mark, that any Society is the Church of Christ; nor did ever any Man (I am perswaded) hold forth such a Doctrine, that was a faithful Minister of the New Testament, or Spirit.

Again, What of this kind of *Holiness*, whereof a *Heathen* (as such) can judg, is there found among the *Papists*, which may not be found among the *Baptists*? yea, among those that are opposite to both, as the *Quakers* and others; yea, among the very *Jews* and *Turks* may be found as much of this kind of *Holiness* as among the *Papists*, if any credit may be given to Histories.

Sometimes the *Papists* do object the * *Creed* as sufficient, to demonstrate a Man to be a Member of the Church, though he know not whether there be any Scripture. But I answer, How shall this be proved to be the *Creed*? It must not be its own Evidence; for then the Scripture may as well speak for it self, which the *Papists* will not allow; nor can the Church of

* It would be here noted, That neither the Marks of Unity, Universality, &c. nor the Creed, do prove a People that have them all, to be the Church; because none of them mention Baptism, without which there cannot be a visible Church.

Rome confer any Authority upon the Creed, till they be found to be the Church: So then this is the Conclusion, Rome must be found to be the Church, before there be a Creed.

I do therefore humbly desire these few Observations may be seriously thought upon by all sober Men, but especially the *Papists*, that so Men may give to the Holy Scriptures, that which is proper to them; that is, That they may speak, without controul, both for themselves, and every thing else of a Religious Consideration; or else all Volumns of the Ancients, and Societies of Men, pretending to Christianity, (as things stand in our days) must depart into utter silence.

The Second Reason.

The present Papal Church of Rome hath no Baptism: Therefore she is not the Church of Christ.

The Second Reason maintained.

BY the word *Baptism* in the Argument, I mean only the *Baptism of Water, in the Name of the Father, &c.* or, which is all one, the *Baptism of Repentance for the Remission of Sins*. Now that the present Papal Church of Rome hath not this Baptism; is evident by this Argument, taken from their own Confession, *viz.*

The Baptism of the True Church is found in the Scripture. But the Baptism of the present Papal Church of Rome is not grounded upon, nor mentioned in the Scripture. Therefore the present Papal Church of Rome hath no Baptism.

The first Proposition is most clear, from *Mat. 28. 19, 20. Act. 2. Act. 8. Act. 9. Act. 16. Act. 18. Act. 19. Act. 22. 16. Rom. 6. Gal. 3. 27. Col. 2. 11, 12. Heb. 6. 1, 2. 1 Pet. 3. 21.*

And, that the *Papists* Baptism is not found in the Scripture, I prove thus. Because they themselves do confess, that Infant Baptism is not mentioned in the Scripture, nor grounded upon the Scripture, nor any Scripture for it. See to this purpose, the Works of *Bellarmin*; and a Book entituled, *An Antidote*, written by *S. N.* a Popish Doctor; as also *T. B.* his *End to Controversie*. In which Books you will find the very words which I have repeated. Add hereunto the Answer which I received from the Author of the *Seven Queries*, when I asked him what Controversies in Religion he could resolve without the written Word of God? He assigned *Infant-Baptism*, as one that was so to be resolved.

So then, we have it *pro confesso* from the *Papists* own Mouths, That their Baptism (which is *Infant-Baptism*) is a *Scriptureless Baptism*: Therefore say I, it is no Baptism.

No Baptism, I say; because the Church hath but one Baptism of Water, and it is mentioned in the Scripture, and grounded upon it, and much Scripture found for it: so it is not *Infant-Baptism* which is the Baptism of the present Papal Church. Therefore the Papal Baptism is no Baptism.

tism. How can they defend themselves? Will they say, the Church hath a Scripture-Baptism, and an unwritten Baptism? This they must say and prove, or else deny their *Infant-Baptism*.

But, secondly, The present Papal Church is so adulterated in the manner of the Administration of Baptism, as that had they a true Subject for Baptism, yet, they could be found to have no Baptism. This will appear as clear as the Light, from the *Papists* own confession; for they grant, *That the Ancient and Primitive way of Baptizing, was, by dipping the party Baptized over the head and ears in Water; and that it was their Church which changed this way, to a little sprinkling upon the Forehead.* This is plainly to be seen in a Book, entituled, *Certamen Religiosum*.

This bold Change, which Men, without any allowance from God, have made in this Ministration of Baptism, is directly against the Scripture, *Mat. 3. 16. Mark 15. 9. John 3. 23. Acts 8. 38, 39. Rom. 6.* In all which places it's evident, that our Lord Jesus, John Baptist, and the other Baptists of those times, did so understand the Mind of God, in respect of the manner of the Administration of Baptism, as that they thought it could not be done without so much Water as they might go into (both the Person Baptizing, and the Person to be Baptized). And now, do not all that will presume to satisfy themselves in this thing, with a few drops of Water put on the Face only, from a Man's Fingers ends, or out of a Glass in the Midwives Pocket, lay great folly and ignorance to the charge of Christ and his Primitive followers? Doubtless such, as is not less than the folly of that Man, that hath occasion only for one Gill of Water, and he may take it up at the side of a Brook, and yet will needs wade into the middle of a River to take it up; or a Man that hath occasion to wash his Hands only, which he may perform very commodiously without wetting his Foot, and yet is so simple that he will needs go into the middle of the River to that purpose, especially such a River where there is much Water. I say, the practice of Sprinkling which the *Papists* and others use, if that answer the Mind of God in the case of Baptism, doth even thus reflect upon Christ and the Christians in those Days. But let our Saviour's practice herein be justified, and all such Practices as tend to the rendring it ridiculous, condemned.

The *Papists* only Reserve for the defence of *Infant-Baptism*, is this: They say it is an *Apostolical Tradition*; that is, a Precept delivered by the Apostles Word, but not mentioned in their Writings.

This I shall shew to be utterly false, for divers important Reasons. First, No Apostolical Tradition, tends to the making Null or Void any Apostolical Writing. But Infant-Sprinkling makes null and void all that is written in the Scriptures, concerning the subject and manner of Baptism, in all that part of the World where the Papists (or such as they) get the Civil Power on their side: Yea, we see that by this means the Sons of Men are great enemies to the Way of God in this matter. How long have many Nations lain destitute of the knowledg of the *Baptism of Repentance for the remission of Sins*, by reason of the interposition of this cloudy Tradition of *Pædo-rantism*? How have Men, pretending to be Ministers of Christ, never in many Generations preached *Peter's Doctrine*,

tures; *John* 15. 19. and 17. 14, 16. *Acts* 2. 40, 47. *1 Cor.* 6. *Luke* 22. 49, to 54. And therefore in vain doth any Person think to do God service, by compelling Families, Towns, Countries, Nations, or many Nations, to be of one mind in matters of Religion. I say, it is in vain, because the Scripture foresees, and also foreshews, that the contrary effects must follow the preaching of the Gospel; and yet they may, yea, and ought to live in one form of Civil Government: For that is the Will of God concerning *every soul*, *Rom.* 13. 1, to 8.

3. The Gospel-Church cannot be National; because that takes away from her Persecution for the Gospel-sake, and makes her become a Persecutor: For it is impossible for a Church to be National without Penal Laws, whereby to force Men to that kind of Worship which the greater part approveth, which may as possibly be false as true. But the true Church must not look to be free from Persecution, if she live godly in *Christ Jesus*; nor is any thing more † *uncomely* for her than to punish or persecute Men in a Conformity to her Faith, or religious practice, *John* 15. 19, 20. *Mat.* 10. 22. *2 Tim.* 3. 12. *Luke* 9. 56. And the greatest part of the *Revelations* do shew, that the Church was to be in a suffering condition, and are therefore bid to *be patient, until the coming of the Lord*, *James* 5.

† 2 Cor. 5. 20.

4. A National-Church cannot observe the Discipline of the Church of Christ; for, in the case of withdrawing from disorderly Persons, they do not only separate Men of disorder from the Church, both in Civil and Religious Concerns, but they cast them wholly out of the World, from all Markets and Fairs, yea, quite out of their Livelihoods, &c. which kind of Excommunication the Scripture foresees to be proper to the Churches Adversary, *Rev.* 13. 16, 17.

5. If the Gospel-Church ought to be National, then she was imperfect in point of Power in the Apostles Days: For she had not then any Power to put Hereticks to death for their Heresie. But to say, that the Primitive Church wanted any Power to punish any Sin, as it concerns the Church to punish it, is to disparage the Apostolical Churches, and is also contrary to the Scriptures, which plainly shew they had Power then to revenge all disobedience, *2 Cor.* 10. 4, 5, 6.

The Fourth Reason.

The Papal Church encreaseth her self more by the Carnal Sword, than by the Spiritual Word: Therefore she is not the Church of Christ.

The fourth Reason maintained.

THAT such Churches as are National, do most encrease their numbers, and keep them also when they have them, by the terror of Death and Penal Laws, both Experience shews, and Reason tells that it cannot be otherwise. How often hath our Nation changed their Religion, with the
breath

breath of a Prince: sometime to *Popery*, and other-whiles to *Protestancy*, and under *O. Cromwel* to a compound of half *Presbytery*, and half *Independency*, according to the temper of those that sat at the Stern of Affairs: And now, how are they turn'd again to *Prelacy*? Of which last change, I say, if any have conformed, as judging it their Duty to God so to do, those (though this doth not justify their way to be good, yet) are honest Men: But if any for self-interest have done it, they are the very dregs of Men, and will be any thing, and so nothing.

2. I remember a notable saying of *Hillary*, who lived about the 4th or 5th Century, and in his days the Church was a degenerating from her Regeneral Constitution into a National Form, where he saith, *Ambition doth aid it self by the Name of CHRIST, The Church doth fear and compel the People, through Banishments and Imprisonments, to believe her in those things, which she had received through being imprisoned.—She that could not be beloved of Christ if the World had not hated her, now glorieth to be extolled and beloved of the World, &c.*

*Hil. cont.
Auxen.*

And that the Papal Church hath ordinarily encreased her self more by terror of the Carnal Sword, than the Word of God, doleful Histories do declare; namely these, *Sleidan. Comment.* A Book entituled, *The Indians Tears*, or, *Inquisition for Blood*: as also, *Fox his Acts and Monuments*.

And here I think it meet to give an Instance from one of their own Historiographers, namely *Fabius*. He tells us that after *Austin* the Monk had gotten a considerable settlement in *England*, it happened that there was a Council assembled in this Nation, where *Austin* proposed several things, to which the other Bishops could not consent; but, by your leave, when *Austin* could not prevail by the Word (or rather, his words) he told them, *If they would not submit, they should be compelled, by the wasting that should be made in their Country through War and Misery.* This was not *Paul's way*, 2 *Cor.* 5. 20.

The Fifth Reason.

The present Papal Church of *Rome* labours to keep the World in darkness, and the Church also: Therefore she is not the Church of Christ.

The Fifth Reason maintained.

THE Consequence of this Argument no Man can deny; for there is nothing more opposite to the True Church, than to love, or cause darkness to seize upon any. And that the present Papal Church of *Rome* labours to keep all Men in darkness, is thus proved. 1. She forbids almost all Men to read the Scriptures, and thereupon hath greatly withstood the Translation of them into every Tongue, as is evident, partly from what History declares, and partly from that which themselves do say. To omit History, hear what they say themselves. In their Preface to the Reader in the *Rhemist Testament*, thus they speak:

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Order

Order was taken by the Deputies of the late famous Council of Trent in this behalf, and confirmed by Supream Authority, That the Scripture, though truly translated into the vulgar Tongues, yet may not be indifferently read of all Men, nor of any other than such as have expresse order thereunto of their lawful Ordinaries. So that we see the Liberty here given, is unlike the Liberty given by Christ to his Enemies, whom he commanded to search the Scripture, *John* 5. 39. And the rich Glutton's Friends are said to have the *Prophets* and *Moses*, *Luke* 16. 29. *Israel* was of old indefinitely required to lay up the Book of the Law in their Heart; to talk of it as they sat in their Houses; as they went abroad: they must teach them to their Children, and write them upon the Post of their Doors, *Deut.* 6. 4, to 9.

Notwithstanding all this, and much more Liberty given by the Lord, both to his Enemies and Friends, to read his Word: you see the *Council of Trent* will have none permitted, but whom the Ordinaries permit, to read the Scripture, and they are only such as they judg discreet, &c. *Pref. Rhem. Test.*

Is it not strange that Men, pretending to be Christ's true Followers, should thus contradict him? He allowed that to his Enemies, which they will not allow to his Friends. Sure they have neither heard his Voice, nor seen his Shape, or, at least, not learned of him. Miserable is the Gospel-Church by the Council of *Trent's* Doctrine, they have not that priviledg which *Israel* under the Law was allowed; and yet they are as strictly bound to bring up their Children in the admonition of the Lord; which they cannot do, unless they have the Law in their Heart, that so they may talk of it to their Children. But surely those that will not let the Law come within the sight of our eyes, have no mind it should ever come into our hearts: So then they labour to keep us in the dark.

What can they say against Mens reading the Scripture, which hath not the same force against the hearing of it preached? Did not some conceive as gross Opinions concerning Christ's saying, Men must eat his Flesh, as some have by reading them? The *Jews* thought they were so to be understood, as that they might eat his real *Flesh*; and that was not a greater nor a less Error, than is found in the *Papists*, who read the same word. It is doubtless a shrew'd sign that those who will not suffer us to see the Law of God, do not intend that we shall hear very much of it; peradventure such Points as talk of Tythes, &c.

Yea, it is evident, that they intend not to let us hear much that shall profit us; for they have devised, that the very Prayers and Services of their Church, be said and sung in a Tongue which the People understand not. Yea, they tell us, That it is enough for the People to understand that the Prayer is made to call upon God in all our desires; and more than this is not necessary, they say: So that the poor People in the Papacy, know not what are the things desired; only they are told, The Prayer is made to God in all that is therein desired. Are not these People kept in darkness? But saith *Paul*, How should the unlearned say, Amen? *1 Cor.* 14.

That which is most strange, is, That the *Papists* should deliver this dark Doctrine, from *1 Cor.* 14. than which no Scripture more requireth an under-

understanding in those that pray, and in those that joyn with them; nor doth any Scripture more clearly shew us, to how little purpose it is to perform any Service in the Church in an unknown Tongue. Read the Chapter; saith Paul, *If I come unto you speaking with Tongues, what shall I profit you? — but in the Church I will speak five words with my understanding, that I may instruct others also, rather than ten thousand words in an unknown Tongue.* These are Paul's words, as the Papists themselves translate them.

Another way whereby they keep Men in darkness, is this, They cumber Mens minds with such a multitude of Ceremonies and Repetitions in their Prayers, that the mind is sufficiently charged to remember how many times over they must say some two or three words; nay, it's evident this is no wrong, witness their Beads which serve to supply the defect of their memories. As I remember, there is not less than fifty Orations and Postulations, &c. which the Priest is to make, and act, before the Bread be Consecrated when they say Mass: And the like doings they have in the most of their Services, which I can more desire the Lord would deliver them from, than mention. Willet. Synops.

The Sixth Reason.

The present Papal Church, is generally (if not only at this day) gathered of Persons unregenerate, or not new born, as the Scriptures do require new birth in that case: Therefore she is not the Church of Christ.

The Sixth Reason maintained.

1. **T**HE Scripture saith, That *except a Man (or any one) be born again (so as to be like the Wind that bloweth, and that bloweth in such sort, as the sound thereof is heard) he cannot enter into the Kingdom (or Church) of God:* But the many millions of Infants, whereof the Papal Church consist mostly (if not only) in respect of her Members Initiation, are not thus regenerate. So that the Papal Church is gathered (generally) of such Persons as are not so regenerate, as Persons ought to be, and must of necessity be, before they be admitted into the Church of Christ. The Seed of the Woman (or Gospel-Church) are all such as have the Faith of Jesus, and keep the Commandments of God, at least in Profession; for that is the thing that is absolutely necessary, in order to any Persons admission into the Church of Christ, *John 3.5,6. 2 Cor. 5.16,17. Rev. 12. ult. Gal. 3.26,27,28.*

2. All the Children of the New Covenant, or Church of Christ, do differ from the Church under Moses, so, as that they, each individual, do so know the Lord, as that they need not, in some sort, teach one another, saying, *Know the Lord,* Heb. 8. Jer. 31. But either all, or the generality of the Papal Church, differ nothing from the Church under Moses, in respect of their Knowledge, when admitted into their Church; being such

such as are not capable of the first, or least degree of the knowledg of him.

3. There appears no more sign of Regeneration, or New-Birth, in the Infants, or Members of the Papal Church, at their admission, than there appears in such as the Papists say are not regenerate. Now where the Spirit of Regeneration is, it is not without some demonstrable operation; for saith Christ, *The Wind bloweth, &c. and thou bearest the sound thereof, &c.* So is every one that is born of the Spirit. So that I conclude, That the Infants whom the Papists say they baptize, are not born of the Spirit, unless they can give some demonstrative sign of it.

4. There can be no Regeneration in an ordinary way, without preaching the Doctrine of Christ, *Rom. 10.* But the Papal Church is generally (if not only) gathered without the Word preached, in order to the regeneration of the Members, before their admission. Therefore they are not regenerate in an ordinary way. And if they have an extraordinary Regeneration, let them shew it.

The Seventh Reason.

The present Papal Church of Rome maintaineth the Doctrine of Devils, and that so violently, as that they punish the Non-observation thereof with Excommunication and Death: Therefore she is not the Church of Christ.

This Argument maintained.

THIS Reason, or Argument, may seem to be harshly laid down; yet if it be true, there is necessity to propound it. And for the truth of it, I desire you weigh what followeth.

1. To forbid Marriage, and to command to abstain from Meats, which God hath created to be received of such as believe and obey the Truth; this is the Doctrine of Devils. But it is well known that the Papists do forbid the whole Calling of their Clergy to marry, and thousands beside of those that live in their Monasteries and Nunneries, &c. and this under pain of *Cursing* and *Death*. You shall hear them speak their own words, wherein they do not only prohibit Marriage for ever to such as enter into the Ministry; but if any be married, and afterwards come into the Ministry, they wholly deprive such of the enjoyment of their Yoke-fellows. Thus they speak; *The cause why the Church requireth chastity in the Clergie, and forbiddeth not only Fornication, but all Carnal Copulation, even in lawful Wedlock, is to the end, that God's Priests be not divided from him by the clgs of Marriage, but be clean and pure from all the fleshly Acts of Copulation.* And this Doctrine they teach from *1 Cor. 7.* where if you read the 4, 5, 6, 7, verses, you may easily learn the quite contrary Doctrine. Again, They teach from *1 Tim. 3. 2.* That none shall marry that come into Holy Orders. And, that if any of the Clergie in other Countries had been permitted in times past to enjoy their Wives, yet they

Rhem. Test.
Annot.

now

now declare it to be against the Apostles Rule; And this they say is the Sentence of the Council of Nice. But surely Paul's words are clear contrary; for he saith, *A Bishop must be the Husband of one Wife, having his Children in subjection, &c.*

In further proof of this matter, it is upon Record, That *Greg. 7. An. 1070.* did enforce Ministers by Excommunication, to leave their Wives. And *Urban 2. Anno. 1066.* Decreed, That it might be lawful to make the Ministers Wives Bond-women. And *Fox* recordeth, That it was made Felony, by the Act of the *Six Articles*, for Ministers to marry Wives, *Fox, p. 1135.* And this cruelty *Bellarmin* defends by a saying of *Jerome*, That a Bishop begetting Children, shall be condemned as an Adulterer. *Dist. 32. c. 10.*

Now whereas, I say, they forbid Meats, &c. I do not mean that it is not meet for the Church to Fast and Pray, and in such a sense to forbid Meat. But for their Church to forbid one kind of Meat above another; as that we may not eat Eggs in *Lent*, and divers other Creatures which God hath created, to be received of such as believe. For the true way of Fasting, is a total Fasting for the time (unless necessity deny). And truly, the Papal Fast of *Lent* is in a manner no Fast, which allows the drinking of Wines, and the eating to the full of such Delicacies as do inflame the Flesh as much as Eggs, &c. which yet the *Papists* by no means will permit Men to eat. For my Author tells me, That they make the eating of Eggs in *Lent* a damnable Sin, *Fox, p. 1043.* I might fill much Paper about their forbidding Meats. But to proceed:

The Eighth Reason.

The present Papal Church of *Rome*, is *Mystery Babylon*:
Therefore she is not the Church of Christ.

The Eighth Reason maintained.

1. **I** Know, that generally all that dissent from *Rome*, do account her as in her present state to be *Mystery Babylon*: And truly for my part, I have considered of this matter, and I find it is so clearly meant of *Rome*, that even the *Papists* do not wholly exempt her from this Name. Yet they deny that *Rome*, as now considered, is *Mystery Babylon*; only, say they, it is to be referred to *Rome* in her *Heathenish* estate. But thus I reason:

2. If the present Papal Church of *Rome* be not *Mystery Babylon*, then either the *Papists*, or some Body else, can shew us a People which better deserve that Title. But this no Man can do (so far as I have learned) and therefore (as yet) I must say, The present Papal Church of *Rome* (together with her Daughter Churches) is *Mystery Babylon*. And for further proof in this Point, I thus reason:

3. The present Papal Church hath the Marks of *Mystery Babylon*; therefore she is *Mystery Babylon*.

I prove it thus,

One Mark of *Mystery Babylon*, is a Regiment over the Kings of the Earth, *Rev.* 17. *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* This Mark the present Papal Church of *Rome* hath above all other; witness the *Papists* own Books, *T. B. End to Controv.* chap. 26, 27. where he sets up the Pope above all Kings and Emperours; and plainly calls the Popes, Kings and Monarchs; and the Papal Church, he terms an Invincible Empress, &c.

Another Mark of *Mystery Babylon*, is great Riches and Worldly Pomp. That *Rome*, in her present Church-state, hath this Mark, her Doctor, *T. B.* is my Witness. So is *Heylin Geog.* p. 192, 193. and *Napier, Rev.* 9. which Authors shew her Riches (even of the Clergy only) to be quite out of the reach of the best Arithmeticians to pass an *Entrado* upon it. Add to all other Witnesses, that of *Experience*, and it will shew us, That when their Church had her Domination in this Land, they knew where the best Ground lay; as the Ruins of their Abbeyes do evince. Compare all these with *Rev.* 18. and see if they do not agree.

Another Mark of *Mystery Babylon* is, She sits upon Nations, Tongues, and Peoples. *Rome* hath this Mark; *T. B.* in his *End to Controversies*, chap. 26, 27.

Another Mark of *Mystery Babylon* is, She enslaves the Souls of Men, and is drunk with Blood. Now that the Papal Church of *Rome* hath this Mark, I need only refer my Readers to those large Histories of *Sleidan*, *Fox*, and *Benzo the Italian*.

Lastly, As I noted, it is confessed by the *Papists*, that *Mystery Babylon*, *Rev.* 17. & 18. chapters, is meant of *Rome*; only they think to free themselves from the force of that blow, by telling us, That it's meant of *Rome* in her *Heathenism*, and under the persecuting Emperours. But this is a poor shift, as may appear, by shewing, That the Ancients do write against *Rome*, as *Mystery Babylon*, after the persecuting Emperours were down; for the *Papists* say, That *Constantine* put an end to the *Persecution* when he was converted, which was about the Year 300, and a few odd Years; at which time the *Papists* say, That *Rome* was given up to the Pope. 1. *Ferome*, who lived about the fourth Century, writing to *Eustoch.* & *Marcelus*, doth apply these words to *Rome*, viz. *Fly out of Babylon, let every Man save his own Soul: for Babylon is fallen, and is become the Habitation of Devils.* Yea, he saith further, as he is quoted by the Protestants, That *Rome* is the *Babylonical Harlot*, according to the *Revelation* of *St. John*, appointed for the birth of *Antichrist*, which there should arise, and exercise all *Tyranny*; and from thence should deceive the whole World with his wicked Wiles.

Fab. Chron.

Rhem. Test.
Annot. in
Rev. 17.

Aug. de Civi-
tat. Dei, lib. 18.

And *Augustine* is most clear in this matter, in his Book of the *City of God*; where he calls *Rome* another *Babylon* in the West. And *Babylon* in the East, first *Rome*: and *Rome* of *Italy*, second *Babylon*. Willing Men to consider, That in the beginning of the *City of God*, which was in *Abraham's* time, the first *Rome*, that was Eastern *Babylon*, was built in *Chaldea*: And about what time the first *Babylon* was destroyed, lest the *City of God* should want her Enemy, the second *Babylon*, which is *Rome* in *Italy*, was erected.

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Chrysostom saith, *Antichrist shall invade the vacant Empire of Rome, and assay to draw unto himself the Empires both of God and Man.* Thus it seems Chrys. in Rev. 13. that *Rome* was accounted *Mystery Babylon*, four or five hundred Years after *Christ*; and if she be not now, what she was then in that respect, I desire to be informed where that *Blood-drunk Fornicatrix*, mentioned *Rev. 17.* is now to be found?

The Ninth Reason.

The present Papal Church hath not those Marks, which they themselves assign as the Marks by which the true Church can only be known Infallibly: Therefore the present Papal Church of *Rome* is not the true Church of *Christ*.

Those Marks are;

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|------------------------|-----------------------------|
| 1. <i>ANTIQUITY.</i> | 4. <i>VISIBILITY.</i> |
| 2. <i>SUCCESSION.</i> | 5. <i>SANCTITY.</i> |
| 3. <i>UNIVERSALITY</i> | 6. <i>UNITY.</i> |
| (of Time and Place. | 7. <i>MIRACLES, &c.</i> |

These are the Principal.

The Ninth Reason maintained.

THAT the present Papal Church cannot have the true Mark of *Antiquity*, is thus evidenced; *viz.* The Papal Church is a National Church; But no Gospel-Church was National in the first Age: Therefore no National Church hath the true Mark of *Antiquity*.

The strength of this Argument lieth in the clear difference of the state of the Church under *Abraham* and *Moses*, to what it was under *Christ* and his Apostles. For,

The *Jewish* Church, which was to be National, took its form in a National way, even in the very first Family where it began; as appears, *Gen. 17.* where Parents, Children, and Servants too, must all be brought into that Church-state forthwith, or not be suffered to co-habit together. Which order must be kept in all the Families of the *Jews*, as well in respect of their Servants, such as they bought with Money, as their Children, or any other. And so the *Jewish* Church, both in its beginning and its continuance, acted forth it self in a way suitable to it self.

But when the Gospel-Church began, it is very evident, that it took its beginning in the division of Families, and that by vertue of *Christ's* Doctrine; who affirms, That he came to send Fire on the Earth; not Peace, but rather Division: For saith he, *From henceforth there shall be fire, in one House divided three against two, and two against three; the Father against the Son, and the Son against the Father; the Daughter against the Mother, and the Mother against the Daughter, &c. and all this for the Gospel's sake.* Luke 12. 51, 52, 53. Mat. 10. 34, 35, 36. Luke 21. 16. 1 Cor. 7. 11, 13, 15, 21, 22, 23.

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Here a Man must leave Father, Mother, Wife and Children ; For this cause ye shall be betrayed, both by Parents and Kinsfolks. For this cause the unbelieving Husband will put away his believing Wife. And for this cause the Servant may refuse to follow his unbelieving Master, being Christ's Freeman, and yet dwell in his Service as a Servant notwithstanding.

Thus it's evident, That the Gospel Church took its beginning in a way quite contrary to the Form of a National Church, even by turning the World (or Church of the *Jews*) up-side down, which caused the *Jews* to cry out, *Men of Israel, Help.*

Mat. 3. 9. This is yet more evident, by that thundring Doctrine of the Baptist, when he said, *Think not, or begin not to say within your selves, We have Abraham to our Father.* No, saith Paul, *We* (meaning the Gospel-Church) *which are of Faith, are the Seed of Abraham, and Heirs according to Promise.* For the Promise, which chiefly is enjoined in the Gospel, was not made to such as were born after the Flesh, but to such as are born after the Spirit ; Whereupon he saith, *We henceforth know no Man after the Flesh,* [or because he descends from the Loins of Abraham, or any other.] *For if any Man be in Christ* (so as to be a demonstrable, or visible Member of his Gospel-Church) *he is a new Creature.* Old things are passed away, [yea, the old priviledg of standing in the Church by the Father's interest, though the Seed of Abraham himself] *is [now] passed ; Behold, all things [in this respect] are become new.* Whereupon Peter contributeth his Sentence, and saith, *Of a truth, I perceive God is no respecter of Persons ; [but] the Persons accepted upon a Gospel account, so as to be his Church, are such as in every Nation fear him, and work Righteousness, [which no Infant can do.] But what ? Hath God rejected Infants wholly, that now he will not shew them so much favour as afore-time ? God forbid. He hath not shut up his tender Mercies from them wholly, or in part : For as they are such, and dying in their Infancy through Adam's transgression, so in Christ shall they be made alive. Wherefore look how far soever they fall in the first Man of the Earth, so far they shall be restored by the Lord from Heaven ; yea, the Gift to them by Christ, shall exceed the loss they had by Adam. But if they live to years of understanding, and become actual sinners against God, then the way appointed for the Remission of their Sins, is, To repent, and be Baptized, every one of them, that they may receive the Holy Ghost, and so be by it led into all Truth ; and attain at the end the salvation of their souls, through Jesus Christ our Lord.*

2 Cor. 5. 16, 17, 18.

Gal. 3. 2, 6, 29.

Acts 10. 35.

Rom. 9. 6, 7, 8.

Rom. 5. 16, 18.

Acts 2. 38. to 41.

Another Argument whereby it appears the Church of Christ cannot be National, is this ; No Man is bound to become a Christian under pain of Corporal Punishment, as Death, &c. but living peaceably as Men, no Man hath power to compel them to be Baptized, or to walk in the Christian Profession, as is clear from the Texts before recited. Now take away Force in matters of Religion, and a National Church cannot stand in an absolute National Form ; this is all Experience can testifie.

Again, That the Church of Christ at the first, or in the first Ages, was not National (in the first method or way wherein a Church beginneth to be so, namely, by the admission of Infants into the Church) is very evident ;

dent ; because it is utterly incredible, that the many thousands of Infants, of such as in those days believed, should be admitted into the Church, and not so much as the whisper of such a thing to be found in all the Holy Writings of the Apostles. And besides, I have shewed from the Testimony of *Vives*, (*Augustin's* Commentator) That the Church had not the custom to baptize Infants in old time.

It is likewise certain, (if History be true) That the Gospel-Church used no compulsion in matters of Faith for more than three hundred years after Christ. About which time *Constantine* ordained grievous punishments for such as spake against Christ ; and allowed the *Christians* to use the Unbelievers hardly. But God did not bless these doings ; for *Constantine* became an *Arrian* Heretick, and persecuted the Bishop that Baptized him, as also others that continued faithful.

Fab. Chron.
4th Part. Yet
this Eusebius
doth seem to
contradict.

Hence then I conclude, That seeing the present Papal Church of *Rome* hath not the true Mark of *Antiquity* ; Therefore they lose at once, the next three, *Succession*, *Universality*, and *Visibility* : For, *Antiquity* being wanting, no true *Succession* can be found ; because the Root of *Succession*, if good, must be the *Antiquity* of it. So take *Antiquity* from them, and then wanting that first Age, they cannot be found in every Age ; and not being found in every Age, especially the first Age, then they lose *Visibility*, as themselves propose it for a Mark of the Church. And for their *Holiness*, I have spoken to that before, and surely it is but like their Neighbours. And for their *Miracles*, I have given you a taste of them from *Loretto* : And besides, others do claim that Mark as well as they ; Yea, the *Turks* produce *Miracles* ; and the *Protestants* do the like ; and others, as the *Quakers*, the like : And the *Baptists* can say of a truth, that God hath done for and amongst them, some things which have exceeded the course of Nature. And so their *Miracles* will not more prove them a Church, than the *Miracles* of others will prove the contrary, unless they can prove the others to be Illusions.

Willit Synop.
Papist.

And that they have not the Mark of *Unity*, is evident, if History may be heeded ; for, saith my Author, there is an hundred Sects of Monks and Fryars amongst them, and some of them so divided, as they burnt one another for Matters of Religion. And for different Opinions, there are no less than three hundred. See *Fox Act. and Mon.* p. 260. and *Willit*, in his Book called *Tetrastilon Papist*.

I know the *Papists* do make a great deal of noise about their *Pastoral Succession*, as if they could derive it from Man to Man, up to the Apostle *Peter*. But I find the learned *Protestants* making it a great Question, whether ever *Peter* was Bishop of *Rome*, or not. And *Jerom* is said to have seen some old Books, which shew, that *Narcissus* ruled the *Roman Church*, when *Paul* saluted him and his Family, in his Epistle to the *Romans*. *Jerom in Ep. ad Rom.*

No small contention is there likewise among the Learned, Whether *Linus* or *Clement* were the second Bishop of *Rome* ; So that this *Pastoral Succession* the *Papists* pretend to, meets with shrewd Objections in the very first and second Person of that Line.

Against the uninterrupted continuance of their pretended *Succession*,
N many

many things are objected: as, That there were sometimes *three*, and sometimes *two* Popes, and that for more than twenty years time together; so that no Man could tell where the true Pastoral Authority lay. And then comes in that strange disaster of *Joan* the Female Pope, who for almost three years cut the Chain of this pretended Succession. This thing is famous in History.

Lastly, Although the *Papists* could prove a continued Succession of Persons claiming the Title of *Universal Bishop*, yet this would not justify them all to be the Pastors of Christ's Church. For these two Rules are given us even by the Ancients; 1. That *Peter* left his Innocency hereditary as well as his Seat; and that he which hath not the one as well as the other, is not *Peter's Successor*. 2. That it is not the *Chair*, but the *Doctrine* that maketh a Bishop. Now, 3. add but *Paul's* Rule in this Matter, 1 *Tim.* 3. and *Titus* 1. and then I am bold to affirm, That many Popes of *Rome* were not the true Successors of *Peter* in Pastoral Authority. For I find it laid to the charge of divers Popes, that they were Drunkards, Whoremongers, Thieves, given more to War than Christ; rooted in unspeakable Sin; furious Men, prophane Scoffers of Christ; incestuous Persons, Murderers, poysoners of their own Parents and Kindred; open Sodomites or Buggerers; Blasphemers, incorrigible Hereticks, Enchanters; Callers upon the Devil to help them to play at Dice; Drinkers of the Devil's Health, and Traitors to Princes. These things are so notorious and evidently true of the Popes of *Rome*, as that the *Papists* do not deny them. T. B. *End to Controversie*, and the Author of the *Seven Queries*, as you may see in part before. Yea, *Bernard* was not a little moved with the wickedness of the Popes of *Rome*, when he called them, *Tyrants, Defrauders, Raveners, Traytors, Darknes of the World, Wolves and Devils*. And, can we think that Succession to be good which is derived from such? I need say no more. See, for the proof of all that I have said, these Books; *Fox, Act. & Mon. Willit's Synops. Prideaux's Introd.*

The Tenth Reason.

The present Assemblies of Baptized Believers, are a true visible Church of Christ: Therefore the present Papal Church of *Rome* is not a true Church of Christ.

The Explanation of this Reason, or Argument.

THIS Reason or Argument is not so to be understood, as if we do shut all Men out of Heaven who are not Members of our Church. No verily: This is the express Doctrine of the *Papists*: for, they say, *That out of the Church is no Salvation*; and by Church they mean, only those that adhere to the *Papal Church* of *Rome*: And hereupon they teach expressly, *That without Baptism, or the desire of Baptism, &c. none can be saved*: And therefore it is, that they give Power to Midwives to baptize

tize Children, sometimes between the Womb and the World.

That which we teach is this, That the ordinary way appointed for Men to receive Salvation in, is, *The preaching of Repentance and Remission of Sins to all Nations, in the Name of Jesus Christ; and the administration of Baptism, as a Pledg thereof, to all that give acceptance to these Glad-tydings; and upon this account this Ministration is called, The Baptism of Repentance for the Remission of Sins.* And we do teach, as a most Infallible Doctrine, *That without profession of Faith, manifestation of Repentance, and being baptized with Water in the Name of Jesus Christ, &c. no Person can be orderly admitted into the Church or Kingdom of God on Earth.* And that therefore it concerns every Man, living to years of understanding, and having the Gospel tendred to him, only to look for Salvation this way, as he will answer it before the Lord, for contemning God's ordinary way, and presuming to challenge the Grace of Eternal Life in a way of his own devising.

Nevertheless, we do not hence conclude, That all Persons shall be damned that seek not Life in this way. For, first, No Infant can seek for it in the way which the Gospel proposeth Life to Men of Years: Yet surely it is a most cruel Doctrine to say, That any Infants dying in their Infancy shall be damned in Hell; *Because* (as one very well said) *God will not damn any Persons for that which they cannot help.*

Again, in *Rom. 1. 2. Chapters*, Paul teacheth, That if the Sons of Men act forth themselves in a way of Love, Fear, Obedience, and Reverence to their Creator; according to the means of Light vouchsafed to them, that this shall be as much as shall be required of them, in the day when God shall judg the secrets of all Men by Jesus Christ, (for God will not gather where he hath not strewed) at which time God will not judg them by the Law that never had it. Howbeit, let all that have it (I mean his written Law) expect to be judged by it. And therefore, though we will not presume to judg the final state of this or that Society of Men professing conscionably this or that Form of Worship, but leave that wholly to the Lord; yet we will not cease humbly to beg of all such Persons, in the Name of Jesus Christ, that they having his Law, would carefully observe the terms whereupon Life is held forth unto them, and become such glad receivers of the Word, as is mentioned, *Acts 2. 41. Then they which gladly received the Word, were baptized: and the same day were added to the Church about three thousand Souls.* The Argument thus explained, I shall now endeavour to make it good.

The Tenth Argument maintained.

That the present Assemblies of Baptized Believers, are a true Church of Christ, I prove thus: Either the present Assemblies of Baptized Believers, or else some other Assemblies now in the practice of Infant-Baptism, must be the true Church of Christ; because without Baptism, the Papists say, (and say truly too) there can be no true Church of Christ at this day: Now these two ways of baptizing only, (I mean of Water-Baptism) is pretended as necessary in order to a visible Church-state, *viz.*
the

the dipping or baptizing Persons upon their personal profession of Faith, as the present Assemblies of the Baptists do practise; or baptizing (or rather sprinkling) of Infants without personal professing of Faith, as the present National Churches do practise.

For most undoubtedly, the true and legitimate claim to this Title of *Christ's Church*, must be found in one of these two Parties: And that no National Assembly, gathered together by Pædo-Baptism, can fairly claim this Title, I have shewed before, whither now I refer my Reader. And for the evincing yet further, that the present Assemblies of Baptized Believers are a true visible Church of Christ, I thus argue:

They have the true Ecclesiastical Marks of truly Ancient Primitive or Apostolical Gathering, Constitution, and Government: Therefore they are a true Church of Jesus Christ.

These three Points, namely, *Gathering, Constitution, and Government*, I take (if right) to be the infallible Marks of a true Church. And that the present Assemblies of Baptized Believers have them, will be evident to him that considereth what they were at first, and how they agree with what in these respects is found in the Assemblies of the Baptized Congregations.

The truly Ancient, Primitive and Apostolical Gathering, in respect of the first means used in order thereunto, was the preaching Repentance and Remission of Sins, or the Gospel *unto every Creature*; and upon their conviction, to command them, as from the Lord, to be baptized, *every one of them*, in the Name, &c. as appears, *Mat. 28. 19, 20. Mark 16. 15, 16. Acts 2. 38. Acts 8. 37. Acts 10. 47, 48.* And herein the present Assemblies of Baptized Believers do closely follow Christ's Primitive Ministers.

The Primitive and Apostolical Gathering of the Church of Christ, in respect of the subjects gathered, were only such, as through the virtue and prevalency of the Word preached, are made known, did give a demonstration of their Regeneration by the profession of Faith, and manifestation of Repentance, and being dipped in Water in the Name of the Father, &c. For the proof whereof, I appeal to those several Scriptures alledged against the gathering of Christ's Church of such Persons, as of whose Regeneration no demonstration is or can be given, answerable to what the Scripture doth require, in order to Persons admission into the Kingdom of God, or Church on Earth. And, secondly, I appeal to the practice of the Apostles, acting in pursuance of that Commission given them in that behalf. And, thirdly, I do appeal to the Churches themselves, which were gathered by the Apostles.



Christianismus Primitivus.

The Second T R E A T I S E.

The *Baptist* against the *Quaker*.

B E I N G

A Defence of the Spirit, speaking in the Scripture as aforesaid, to be the supreme Judge of Controversies in Religion, in opposition to the Spirit speaking in the *Quakers*, and more especially in *Robert Ruckhill*, and *John Whitehead*.

C H A P. I.

Of the pernicious Queries of R. R. touching the Scriptures, especially the Books of Moses.



Having by the Grace of God passed over the Mountains of Opposition, raised by the *Papists* against the Authority of the sacred Scriptures, or the Holy Ghost speaking there, &c. under the specious pretence of the Holy Ghost as speaking in the Church, that is (as they arrogate, but can never prove) the present Romish Synagogue; whose claim to that venerable Title, we trust is sufficiently disproved also.

We come now to reckon with their near Neighbours in this Point, the *Quakers*; who seem to have the same design against the just Authority of the Scriptures, under the pretence of advancing the Holy Spirit; But then it is likewise arrogated without due Proof, that it is the holy Spirit of God which dwelleth in the *Quakers* hearts; so that the Spirit speaking

in the Scriptures, must only be allowed a second place, and yet this not allowed neither, but under very strange distinctions, as is manifest in sundry Pamphlets of theirs, and particularly one written by *Rob. Ruckhill*, and *John Whitehead*, intituled, *The Quakers Refuge fixed upon the Rock of Ages*. Where *R. R.* in pag. 17. first labours to deface the Books of *Moses*, and other parts of the sacred Scriptures, after this manner.

QUAKER.

Whether the first Penman of the Scripture was Moses, or Hermes? or whether both these are not one?

BAPTIST.

To which bold attempt, I thus answer: If *Moses* and *Hermes* be both one, then is this Query frivolous; unless perhaps he would have *Moses* to be *Hermes*, and not *Hermes* to be *Moses*; that so *Moses* being lost, and *Hermes* only a Philosopher in *Egypt* being found, the Books going under the name of *Moses*, shall be lost also; otherwise the calling the same Man *Moses* in one Tongue, and *Hermes* in another, * makes not the Author differ from himself, but he is still the same Man.

* משה. Is *Educo vel Extraho*, to bring forth, draw, or pluck out. And *Ἑρμης*, is *Nuncius*, a Messenger: both fit appellations for the first Penman of the Scripture.

But to let pass this mischievous Cavil, yet are we well assured, that *Moses* only was the first Penman of the Scriptures, which by Gods Providence are come to our Hands, our Saviour himself being an uncontrollable Witness for us in this behalf, by his alledging the Book of *Exodus*, as the sayings of *Moses* against the *Saducees*, who denied the Resurrection, (like as also *R. Ruckhill* doth, as I shall shew in due place) see *Mark* 12. 26. And when Christ saith (in the person of *Abraham*) *Luke* 16. 29. *They have Moses and the Prophets*; How plainly doth he here avouch the *Pentiteuch* to be the writings of *Moses*, as well as the other Books of Scripture to be written by the Prophets? Also disputing about the case of Divorce; he most plainly grants, That *Moses* for the causes he assigns, gave them that Precept, but refers them to *Genesis* for the institution of Marriage. Again, *Luke* 24. 27. when He would make the things known to his Disciples which concerned himself, He begins at *Moses*, and passeth through all the Prophets, to rectifie their understandings. So that still the Books which the *Jews* at that time had received as the Books of *Moses*, are by Christ himself (who could not be deceived) made use of, as the Books of *Moses* also. Yea, how frequently did our Lord urge the *Jews* with *Moses's* Authority, saying, *If they had believed Moses, they would have believed him also*; for (saith he) *he wrote of me*. *Peter* also quotes the Book *Deuteronomy*, as the Book of *Moses*, *Acts* 3. Yea, it appears that places have been alledged out of all the Five Books of *Moses* by Christ and his Apostles, more than Fifty times in the New Testament, as may be seen in the *Parallels*, usually affixed to the *Greek Testament*. Having therefore the Authority of Christ, and his holy Writers of the New Testament, avouching *Moses* as the Penman of the first Books of the sacred Scripture, we explode *R. R.* his Query, as rude and unlearned, and formed on purpose to engender

gender Strife; abhorring to think that our Saviour was either Unskilful, or Unfaithful, in recommending to us any supposititious Writings, in stead of the sacred Oracles.

Judg now, O Christian Reader, what Book of Scripture the *Quaker* can receive for Authentick, when *Moses's* Writings thus clearly approved by Christ and his Apostles, are thus hesitated by him; it being impossible for him to find any Book more clearly avouched, than these of *Moses*.

Say not here, That he that *Quereth* concludes nothing; but know rather that all *Queries* do conclude, or at least suppose a Negation, or an Affirmation: And when the form of Interrogation is Negative, it usually concludes in the Affirmative, and so the meaning of this *Query* is plainly thus: That *Hermes* was rather the first Penman of the Scripture than *Moses*, or else they were both one. The latter makes the *Query* needless, the former makes it pernicious. Let him take to which he will, he is injurious to the Christian Faith.* But he leaves not thus:

QUAKER.

Or whether there are not many words contained in the Scriptures, which were not spoken by Inspiration of the holy Spirit? Whether some words were not spoken by the grand Impostor; some by wicked Men; some by wise Men, ill applied; some by good Men, ill expressed; some by false Prophets, and yet true; some by true Prophets, and yet false?

BAPTIST.

No less mischievous are these *Queries* than the former, having this natural tendency to prejudice the weak Reader, against the Authority of the sacred Scripture. For when he shall hear these Bug-bears, or see such ugly Shapes put upon the Scripture in sundry parts of it, he will be the less affected to the residue, as not knowing, perhaps, how to distinguish between the Precious, and what is represented by *R. R.* to be so vile. But he is more subtle than to tell plainly, that his design in these *Questions*, is to impeach the Certainty, and therewith the Authority of the Scriptures, which yet is undoubtedly his meaning; or else he speaks in the Air, and does Mischief at a venture. Now I gather the sense I here give from his Preface to these *Queries*, which he calls, *The Controversie between the Anabaptists, &c. and the Quakers, concerning the Authority of the * holy Spirit, in judging, or discerning the Mind of God in the holy Scriptures, truly stated, &c.* And presently adds, *That the Scriptures, as above distinguished, are a true Record and Declaration of the Love of God, in the Redemption and Salvation of Mankind by Jesus Christ.* Now I can make no English of these things taken collectively, save this, 1. He would throw aside a great part of the holy Scripture as *Doubtful*, particularly the Books of *Moses*. 2. Some part he would have to be *Diabolical*. 3. Some part *False*. 4. Some part *Foolish*, both in expression and application. 5. And some part little to be regarded though true, because spoken by *Liers*. 6. Some part spoken by *Inspiration*, and so of small

* I observe that he hath left off much the phrase used formerly; to wit, the Light within.

Autho-

Authority, and so no part of the true Record, or Declaration of God's love for the Salvation of Mankind; for that, or nothing, is the implication of his Distinction.

But now it would be known, since so much of the Scripture is pack'd away by his wretched Distinction, how much of the Scripture the *Quaker* will own, for a true Declaration, &c. What Books by name, what Chapters, and what Verses in these Books will abide his Censure; but I expect to see an account of these things at leisure.

But now to the *Queries*: And supposing things to be in general as implied in these last Enquiries, (though not granting it in all Points) yet will I stand to it, That these passages are a true Record and Declaration of God's love, conducing much to the Salvation of Mankind, and written for our premonition and ensample. And this I shall make appear by a due consideration of one of the worst attempts, and mischievous discourses of the Devil himself, recounted in the holy Scripture, as *Gen. 3. &c.* where he falsely gives God the Lye, and deprives *Adam* of his Happiness, and exposes him and his Posterity to misery and death. And yet behold how gracious God was in causing this to be written, that the riches of his Grace might appear in providing a Salve for this dreadful Wound; and to cause us to hate that Enemy for ever, and to shun his Temptations. Yea, this very passage I do affirm to be written by the Inspiration of God's Spirit, or the Motion thereof; and consequently all such-like passages also. Otherwise this passage would be doubtful, and all the Historical part of the Scripture also, which declares matter of Fact: For either these things were written in the Book of God, by the Motion and Direction of his Spirit, or else they only rest on Humane Authority, and Conjecture: For it is not likely, that *Moses* wrote the Account he gives of the Creation, the fall of Man and Angels, the means of his Recovery, &c. upon the bare report of Men; which we know by the Fragments which *Ovid* and others have left, are contradictory, and incredible; and why *Moses* his Relation should be received, unless revealed to him by God, rather than the rest, it will be hard to render a satisfactory Reason; but when God speaketh, we must submit our Reason; by Faith receive, what by Science we cannot understand: and so it is written, *Heb. 11. By Faith we understand the Worlds were made.* Upon the whole matter we conclude, The Devil would gladly have had us ignorant of all his wicked Pranks; false Prophets would not have had us know how God forced them to speak against themselves; good Men would have had their Faults obscured; bad Men loved not to have theirs revealed: But God who disposeth all things well for his own Glory, and the good of Men, hath in Love and Mercy, and in Justice perpetuated the Memorial of these things respectively. And so we fear not to assert, That the same word which was maliciously contrived, and spoken first by Satan and wicked Men, and so considered, was, and is, the word of Satan. Yet as these things are recorded for our Information and Admonition, so these very things are to be believed as the Word of God, or a true Declaration of God's love to Men, who to the end they should not be ignorant of Satans devices, &c. hath exposed them to our view, that we might avoid his most specious

ous allurements. And thus much to R. R. his Queries, which though he say, was not the subject of his Argument at that time, yet he implies, he thought of a time when to imploy his skill on such a peevish Subject, as can produce no good.

Q U A K E R.

R. R. premising, that though a Man have all the words of the Bible at his fingers ends, yet without a measure of the Spirit of God received, and turned unto, he cannot understand the great Mystery of Man's Salvation by Jesus Christ; thence concludes, *That the Holy Spirit of God, is the only Supream Judg, Opener and Revealer of the Mind and Mystery of God, and Duty of Man treated of in the Scripture.*

And then flies out into this extravagant speech; *This, O ye Anabaptists, Independents, and all other Opposers of this Eternal Truth in the World, this is the true state of the great Controversie betwixt the Quakers and you; and if you joyn issue with the Quakers in this Controversie, you must do it as it is here stated, at least for substance, &c.*

B A P T I S T.

But by your leave R. R. I deny that this is the state of the case between the Baptists and you; for who of us ever denied that the Spirit of God is the Supream Judg? Nay, have We not rather affirmed it? and I do also grant, That no Man can savingly understand the Scriptures, but by the help of God's Spirit opening his Understanding, to see his wretchedness, and the need of a Saviour.

But the true state of the Case is this, Whether the Spirit of God, as he speaks to Men in the Scriptures; or, the Light which every Man hath in him, be this Supream Judg? &c. We affirm the first, and deny the latter, yet giving the Light its due place in Religious Controversies; but saying withal, That that Light is not the Holy Ghost, nor given to reveal all the Will of God to Men. Now R. R. dislikes this form of speech, *The Spirit speaking in the Scripture*, as if it were an unusual kind of speaking, which he pretends he cannot well understand.

Sure then he hath not read the Scripture, in which this Speech at least for substance is very frequent. For Example, *Psal. 95. To day if ye will hear his Voice, harden not your hearts.* The Question is, Who speaks here? The Apostle answers, It is the Holy Ghost, *Heb. 3. 7. Wherefore as the Holy Ghost saith, To day if you will hear his Voice, harden not your hearts.* Is there any thing more usual in Scripture than *Thus saith the Lord*; and then the speech follows. Who speaks there, I pray you, but the Lord? O! R. R. thou canst allow that to thy own Writings, which thou allowest not to the Scripture: Didst thou not entitle a Paper thou sent me, *The Roaring of the Lord out of Zion*? Here thou wouldst make us believe the Lord spake and roared too in thy Writing; for shame never doubt but that he speaketh in the *holy Scriptures*. Now we are sure that the Holy Spirit speaketh in the Scripture; but we are not sure that he speaks

in thee. Nay, we are sure that the Spirit which speaks in R. R. is not the Holy Spirit, because many false things are delivered by him in this Book, and other of his Writings: and in those things at least the Holy Ghost speaks not by him, which now I come to demonstrate.

QUAKER.

R. R. gives an account in a certain Paper of his, of the Doctrine which the Quakers teach, to describe or set forth the * Saviour of the World, (of which more in due place) and then tells me, *The first proof for what they say, is the Witness of the Holy Spirit in their Hearts. Secondly, The solid testimony of the Scripture.*

* The Passage is this; *The Eternal Spirit is the Saviour of the World,* (and then cunningly adds) *and not the visible Man exclusively considered:* Which is a frivolous distinction, no Man being found his Adversary; For who holds that Christ's Manhood saved the World without the Spirit?

BAPTIST.

We will observe some of the odd Conceits that lie in this Passage. And first it is remarkable, How the Spirit speaking in the Quakers hearts, is preferred to the Scripture in point of proof, touching this most weighty Question, *Who is the Saviour of the World?* and as boldly as uncertainly concludes, That that Spirit which speaks in the Quakers hearts, is the Holy Spirit. By which presumptuous way, any sober Man may intitle what is spoken in his heart to the Holy Ghost as well as the Quakers: And every sober Christian-Man will grant, That the first Witness which gave him intelligence concerning Christ, as God-Man the Saviour of the World, was the Spirit speaking in the Scripture, or by the preaching of the Gospel. And to this agrees *Rom. 10. How shall they believe on him, of whom they have not heard? and how shall they hear without a Preacher?* And again, *Faith comes by hearing, and hearing by the Word of God.* And by the Word of God here is clearly meant, that Message which he sends to Men by his Ministers. *How can he preach except he be sent?* Yea, most certain it is, the first Witness that ever Man had of Christ the Saviour, is that which God spake to him *Gen. 3.* it was not dictated by the Spirit in his heart, for he heard the Voice of God, and was afraid, and hid himself. This did God cause to be written, and it is written for our Learning, that we through patience and comfort of the Scriptures might have hope.

But that we may the better see the vanity of the Quaker's pretence, we will lay by the solid Testimony a while, I mean the Scripture, and try the first Witness. And I ask R. R. himself how he can prove, without the Scripture first speak, That there was one visible Man especially to be concern'd in the Salvation of the World? 2. How, and when he was born? 3. What he did for the Salvation of the World? What is become of that visible Man? Whether he be dead or living, and where he is? How was the Eternal Spirit and Visible Man jointly concern'd in Man's Salvation?

And

We speak here only of God's ordinary way of making known the Saviour of the World to Men; not denying but God may miraculously make him known, as he did to Paul.

And what Laws did he give, and what Promise did he make to Men? And first he talks of saving the World, I ask him, What he means by the World, and what he means by saving the World? If he means Man-kind, I ask him, In what respect, and upon what terms Man-kind shall be saved, or whether without any terms at all? If he can satisfy these important Questions, then we ask him further, What these many other things were which Christ did, which are not written in the Scripture? And let him be sure that he speak without Book, or else confess his folly and ignorance. But now in my mind it would be necessary to know, Whether the Spirit in the Quakers hearts be good or bad, seeing the evil Spirit dwells in more than the good? Suppose now that a Jew, a Turk, and a Quaker, should meet together, and a question arise among them about the Saviour of the World. The Quaker tells the other, That the *Eternal Spirit is the Saviour of the World, and not the visible Man exclusively considered.* The Turk saith, *It is blasphemy to say that Christ is God, or that God hath a Son; and that Christ was only a good Man and a great Prophet.* The Jew tells them, *They are both deceived, and that Christ was an Impostor or Deceiver.* And they all aver these things are evinced by the Spirit in their hearts respectively. Certainly in this difficulty, no way in an ordinary Ministry can be found to resolve the Question satisfactorily, but that which *Apollos*, Acts 18. 28. used, who mightily convinced the Jews, and that publickly, shewing by the Scriptures, that *Jesus was Christ.* And the like did *Paul*, Acts 28. 23.—*persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning to evening.*

See Alchoran

QUAKER.

R. R. is desirous to know my meaning in this speech, [*That the Holy Spirit as he speaks in the Scriptures, is to try and judg the Spirits of Men, and particularly the Quakers Spirit, which they call the Light within*] which as he desires, I will here give him in writing.

BAPTIST.

My meaning therefore is this, That the Truths made known by the Scripture (the change of Dispensations considered) are of the same Authority now, as when spoken audibly by God, by Jesus Christ, or indited by the Holy Spirit. And I explain my self thus; That when Men read these words, *Thou shalt not Kill, thou shalt not Steal, thou shalt not commit Adultery, &c.* These words have the same Authority, as if God should speak the same things to Men from Heaven immediately. And when we read these words, *The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of Sins.* These words have the Authority of God in them, and are to be believed, as much as if *Peter* were present to speak or testify the same thing by the Spirit immediately. Also when Men read thus, *Repent and* Acts 2. 38. be

Exod. 20.

Act. 5. 30, 31.

Acts 2. 38.

* Such as we
are in Word,
by Letters,
when we are
absent, such
will we be also
in Deed when
we are present.
2 Cor. 10. 11.

be baptized everyone of you in the Name of Jesus Christ, for the remission of Sins, &c. There is as much Authority in these words, as when they were immediately spoken by the Spirit in the Apostle; and all unrepentant, unbaptized Persons, are as much bound to receive this counsel of God, as those to whom it was immediately spoken, * and so of the rest. So that Men that hear or read those sayings, and will not believe or do them, shall be as inexcusable in the Day of Judgment, as those that rejected the same Doctrine when spoken by the Holy Ghost in the Apostles. Yea, and that these words, *as they contain the mind of God*, for Men to believe and obey, are Spirit and Life; and they that reject these words, *holding forth the Mind of God*, do resist the Spirit, and put Eternal Life from them; Because *it is not the word of M. n, but in truth the Word of God*, 1 Theff. 2. 13. And as this Word doth work effectually in those that believe; so without Faith it profits Men nothing; Heb. 4. 2. *For the Word preached did not profit them*, (not for that the Word preached wanted either Authority or Vertue, but) because it was *not mixed with Faith in them that heard it*.

So that I am far from saying, (as R. R. would make me say) That *he that hath the Scripture, hath the Authority and Mind of the Holy Spirit*; if by having it, he means in its powerful operation: No verily, R. R. hath it not so, as in part is shewed, and will more appear anon; but yet I say, the Authority of the Spirit cannot be separated from Scriptures as they reveal God's Will to us, and our Duty to God; and where its Authority and Virtue is not received by Faith unto Life, it will operate by reason of their unbelief unto Death.

QUAKER.

R. R. p. 24. tells the World, That *the Anabaptists, &c. affirm, That the Scriptures are to try and judg the Holy Spirit*.

BAPTIST.

I suppose no Man can shew such an Affirmation to have been made by any Baptist in England; and till he shew it, I charge it as a Slander. But this I know is the truth of our Opinion; when the Quakers tell us they have the Holy Ghost, and that what they speak they speak as they are moved by the Holy Ghost, &c. Then indeed we say we are to try what they thus tell us, by what the Spirit hath said in the Scripture; and when we find them contradict what the Spirit saith in the Scripture, or wrest and abuse those Scriptures, &c. then we reject them as vain Boasters, led by Fancies, and not by the Spirit of God: and the like we say of others, and desire others to deal no otherwise with us. As for his idle fancy, *in calling a Court, and personating the Baptists by the Jews who put Christ to death, through ignorance of the Scripture*: I might as justly return it upon himself, and some of his Party, as he can apply it to others. Ignorance of the Scriptures being as frequent in the Quakers as others; and thereupon their by-paths, and simple anticks are notorious.

I conclude therefore, That there is no need for me, or any Body else, * to prove that the Scriptures are to judg the *holy Spirit*, as he appeareth in his Servants; neither can the holy Spirit in the one, judg the holy Spirit in the other, otherwise than by discerning him: Because it is the same Spirit, and speaks the same thing in both, and yet much more fully in the Scripture, in so much that no modest Christian will pretend to know all the depths of Spiritual Mysteries therein contained. And therefore we say, That the Spirit speaking in the Scriptures, ought to be heard, rather than you, O Quakers! when you speak without, or against the Authority and Truth of them.

* R. R. always begs what he ought to prove, whilst he takes it for granted that the Quakers have the holy Spirit, which is the thing I constantly deny:

CHAP. II.

Of the great Error of the Quakers concerning Christ, &c.

QUAKER.

IN a certain Paper written by R. Ruckhill, which was sent to me that I might Answer it; in perusing it, divers things therein I found which were very destructive to the Christian Faith. Of the substance of what I there wrote, I shall here give an account for the service of the Truth, and Church of God. The first passage, which I took more special notice of, was this:

Speaking of the Blood of Christ, he calls it, *The Blood of Sprinkling, which never Mortal Eye beheld.* And this he brings as the Demonstration of *the Blood of Christ, which shall cleanse from all Sin.*

BAPTIST.

These words, *Which never Mortal Eye beheld*, are most false: Because it follows necessarily, That the Blood of Christ which was shed upon the Cross, is not the Blood which cleanseth from all Sin, or else that that Blood was not seen with Mortal Eyes, both which are false. And indeed who can doubt, but when the Nails were struck through his Hands and Feet, and the Spear thrust into his holy Side, that those who were by should see (and that with Mortal Eyes) the Blood to issue forth of those Wounds? Yea, the Scripture is expresse for it, *John 19. 34. But one of the Souldiers with a Spear pierced his side, and forthwith came there out Blood and Water: and he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye may believe; for these things were done that the Scriptures might be fulfilled, A Bone of him shall not be broken.* And again, another Scripture saith, *They shall look on him whom they pierced.* And so well known was this Matter, that his Murtherers were offended, when the Apostles avouched Christ to be a Just Man; fearing that in so saying, they would bring the Blood of Christ upon them, which yet they had imprecated upon themselves, and their Children.

Now that that very Body which was slain by the *Jews*, and that Blood which was spilt by their wicked hands, and that Body and Blood, or Sacred Manhood only, is the Sacrifice for Sin; and that by which we are cleansed from all Sin, is a Truth so manifest, that he is more than ordinarily deluded that dares use a Pen or Tongue against it. Nevertheless, thus hath *R. R.* and with him, I fear, many *Quakers* run themselves upon this *Dilemma*, either to say, That Blood of Christ shed upon the Cross, was invisible to Mortal Eyes; or else, That that is not the Blood of Christ, which cleanseth from Sin, but that he had one kind of Blood visible, the other invisible; by which gross Error, he hath prophaned the Blood of Christ.

QUAKER.

Upon these words of mine, [he hath prophaned the Blood of Christ] *R. Ruckh.* in his next, demands thus: *What, saith he, can an unholy thing cleanse from Sin? Can any Man bring a clean thing out of an unclean one? Is any thing therefore unholy, because Mortal Eye never beheld it? Is not the Blood of Christ which sprinkleth from an evil Conscience, rather more holy, as being the object of a more pure sight, than that of the Mortal Eye?*

BAPTIST.

1. Here the *Quaker* plays the part of a bold Deceiver: Can he be ignorant of the Lord's complaint against *Israel*, for prophaning his holy Name? *Mal. 1. 2. & 2. 10.* And yet who so absurd to think that these speeches infer, that the Name of the Lord is unholy? In like manner when, I say, he hath prophaned the Blood of Christ, I am far from supposing he can make the Blood of Christ unholy; but unhallows that precious Blood with respect to himself, whilst he looks not to be cleansed from Sin by the Blood of Christ, which was seen with Mortal Eyes. Thus hath thou, *O R. R.* aggravated thy Sin, by seeking to throw thy self under words, which yet seem but to bewray thy wilful blindness.

2. To his second. Doth *R. R.* suppose, that the Blood of Christ which Mortal Eyes beheld, was therefore unclean? Because as Children are partakers of Flesh and Blood, he himself likewise took part of the same? *Heb. 2.* Sure I am, the Text which his words allude to, imports Man's frailty and corruption by Nature. Or is it his intent to throw an absurdity upon my saying, he hath prophaned the Blood of Christ? If the first, he hath added to his former Errors, in suggesting that the visible Man (as he terms him) was some way polluted; if the second, his folly is detected in my Answer to his first Query.

3. To his third, I answer Negatively, and yet saying withal, That the Blood of Christ was not the less Holy, because it was seen with Mortal Eyes? If otherwise, How will he escape prophaning the Flesh of Christ also, for it was seen with Mortal Eyes? But it's here remarkable, that *R. R.* is so far from seeing his Error in his first Paper, that he perseveres in it still, after he hath been faithfully told of it.

4. To

4. To his fourth Question: It is to be observed that *R. R.* hath transferred the Question all along, which at first was not about the Holiness, but the Visibility of the Blood of Christ, when shed upon the Cross; and his propounding of it, by denying the Virtue of the Visible Blood of Christ to cleanse from Sin. And here again, He will needs have the Blood that cleanseth from Sin, to be the object of a more pure sight than that of the Mortal Eye, still standing to his former false saying, That the Blood of Christ which cleanseth from Sin, was *never* seen with Mortal Eye. Now I deny not, but that the Blood of Christ is the Object of the Eye of Faith, and so is whole Christ God-Man, and yet we affirm his Flesh and Blood too was once seen with Mortal Eyes.

QUAKER.

R. Ruckhill quotes 1 Tim. 6. 16. where Christ is called the *King Immortal, Invisible, and only Wise God*. And Rev. 17. 14. where he is called the *Lamb, Lord of Lords, &c.* And hence would strengthen his Error, reflecting upon me, as if I had censured *Paul*, For affirming that *never Man saw the Lamb, Christ Jesus*.

BAPTIST.

Though it be never so true, that Man never saw the Godhead of Christ with Mortal Eyes, yet what is this to the Point in question, which is about the Flesh and Blood only? Had *Paul* said, that never Man saw the Lamb of God which taketh away the Sin of the World, he had deserved censure as well as *R. Ruckhill*. But *Paul* never said so. And what then art thou, that thou dar'st bring in that holy Apostle as affirming such a thing, which is so contrary to the Scripture? *John* 1. 28. to 40. Where Mortal Men are bid to behold the Lamb of God, even with their Mortal Eyes: And *John* beheld the Spirit descending upon the Lamb of God even with his Mortal Eyes, and thereupon bare Record, that he was the Lamb of God. Thus hath *R. R.* vented most gross Errors, and falsified the holy Apostle. But he proceeds to more Iniquity.

QUAKER.

For in pag. 11. of his said Paper, he condemns the Faith of all Professors, by what Name soever distinguished, who knows no other Blood of Sprinkling than that which the Jews saw, &c.

BAPTIST.

And might he not as well condemn us for believing in no other Man Christ, or Man Anointed, than what the Jews saw? Surely had the Jews believed in the Man Christ, whom they saw made a Sacrifice for Sin, they had not been Condemned. But their sin was, that they had seen Christ, and believed not, *John* 6. 36. Well, *Robert Ruckhill* stands upon the

the file of such wretched Apostates, as deny to be cleansed from Sin by the visible Blood of Christ shed upon the Cross; and which pretend other Blood, and another Lamb of God, than he that was seen by Mortal Men, in the days of his Flesh: but who that is Wise, will follow such a Dreamer? Upon this absurd conceit hath he run himself, that Christ had two kinds of Flesh, and two kinds of Blood; the one visible, seen by Mortal Men; the other invisible, never seen with Mortal Eyes. Against this Vanity it was, that I intitled my Papers against him, *The true Christ but one Flesh*; not at all denying, but always granting the Divinity of Christ, as my Papers do sufficiently shew. O the dangerous consequence of this Conceit! Surely it tends to rob Men of the true knowledg of the Sacrifice, which was offered to take away the sins of Men; for taking away the Flesh and Blood of Christ which was visible, and there remains no other Flesh or Blood in the True Christ; for the Spirit hath not Flesh, neither Blood; in the Godhead, or Divine Nature, there is neither Flesh nor Blood. And thus we see how plainly this Quaker hath denied the Man Christ Jesus, who died upon the Cross, to be his Saviour, in such sort as not to own cleansing from his sin by Faith in his Blood seen with Mortal Eyes, to be spilt at the time of his Crucifixion. As for that Confession of Faith, which R. R. makes in his said Paper, wherein he would seem to own the True Christ, and Salvation by Faith in his Blood, &c. 'tis meer Hypocrisie, and Equivocation, as appears by what is said before, and what now presently follows.

QUAKER.

R. R. having given us a long Commentary upon *John 6.* where Christ told the *Jews*, *They must eat his Flesh, and drink his Blood*; he then appeals to Mens Consciences, *Whether they can believe that Christ did hereby intend that Flesh and Blood which was nailed to the Cross, and visible to the Mortal Eye?*

BAPTIST.

My Conscience testifies, as enlightned by the Spirit of God speaking in the Scriptures, that it was the very same whereof he spake to the *Jews*, in *John 6.* which was afterward nailed to the Cross. First, Because Christ had no other Flesh nor Blood to offer for the Sins of Men, but that Body only, as we have shewed before; that being the one Offering by which he perfected for ever them that are Sanctified. Secondly, Because it is expressly called the Flesh of the Son of Man, *John 6. 53. Verily, verily I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* The *Jews* greatest blindness was about the manner of eating the Flesh of the Son of Man, &c. Which whilst they understood it not to be by Faith in him, as a Sacrifice for Sin, they erred and were offended, though our Saviour gave them a plain account of his meaning, in shewing that He spake of their Dwelling, or Abiding in him, and he in them, which is truly to believe in him who bore our Sins in his own Body on the Tree, and to have his Word and Spirit abiding

abiding in us ; See *Aug. Tract.* in *John* 26. But *R. R.* denies this, for in *page* 9. he saith ;

Q U A K E R.

It clearly appears, That the Flesh and Blood which Christ had been declaring of, was not the Flesh and Blood which mortal Eyes beheld. His reason is, Because the Lord had said, the Flesh profiteth nothing.

B A P T I S T.

But how did the Flesh of Christ which was nailed to the Cross profit nothing ? Surely not as the Capernaits grossly imagined, That they must eat it, as their Fathers did Manna ; that is, with the Mouth of the Body. Alas ! here the Flesh profits nothing. But considered, as he reconciled us to God in the Body of his Flesh through death ; and as he bore our Infirmities ; as he died for us, and rose again ; as he ascended into Heaven in that very Body which was raised from the dead, which was visible, beheld with mortal Eyes, both before and after his Resurrection : doubtless to believe in Christ Crucified in that Visible Body, is so profitable, as without it there is no true Peace here to such as hear the Word, nor Glory hereafter. But still we see *R. R.* rejecting the Visible Flesh and Blood of Christ as unprofitable.

Q U A K E R.

R. R. having abused our Saviour's Discourse in favour of his own Absurdities, now would lean upon the Apostle *Paul* as a favourer of the same, because in *2 Cor.* 5. 16. He saith, *Wherefore henceforth know we no Man after the Flesh ; yea, though we have known Christ after the Flesh, yet now henceforth know we him so no more.* Upon this how doth *R. R.* cry against us, as having but a *fleshly knowledge of Christ, and that we rest upon a fleshly Christ, &c.*

B A P T I S T.

For a due or sound understanding of this Scripture, it is first to be considered, that *Paul* here says, *We know no Man after the Flesh ;* but it would be absurd to say, the meaning must be, That no Man, or no Christian had a Body of Flesh ; or that he here denies the Resurrection of the Bodies of the Saints, or other Men ; for he had most plainly asserted that great Truth, in the *1 Epist. Chap.* 15. therefore neither may we imagine that *Paul* here denies the Body of Christ to be Flesh, though glorified ; much less that he denies to know him as he was crucified upon the Cross : for he tells these very *Corinthians*, *That he determined to know nothing among them, save Jesus Christ, and him crucified.* Neither doth he here speak against their knowing Christ in the use of Ordinances ; for *1 Cor.* 11. 2. he praises these *Corinthians*, that they kept the Ordinances as he de-

livered them, and particularly the breaking of Bread, or the Lord's Table: he shews them how he received it of the Lord, and delivered it to them, and instructs them in the right use of it.

I therefore conceive his meaning here to be;

1. That he knew no Man therefore to be in Christ, because born of *Abraham's* Seed according to the Flesh; but both Jew and Gentile, if they claim an interest in Christ, or Christian Priviledges, they must make one common claim, not after the Flesh, but by Faith and a New-Birth, as *vers.* 17.

2. The Jews (yea, even the Apostles themselves) did think, at least for some time, that Christ was so appropriated to their Nation, as that the Gentiles had no interest in him; but seeing that as concerning the Flesh he came of the Jews, so they thought that Repentance unto Life did only pertain to them by him. Yea, it seemed incredible even to the Believing Jews, that such a Mercy should be granted to the Gentiles, till *Peter*, *Acts* 11. by reciting the Vision which he had, when he went to preach first to the Gentiles, removed their Doubts, telling them, That he could not then fight against God, who had thus broken down the Partition-Wall between the Jews and Gentiles, or to this purpose. Now when they heard this, they glorified God, saying, Then hath God granted unto the Gentiles Repentance unto Life. So then hence-forth neither Men, nor Christ, are known after the Flesh. Old things are done away. Christ is known as a common Saviour, and his Grace and Spirit made free for all Nations; he is no more to be known in such a poor latitude as the Land of *Israel* only; it was too light a thing for him to be given to repair the *Israelites* only; He shall therefore be the Salvation of God to the ends of the Earth. Now mark the parallel; as *Paul* knew no Man (*i. e.* to be a Christian) after the Flesh, yet knew him to be a Man; so though he knew not Christ after the Flesh, yet he knew him to be a Man, though glorified; for Christ lost nor his Manhood by his Death, only put off Mortality, &c. as all true Christians hope to arrive at the like Immortality, through the Power of Christ's Resurrection.

About which great Gospel-Truth, we now proceed to consider the nature of *R. Ruckhil's* Doctrine; wherein you may expect he holds proportion with his own Rule, *Admit one Absurdity, and a thousand will follow.* So that though he pride up himself with Conceits, as if the Baptized Churches were declining to their Western Horizon; yet he shall find they will be able, through God's Grace, to withstand his Absurdities. Yea, they have overcome the Quakers Predecessors, the *Ranters*, and the *Seekers*; and the unbaptized Quaker shall be as one of them.

C H A P. III.

Of the great Error of the Quakers touching the Resurrection of Christ, &c.

IN my first Paper I quoted *Heb. 8. 4.* (*If he were on Earth he should not be a Priest*) to prove that the Man Christ is not now upon the Earth; yet always granting his spiritual presence to be every where.

Q U A K E R.

For this, R. R. calls me, a *pitchy dark Man*, saying, *He will stand to it with the last drop of his Blood, That Christ is on the Earth in the fleshy Bodies of his Saints—and other Bodies of Flesh hath he none, save that which came down from Heaven, and ascended thither again, John 3. 13.*

B A P T I S T.

First; Observe his subtilty in this last Clause; For he having first denied that Christ hath a Body of Flesh circumscribable in Heaven, and consequently denied the Resurrection and Ascension of the Body of Christ, which the Jews saw with mortal Eyes, and put to death with wicked Hands; which Body all Men must grant was a Body circumscribable; he would yet seem here to grant the thing before denied.

But why is he so prodigal of his Blood for that which no body denies? It is our constant Doctrine, That Christ dwells in his Saints by his Spirit, and by Faith: Now, I say, if he mean thus, he hath no Adversary in this particular among the Baptists. But now what shall we say to his Negation, *Other Bodies of Flesh hath he none, save, &c.* As for his *salvo*, we will consider it by and by; but here we must needs enquire what is become of that Visible Body which died upon the Cross, was buried, and rose again? Sure he will not say, That that Body dwells in the fleshy Bodies of the Saints, otherwise than by Faith: if he will allow so much, he cannot deny but that Body was circumscribable. He will not say that Visible Body is in Heaven; he dare not say it is on the Earth: Where now will *Robert Ruckhil* find this Body? The Scripture tells us, It saw no corruption, for God raised him up from the dead. Sure R. R. hath lost the Body of Christ, which was once seen with mortal Eyes, and cannot tell where to find it, because he will not by Faith look into that Heaven for it which is out of all the Quakers, as well as other Men.

Here therefore we will give place a while to *John Whitehead*, to see if he will give us any better account of the Body of the Lord Christ.

Q U A K E R.

QUAKER.

John Whitehead tells us, p. 38. *That nothing which was mortal was called Christ*; yet tells us, *That Christ had once a mortal Body which died upon the Cross*; and then tells, after a strange fashion, what became of this Body, p. 39. but first we will consider what he saith here.

BAPTIST.

Are we not come to a strange pass now, that after all thy shifting, with some falsifying too, thou art constrained to confess what I charged thee with, *viz.* these words, *Nothing that was mortal was called Christ*. Whence I inferred, *That it was as if thou shouldst have said, Christ never died*: and bad thee recal thy words, if thou spoke them unadvisedly. But though thy face bewrayed thy conviction, yet hadst thou not the grace to confess so great an Error; and which is as bad, thou wouldst now justify so gross a passage in Print, and so destructive to the Christian Faith: But alas! thou dost but encrease thy folly *.

* And this he doth by abusing Heb. 10.

where he would have Christ distinguished from the Body of Christ. Which is absurd, for neither the Body nor the Spirit, distinct from each other, is the Christ, but in conjunction they are one Christ. And when we speak of the Man Christ, we intend the whole Man; and by the Death of Christ, we mean the privation of his Life for a time.

For the Mortal Body which died upon the Cross, thou dost not so much as vouchsafe to call it by the Name of Christ, only tellest us, *Christ had a Mortal Body which died upon the Cross*, but yet deniest that *any thing that was mortal was called Christ*. And now what is more plain, than that thou here deniest that Christ died upon the Cross? And then if Christ died not, he was not buried, he rose not again from the Dead; and then what is become of the Christian Faith?

Wherefore in direct opposition to thy Doctrine, I do affirm, That that Mortal Body which died upon the Cross, was both called Christ, and was Christ (not denying hereby his Godhead at all, which I have sufficiently asserted above) which I prove thus: *That Body which was born of the Virgin Mary, and anointed with the Holy Ghost above measure, was both called Christ, and was Christ. But that Mortal Body that died for us upon the Cross, was born of the Virgin Mary, and anointed with the Holy Ghost above measure. Therefore that Mortal Body which died upon the Cross, was called Christ, and was Christ.*

The first Proposition is evident *Mat. 1. 21. And she shall bring forth a Son, and thou shalt call his Name Jesus.* *Mat. 2. 1. Jesus was born in Bethlehem of Judea*; and *vers. 4.* the same is called *Christ*. He demanded of them *where Christ should be born*? and they said unto him, *in Bethlehem of Judea: for thus it is written by the Prophet.*

2. That the Child being grown to the stature of a Man, was apparently anointed with the Holy Ghost at his Baptism, *Mat. 3.* and declared by Voice from Heaven to be the Son of God. And *John 3. 34. God*

giveth

giveth not the Spirit by measure unto him. And that that Mortal Body which died for us, was the same Christ which was born of the Virgin in Bethlem Judea, is clear, *John* 19. 25, 26. Now there stood by the Cross his Mother, and his Mother's Sister,—When Jesus therefore saw his Mother—he saith unto his Mother, Woman, behold thy Son. *Acts* 2. 36. Therefore let all the House of Israel (and all the Quakers too) assuredly know, that God hath made that same Jesus, whom ye have Crucified, both Lord and Christ. And though I might trace this *John Whitehead*, (with whom I have had several publick Disputes) and thereby make manifest the Wiles and Equivocations, by which the Quakers work themselves (as much as they can) out of the sight of common Capacities; yet I shall at present forbear, being confident, Wise-men will understand by this one passage, that it is impossible for *John Whitehead*, to believe any thing soundly concerning the Lord's Christ, whilst he adheres to this most false Proposition: *Nothing that was Mortal, was called Christ*. Let him guild it by all the Art and Deceit imaginable, yet it is so perfectly Black and Erroneous, that it can never be set off with any shew of Truth: though truly could it be done, I think *John Whitehead* were as likely to do it, as any Man I know, for I am not ignorant of his Subtily. But so it is, that nothing but a free Confession of the falshood of his Speech aforesaid, can relieve him, which I do hereby friendly advise him to; otherwise I will record him for a false Apostle, a deceitful Worker (though he carry it never so plausibly) to all Posterity. But let us now hear what is become of this Mortal Body which died upon the Cross, according to the Doctrine of *John Whitehead*.

QUAKER.

John Whitehead tells us, pag. 39. That he hath shewed unto the People that Eternal Life which was with the Father, as the Apostles did, *1 John* 1. 1, 2. By, and in which Life, Mortality was swallowed up after Christ had finished what the Father gave him to do on Earth; then he who came down from Heaven to bring Man to God, ascended into Heaven to his Father.

BAPTIST.

John Whitehead arrogates that to himself, which he can never prove. For the Apostles had seen with their Eyes, and looked upon, and their Hands had handled of the Word of Life. This is spoke of Christ, when the Apostles saw his Person, or his Glory, (which, *Peter* tells us, was when they were with him in the holy Mount) they were Eye-witnesses of his Majesty. Now *John Whitehead* never saw, nor handled Christ as the Apostles did, and therefore never shewed him as they did. It were well if so much could be said of *John Whitehead*, as was said by *Peter* of the Christians in his time, *1 Pet.* 1. Whom having not seen, ye love; whom though now ye see him not, yet believing, ye rejoyce, &c. Surely, all the sight we have now of Christ is by Faith, and all the feeling by the Operation of his Spirit; but we do not (though we stedfastly hope, to) see him

him as he is. Mean while it is true, Christ's Ministers do labour in the Gospel, building upon the Foundation which was laid by the Master-builders, the Apostles, according to the Gift of Grace bestowed on them: But to the matter in hand:

What J. W. means by *Mortality*, and how it was *swallowed up*, after Christ had done the *Fathers Will on Earth*, would be understood; either he means it of the state of the Body which died upon the Cross, or of the Body it self. If by *Mortality*, he only means those Sinless Weaknesses, which Christ was pleased to partake of with other Men (For Christ was *Crucified through Weakness*, 2 Cor. 13. 4.) and not the visible mortal Body it self, then I am not his Adversary; but if under the word *Mortality*, he holds the Body it self was *swallowed up*; and by the words *swallowed up*, he means *destroyed*, (as that is the sense of the Apostle, when he saith, *Mortality shall be swallowed up of Life*) then I confess I am his professed Adversary. For I believe that Body which was Visible, Mortal, and really Died, is yet Existent, or in Being, and Alive for evermore, as Christ himself Witnesseth, Rev. 1. *I am he that Liveth and was Dead, and behold, I am Alive for evermore.*

QUAKER.

J. W. tells us, pag. 40. *That he several times denied my Assertion, which he sets down thus, That Christ hath now a Body of Flesh and Bones circumscript [* or limited] in that Heaven which is above, and out of every Man on Earth.*

* This he added.

BAPTIST.

And upon this occasion, I remember well, He deridingly asked me, *Where that Heaven was?* And lifting up my hand and eyes towards Heaven, I pointed him to the place. Now the same Scripture which tells the Quakers, and all Men, that Christ was on Earth, tells us also that he is in Heaven; and by Earth, they all mean (I suppose) the Earth which Men inhabit. And seeing the Heaven where Angels inhabit, being opposite to this Earth, I do with as good reason understand Christ's presence now (in respect of his bodily Receptacle) to be there.

J. W. as contemptuously asked me, *How big, and what a one that Body was?* I told him, It was of the proper dimension of Man's Body; or in respect of Stature, like other Mens. He asked me also, *What kind of Flesh Christ's Body was?* I told him such Flesh as mine, or other Mens, Sin, Corruption, and all things of that nature excepted.

J. W. answered, *Nay People, T. Grantham's flesh lusts against the Spirit, so did not Christ's.* I told him, I had made that exception my self; and repeated my former words. He replied with the same exception, and was reproved by one Mr. Wilson of Boston, as an impertinent Person, to make no other exception than what T. G. made himself. Upon this, J. W. falls to it by that Craft, without which Quakerism would be exploded; and answers me thus: *Well, Thomas, I will satisfy thee if I can. I say, Christ's Flesh was such flesh as Thomas Grantham's flesh, all corruption excepted.*

excepted. I began to hope we might agree, but presently perceived his Cheat, and therefore told him, If he could answer me one honest Question more, I should be satisfied; which was this. Dost not thou under these words, *all Corruption excepted*, except my whole Body, and the flesh of all Men. Here he would not answer me by any means, but instead thereof, Cursed me in these words:

Thou whited Wall, God shall smite thee; the Plagues, and Curses, and Vengeance of God is thy portion. Giving his head and hand two or three motions, when he had thus done. I replied, *John*, I am taught of God, not to render Railing for Railing, Curling for Curling, but contrariwise Blessing; and therefore I desire this Folly may not be laid to thy charge. He replied, *Fainer, Fainer, Fainer, &c.* This account is true and faithful, which yet I had not printed, if *John Whitehead* had not compelled me. And more I have to say, which yet I omit, as respecting the several Debates I had with him at *Spilsby*.

QUAKER.

John Whitehead saith, pag. 41. T. G. hath very uncharitably resolved to believe, that I own no Body of Christ, beside his Church.

BAPTIST.

Why dost thou leave out that term, upon which depends the whole Controversie? The Question disputed at *Sleaford*, was this *verbatim*: *Whether Christ hath now any Body of Flesh, beside his Church?* Thou *J. W.* deniest it in *terminis*, saying, *I deny that Christ hath now any Body of Flesh, beside his Church.* I affirmed it, saying, *Christ hath now a Body of Flesh, beside his Church;* which I proved thus. Christ had such a Body of Flesh after his Resurrection, beside his Church; it was never destroyed since, therefore he hath it still. I confirmed this by sundry Scriptures; and among the rest this: *Handle me, and see; for a Spirit hath not Flesh and Bones, as ye see I have.* Thy Answer was in two things especially, First, Thou quibblest upon the Text, *As ye see me to have:* intimating, that though it was so to the sight of them to whom he spake, yet not really so. Secondly, *Thou sayest, I made Christ a Monster, to have two Bodies, and but one Head.* I shewed thy Error, thus, That as a King might be said to be Head to the Body of his Nation, or a Body Politick, who yet consists of Flesh, &c. and a particular Body of his own, and yet be no Monster. So, Christ is Head of his Mystical Body the Church, who are Flesh as well as Spirit, and hath a particular Body of Flesh also. To this gloss upon the Text, I answered: That it was dangerous to represent Christ's Words as Delusory, or Equivocable. *This account for substance, is certainly true.* And thus it is evident, That through unbelief, *J. W.* hath lost the Body of Christ, which died for us upon the Cross.

Notwithstanding these things, both *J. W.* and *R. R.* would pretend to own the Ascension of the Man Christ, shrowding themselves under Christ's Words, *John 3. 13. No Man hath ascended up to Heaven, but he*
that

that came down from Heaven, even the Son of Man which is in Heaven. Now these words being spoken of that Ascension which was before the Resurrection of Christ from the Dead, doth not concern our present Controversy. For our Saviour himself testifies, long after he spake these Words, that he was not yet Ascended, John 20. 17. *Jesus saith unto her, Touch me not, for I am not yet Ascended: But go to my Brethren, and say unto them, I Ascend to my Father and your Father, to my God and your God.* Wherefore, when Christ had shewed himself alive after his Passion, and had given full and infallible Evidence of it, by Eating and Drinking with them, and Forty Days society with them, shewing them his Hands, Feet, and Side, that had been wounded upon the Cross; then did he also make them Eye-witnesses of his Ascension bodily into Heaven; Acts 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their sight. And while they looked stedfastly into Heaven, as He went up, &c.* Thus is the Ascension of that visible Body of Flesh, which was nailed to the Cross, plainly asserted in the Scripture; the Authority whereof, shall cause to vanish the idle Dreams of the Quakers, who oppose this glorious Truth.

And now to the Words of Christ, John 3. 13. Christ is here shewing to Nicodemus, that he it is who was to reveal the Heavenly Doctrine of the Gospel, and the glorious things in Heaven; because no Man had that knowledg of Heaven which he had. And though he were the Son of Man, yet in regard of the Union he had with the Divine Essence, he had ascended Heaven it self, and was in Heaven; though his Humanity strictly considered was at that time upon Earth, and conversing with Men.

Now to justify this understanding of the Text, I refer to other Scriptures, as John 1. 18. *No Man hath seen God at any time, the only begotten Son, which is in the bosome of the Father, he hath declared him.* Again, John 6. 46. *Not that any Man hath seen the Father, save he which is of God, he hath seen the Father.* Again, Mat. 11. 27. *All things are delivered unto me of my Father; and no Man knoweth the Son but the Father, neither knoweth any Man the Father, save the Son, and he to whomsoever the Son shall reveal him.* These things considered, shew, That in these Speeches, he holds forth that Divine Relation which he hath to God his Father; the certain Knowledg he hath of his Will; and his continual Presence with the Father. John 8. 16. *I am not alone, but I and the Father that sent me.* But in all this, let it be well minded, how unworthily the Quakers do abuse passages of this kind, to prejudice the great truth of Christ's Ascension, in the Body of his Flesh which died upon the Cross, after his Resurrection. I return to R. Ruckhill, who sets against us in this point, with a Philosophical Syllogism, thus:

QUAKER.

Such as the Body is, such must be the Aliment whereby it subsisteth, and is nourished. But humane Bodies are of the Earth earthly, and cannot subsist without a constant supply of Aliment of the same kind. Now to affirm that the Body of Christ in Heaven hath, or needeth such a supply either of broiled

Fish,

Fish, or any other Maritime or Terrene Aliment, as it must do if it be a humane Body, or Earthy: However it may stand with the Faith of T. G. it is such an absurdity, as my Pen even irketh to write.

BAPTIST.

Though I pretend not to Learning or Philosophy, yet I see many Errors in this one Argument: First, The terms *Humane, Earthly, and cannot*, are ambiguous, considering our Subject is of the Body, *as raised from the Dead*, which sure differs much from the state of a Man as he comes into the World. And what can, or cannot be in this case, must not be concluded by Philosophical Demonstration, but by Divine Revelation. The Resurrection of the Body, whether it be considered in respect of Christ, or other Men, is not the effect of natural Causes, nor dependeth upon common Providences; but this Cause is to be tried according to the Word of God, and his Power to effect it. This is the ground of Faith concerning the Resurrection, *Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things unto himself. 1 Cor. 6. 24. God hath both raised up the Lord, and will also raise up us by his own Power. Ephes. 1. 19, 20.—according to the working of his mighty Power; which he wrought in Christ when he raised him from the Dead.* So that this Argument may rather be exploded, as *unchristian and heathenish*, than to have any further answer, because it comports not with Principles of Religion; yet I shall answer it, lest he be wise in his own conceit.

And first, I deny the *Major*, (which he takes to be undeniable) For though the Body of Christ, was real Flesh, &c. after it was risen, and as such could and did eat terrene or maritime Food, yet it can and doth subsist without it, *Mat. 26. 28. Luke 24. 42. and liveth by the Power of God, 2 Cor. 13. 4.*

Secondly, I deny the *Minor*, in that part at least, which saith, *Humane Bodies cannot subsist without aliment of the same kind.* For did not that Body of Christ subsist forty days when it was mortal, without terrene Food? and cannot the same Body subsist now it is immortalized without terrene Food? What shall we say of *Moses*, who subsisted forty days in the Mount without Food? and of *Enoch* and *Elias* who were translated, that they should not see Death, and yet their Bodies are Flesh where-ever they are? He that believeth these Scriptures which speak of these things, cannot doubt but that God can and will cause the Bodies of Men to subsist after the Resurrection by his Power. If these Instances satisfy not, let them go to the old Cloaths of the *Israelites*, or their Shooes: *Deut. 29. 5. And I led you forty years in the Wilderness, your Clothes are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot.* Yea, God fed this People in such a wonderful manner in the Wilderness, as that it was an evident proof, *That Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of the Lord doth Man live, Deut. 8. 3.*

Lastly; *Adam* in his Innocency was humane Flesh, and yet had he not

Rom. 6. 23. *finned, he had not died ; For the Wages of Sin is Death : and Sin entring into the World, Death entred by Sin.* Nor was it terrene Food that could have kept off old Age, but he must have lived by a supernatural Power, even the Power of God, who breathed into his Nostrils the Breath of Life, and would have perpetuated that Life (had he not finned) for ever. And hence it undeniably follows, that seeing in the Resurrection the Bodies of the Saints shall be freed from Mortality, the effect of Sin ; they shall be at least in as possible a capacity to live for ever, as *Adam* was in his Innocency ; And as *Adam* had then the Tree of * Life to support him for ever, through God's Power and Blessing communicated with it, had he not finned ; so the raised Bodies of the Saints, shall also have a Tree of † Life, of a more sublime nature than that in *Eden*, by which they shall live for ever. But here they excel *Adam* in his Innocency ; they shall be freed from danger of Sin, and be more perfect in Body and Spirit every way, for they shall be as the Angels of God in Heaven, and not marry, nor be given in Marriage, being the Children of God, as they are the Children of the Resurrection.

† Rev. 2. 7.

** Gen. 3. 22.*

CH A P. IV.

Of the Errors of the Quakers concerning the Ordinances of Christ.

B A P T I S T.

Richard Ruckhil rants at a very high rate against the Baptized Churches, for that they zealously observe the Ordinances of Christ made known by the Scriptures, and particularly *Baptism*, and the *Table of the Lord*. Let us hear him speak out of his own Papers.

Q U A K E R.

O ungrateful Men! (saith he) unworthy (till ye repent and loath your selves) the name of Christians. Hath the afflicted persecuted Church been banished into the Wilderneß for many hundred years, and now at her return, when she is expecting a far more exceeding and eternal weight of Glory, both inward and outward, which her great Afflictions have wrought for her: Will ye now, I say, allow her no better Ornaments, but those very same she wore 1600 years ago ; which also for many hundred years have been revell'd in, and filthily polluted by that nasty Whore of Babylon? Poor Bride, must she now put on these old Clothes, and rotten Rags again? &c. Will ye deny this beautiful Bride, the Lamb's Wife, that priviledg which your own Wives will scorn to be denied by you? Ah how weak are your hearts, saith the Lord God?

BAPTIST.

BAPTIST.

Surely these are great swelling words of vanity; Let us see therefore a few of these many strange Conceits which lie couched in this Exclamation.

1. He pretends much skill in the time of the Churches going into, and coming out of the Wilderness. But, I believe, should a Man ask him the necessary Questions which concern these Matters, it would be long ere he gave a good Answer. Nay, should I ask him what this Wilderness is, he would hardly give account,

2. He would bear us in hand, that the Eternal weight of Glory is to be received at the return of the Church out of the Wilderness, both inward and outward, on this side the Grave. For,

3. In order to her putting on that weight of Glory, she must put off the Ordinances (which were her Ornaments) which she used 1600 years ago; as if Christ's Ordinances were an Impediment to the Churches Glory.

4. What he is forced to confess, were the Ornaments of the Primitive Church, he disdainfully calls now, Old rotten Rags and Clouts. As if 1600 years were time enough to wear out all the Churches Ornaments, and to rot them to pieces: Or, as if Time could decay the Commands of God, when yet God hath nowhere abrogated them; if otherwise, shew the Abrogation: This was never yet done.

5. He greatly disgusts the first Churches Ornaments, because the nasty Whore of *Babylon* hath revelled in them, and polluted them. Strange, that R. R. will so much as read the Scriptures! for she hath revelled in them, and abused them, as much as any Ornament which the Church had on 1600 years ago. Indeed all Ordinances (which are truly Ornaments to the Church as such) are in the Scripture, and none can abuse them so as to change or misapply them, but they abuse the Scripture; And may we not as well make use of the Commission *Mat. 28.* which teacheth us to observe all things whatsoever Christ commanded, as well as the *Quakers* make use of Scriptures for their *Thee* and *Thou?* &c.

Remember, O *Quakers*, that the Ark was nevertheless to be honoured upon its return from *Dagon's* Temple. Shall Mens violating God's Commands, null his Commands? God forbid. Must you needs destroy Baptism and the Lord's Table, because others have prophaned these Holy Things? Why then do you Pray, Preach, and own the Name of Christians, seeing they have prophaned all these also? Doubtless the *Quakers* are worse Enemies to the Truth, than the Whore you complain of, for she gave the Ordinances of Christ good Language, though she greatly abused them. But you give them the vilest Language you can invent, and destroy the memory and use of them altogether, as much as in you lieth; to say nothing here of your intollerable enmity against the True Christ himself, and those that truly serve him.

6. By all means it's time thinks R. R. that the Church have a new Coat, her old Ornaments being rotten in his Thoughts: But stay, is not her

her Faith to be the same now that it was 1600 years ago? Yes, she is to contend earnestly for the Faith once delivered to the Saints. Hath Christ said his Church should have new Ornaments, to wit, Ordinances instead of them she had 1600 years ago? No, *John Whitehead* dare not say so, for pag. 44. he evades the Question thus; *We need shew no Authority for the abrogating of that Order of Gathering, Constituting, and Governing the Church of Christ which was in the Apostles days.* And then most falsely tells us, The Quakers practice doth more establish it in the Substantial Part than the Baptists. But what is this new Coat that would be known? But surely if the Church put off her Ornaments which she wore 1600 years ago, she is like to go naked for all R. R's skill in Apparel; Her Ornaments were these,

Faith, Love, Charity, Gifts, and Fruits of the Spirit, Holy Ordinances, and an Holy Life, with Patience in Afflictions, &c.

Now all these have been abused, by *fained Faith, fained Love, fained Charity, fained Gifts, fained Fruits of the Spirit, fained Ordinances, fained Patience in Afflictions.* And this the Scripture foreshews: Many shall say we have prophesied, cast out Devils, done wondrous Works in thy Name. Some give their Goods to the Poor, and their Bodies to be burned; and yet all this proves but fained, when God the Judge of all shall make manifest the Secrets of all Hearts.

I conclude therefore, there is no new Garment assigned the Church till she come to Heaven, no more than Israel had till they came to *Canaan*. 2. And that her old Ornaments will not wax old, that is, not rot: As she is glorious within, so her Raiment is of wrought Gold. 3. He that disrobes her of part of these Ancient Ornaments, endangers them all.

7. His Reason why the Church must have a new Coat, is, because our Wives will scorn to be denied such a priviledg by us. What is this? must the Church change her Ornaments as oft as Mens Wives change theirs? This is prodigiously absurd; Why did not his Pen irk to write it?

8. That which aggravates all his Vanities, is this, That he intitles them to the Lord God, as if he had writ by immediate Inspiration, in these words, *Ah, how weak are your Hearts, saith the Lord God.* Surely he hath spoken falsely in the Name of the Lord, who is so far from blaming, that he commends such Churches as keep the Ordinances as they were delivered to them. And we have the same ground to believe, that the Primitive Ordinances were delivered for the use of the present Churches, that we have to believe that the Primitive Faith was delivered for our use; and indeed they that forsake the one, do commonly forsake the other; as is most signally seen in the Quakers, and to be sure they are farthest off from the Ordinances.

QUAKER.

John Whitehead saith, pag. 49. That I ought not to accuse the Quakers, as opposing themselves against things required by the positive Laws, because they cannot own my Water Baptism, and breaking of Bread, in imitation of the Apostles, and Primitive Christians: No more than the Jews ought to have

have accused the Apostle Paul, and his fellow Labourers in the Gospel, who by the Authority and Power of Christ in them, cried down their Circumcision, Temple-Worship, and that Hand-writing of Ordinances, which was contrary to them.

BAPTIST.

When the Quakers can shew us, that there was another Prophet to succeed Jesus Christ, as Christ succeeded Moses; then it will become us to allow this comparison between Paul, &c. and John Whitehead, &c. but till then, we say, there is no comparison in the Cases at all.

Who would ever have thought, that such an impudent spirit should have appeared in John Whitehead, or any Man of Wisdom, thus to make void the Precepts of Christ! And what are we worse for Baptizing with Water, and breaking of Bread, in imitation of the Apostles, and Primitive Christians, provided our Hearts be also conscientiously satisfied, that these things are the Mind of God, concerning our obedience to him among other things, as commanded to all Christians, in the holy Scriptures, which we own as a Rule for all Saints in Religion?

Sure I am, if I may take *J. W.* his liberty to use the various Translations, as rendered from the Original, then we are expressly commanded to be imitators of the Apostle. But if this will not do, let him hear Montanus, (one of the honestest Interpreters extant) who reads thus, *1 Cor. II. 1. μιμηταί μου γίνεσθε, καθὼς καὶ ἐγὼ χριστός*: Imitatores mei estote, sicut & ego Christi: Be ye imitators of me, as also I am of Christ. So then, Paul was an imitator of Christ, and so ought we to be, and not to despise to follow, or imitate the Apostles in Baptizing, or breaking of Bread, having good assurance that therein they follow Christ, who was Baptized himself in Water, and also gave being to the breaking of Bread. But must the Quakers needs cry down what we do, merely because we follow Christ and his Apostles? When their Conscience knows that we do not these merely in imitation, or because they did them, but because God's Word requires these things at our hands; yea, and that Light which God hath given us, directs us to the same. And though we grant, Christ hath Power to call his People to whatsoever is the Will of God, yet *J. W.* can never prove, it is God's Will that Christians should forsake the Ordinances once delivered to the Christian Churches, particularly Baptism, and the breaking of Bread.

QUAKER.

Robert Ruckhill tells the World, I have Convicted my self of gross Idolatry; and why? Because, I say, *The way of Life is above to the Wise*; and this I speak, it is true in favour of Baptism in Water, against those Quakers that despise and traduce it.

BAPTIST.

I could not easily think, that so innocent a passage should have been so grossly abused

abused, as it is by these two Men, R. R. and J. W. Sure I am, there is not the least cause for this Charge, *May nothing be called the Way of Life but Christ?* Let us read *Prov. 6. 23. For the Commandment is a Lamp; and the Law is Light; and Reproofs of Instruction are the Way of Life.* Acts 2. 28. we read of the Paths of Life, in the plural Number; but there is but one Christ: So that we see the Paths of Righteousness, and Holiness, and Obedience, may, without any offence to the Spirit speaking in the Scripture, be called the Paths, or Ways, or Way of Life: Let these two Satyrs whip whilst they faint, I shall rejoyce to see their folly made manifest to all Men.

Mean while let the sober Reader know I look upon Holy Baptism no otherwise, than other Holy Commands of God are so. Nor in any other sense the Way of Life, than as it sets forth Christ and him crucified; our dying with him to the Rudiments of the World, and living a new Life. What if I had called Baptism the Way of Righteousness, it had nothing varied from my Intention, nor from Truth; yet perhaps these Men would have been offended, they have so great an hatred against the Ordinance: Yet Christ saith, *John* came to the People in the way of Righteousness, and himself thought it a fulfilling of Righteousness, to be baptized, as well as in other Services.

Q U A K E R.

R. R. says, that in the abovesaid speech, *I am convicted of a ridiculous Solacism, in terming Submersion, or plunging under Water, a way on high.* Yet says, if the intelligent Reader will indulge me, the Quakers will pass it by.

B A P T I S T.

Mat. 21.
Luke 7.

Although I will not compare with R. R. for skill in Grammar, yet I will not be beholden to him, nor his Reader, for their Indulgence in this case. For though the Baptism of *John* was a submersion in Water upon Repentance for the Remission of Sins; yet Christ himself convicted the Opposers of it, *that it was from Heaven.* Christ also calls it the *Counsel of God.* And I think the Counsel of God, and that which is from Heaven, may be said to be *above* without any *Solacism*, otherwise Christ himself, when upon Earth, was not the way *above*, for he came down from Heaven. But this pragmatick Quaker having got a Toy by the end, and hoping this might disgrace me, and what I profess, knows not when to have done with it; but up it goes again in his ridiculous Queries, as if, without more ado, I must be damn'd for this passage, among gross Idolaters. I rejoyce, truly, that I am thought worthy to be thus reproached for the way of the Lord. But why should sinful Men be so enraged against this Holy Ordinance? Is it because of the thing it self? or the Authority by which we do it, as we obey the Command of God in the Scripture herein? *Acts 2. 38.* It is certainly this latter which offends them; Witness *Robert Ruckel* himself, for these following are his words.

Q U A K E R.

QUAKER.

*We do not, nor for all that I know never did, deny Baptism, or other Institutions, no, not in the outward Administrations, * when the Spirit of the Lord leadeth into them.*

** So then the Quakers never had the leading of the Spirit in the case of Baptism.*

BAPTIST.

The plain English of this Speech of R. R. is this, That when the Light in every Man commands Men to be baptized, and to come to the Lord's Table, &c. then R. R. will allow it. But let the Spirit speaking in the Scripture command Men to do these things, then he will not allow it, he will oppose it, nay, count them not worthy the Name of Christians if they do thus. If the Scripture commands these things, they shall be esteemed but as rotten Rags, and old Clouts; but if the Quaker's Light command it, it is well enough. Sure these Men are more than ordinarily deluded.

QUAKER.

But this slender kindness of R. R. is by him almost recalled, for thus he saith; *It hitherto hath appeared, that the Spirit leads forward not backward, upward not downward.* And then he presumes, *that otherwise the Spirit may as well lead into Judaism, as into the Ministrations aforesaid.*

BAPTIST.

Thus still the Quakers make no difference between Jewish Ceremonies and the Institutions of Christ, than which what can be said more unlike a Christian. But I deny that, for an unrepentant Person to be led to Repentance, and therewith to the Baptism of Repentance, is a backward leading, or a leading downward, but is the surest way for such to go forward and upward. Yea, suppose some be now found as plenarily endowed with the Holy Ghost, as to be enabled thereby to speak with Tongues, and to magnifie God, yet the Apostle demands, *Who can forbid Water, that these should not be baptized who have received the Holy Ghost as well as we?* Acts 10. This Interrogative concludes in the Negative, and is in truth to say, No Man can (or hath any authority to) forbid the use of Baptism in Water. to those that have received the greatest measure of the Spirit, being such as were not before baptized with Water. But had R. R. or J. W. been by when Peter spake these words, the one would have cryed down this Ordinance, and the other told him it was to lead backward. Thus do the Quakers confront the very Apostle himself, whose words have the same force now that they had in the first delivery: and as he by the Authority of Christ commanded them then, so all such as they now ought to be baptized in the Name of the Lord Jesus.

So then it is directly false, that R. R. saith, the Spirit hath hitherto led

led from Baptism in Water, (for that is his meaning by leading backward) whereas the Text in hand shews plainly, That such as were first baptized with the Spirit, were led by the same Spirit afterward to be baptized in Water. Nay, let me further add, That it is certain no Sinner ever was rightly baptized with Water, till first he had some work of Grace on his heart by the Spirit of God. We do therefore justly reject the Spirit of R. R. and F. W. and the Quakers in general, when it thus leads Men in opposition to the Spirit as it speaks by the Apostles, and now speaketh in the Scriptures, and are sure that therein they have not the Spirit of God. John 1. *He that knoweth God, heareth us, (saith the Apostle). He that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error.*

CHAP. V.

The Conclusion; shewing the true usefulness of the Light in every Man; and yet that the Spirit of God speaking in the Scriptures, reveals things more excellent. With an Exhortation to all Christians to beware of the dangerous Errors of the Quakers.

Jud. Epist.

FOR a Conclusion of this defence against the Quakers, I hold it expedient to speak something briefly concerning the *Light which is in every Man*. And I have given some hints above, how Robert Ruckhil hath altered the Phrase, by his frequent use of this, *The Holy Spirit*, instead of their old term, *The Light in every Man*. But these two must be distinguished: for a Man may have, or be a partaker of that Light which is in every Man, which reproveth much Evil, and directs to much Good: And yet the same Man may be sensual at the same time, having not the Spirit: For the Gift of the Holy Spirit, as it is promised in the Gospel, is not received but through Faith, Gal. 3.—*That the Blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit through Faith*. Nor do I mean the *multifarious Spirits by which Men are actuated*, when I speak of the Light in every Man, as R. R. rudely would interpret me; but I speak of that one common Principle of Wisdom, Justice and Purity, which God hath endowed Mankind with, which in regard of its curious measures I call the Spirits of Men, every Man having his proper portion thereof; for the which he must be accountable, as he hath improved or abused it, to the honour or dishonour of Almighty God. But yet, I say, this Light in every Man ought to be subservient to the Light of the Holy Spirit revealed by or in the Holy Scriptures. And to make this better appear, I will here insert what I have published before in this behalf.

‘Because every Truth ought to have its just estimation, and the design
‘of our precedent Discourses, being not to oppose any Light which God
‘hath ordained for Man’s direction; Whether that which is common
to

‘to all (ordinarily) at all times, by some called the *Light within*, or
 ‘that which hath been manifested at sundry times, and divers man-
 ‘ners; it shall not be inexpedient here to propose some few things:
 And,

1. It is certain (and not denied by the Baptized Churches) that God Almighty hath endowed Mankind with a Principle of Light, Understanding, or Judgment, to lead Men to the consideration and observation of things good and honest among themselves; and to contemplate the Divine Goodness it self, from the consideration of his wonderful Works, and to render to him the honour of his Mercies, &c.

For as there is a certain Relation between the Creator, and a rational Creature; even thence arises a necessity of Obedience on the Creature’s part. Whereupon it behoveth that he know him, and in general, what is his Will whom he is to serve; and this is the great Work of the Law written in the heart of Man, *Rom. 2.*

2. But it is certainly in the liberty of the Creator, (who hath the fulness of Wisdom in himself) to give further, what particular discoveries of himself, and of his Will he pleaseth, or thinks most meet to communicate, beyond the extent of that common Principle of Light which he hath imparted to Mankind. And indeed thus he did from the beginning, when by a positive Law he forbade *Adam* to eat of one Tree in the Garden, which otherwise could have brought no inconvenience, sith it was good for Food. And therefore the forbidden Fruit was not Sin, as some of the *Quakers* have vainly told me; and some have writ as erroneously.

3. That there is in the Godhead the distinction of Father, Son, and Spirit; and that Man’s Salvation must depend upon the Death of the Son of God; that he to that end should be born of a Woman, even the blessed Virgin, *Mary* by Name; that he should arise from the Dead, and ascend the Heavens; or, that he shall come again to raise the Dead, and Judge the World, are things wholly beyond the reach of the Universal Principle of Light in Man, and only known to Man by particular Revelation from the Omnipotent God; who revealed these things to the Prophets, confirmed them by his Son, and hath witnessed the same by the Apostles.

4. That the *Oeconomie*, Order, or Government of the Church should vary, viz. Be of one Form in the Old World, of another from *Abraham* till Christ; of a third, from Christ to the end of the World; are things of which the common Principle of Light in Man fails to give any account: only the Wisdom and good Pleasure of the Creator, is the ground and cause of this Alteration, to which the Light of Man’s Understanding must be subordinate.

5. That *Abraham* must cut off the Fore-skin, and his Posterity observe the same for a Law, under pain of being cut off from the People of God, is no way perceivable by the Principle of Light in Man, but may rather seem repugnant to it, only God must not be disputed in any of his Commands, but Man with all the Light in him, must yield to his most wise Commandments.

X. 6. That

6. That the Saviour of the World should come to be baptized of *Johⁿ* in *Jordan*, and that it should become all his Disciples to follow him in the same Act of Obedience; that *Israel* must commemorate their Deliverance out of *Egypt* by the Paschal Observation; and Christians their Deliverance from Sin and Satan, by the Bread and Cup in the Lord's Table, &c. are such things as no Principle of Light, common to all Men, does dictate: But he only, who without controul, might and did command *Abraham* to offer his own Son for a Sacrifice, required these things, and ought to be obeyed, when and in what he requireth.

7. The sum of all is this, The Universal Principle of Understanding, Light, or Judgment in Man, is capable of Improvements; and it is only improved, by how much it is subordinate to the Will of God, as well in the lesser as the greater things of his Appointment. And therefore the *Quakers* undeniably opposing themselves against many things required to be observed by Christians, as positive Laws of God, made known by Jesus Christ, concerning Man's Redemption, and the Order of the Church of Christ, are not obedient to, nor sincere favourers of the Light within; but are under the Spirit of Darkness and Error in such their opposition; and do vainly boast, to speak and act as moved thereunto by the Authority of Christ, and his Holy Spirit in them, when yet the Authority of Christ is full against them.

The Exhortation.

FROM the Premises, I hold my self obliged to admonish and exhort all Christians to look well to their goings; For let us know assuredly, that the days are perilous, because the time is come wherein that Doctrine which according to Godliness, even the words of our Lord Jesus Christ, yea, that form of sound words which was delivered to the first Christian Churches by the Apostles, which also was obeyed from the Heart, *Rom. 6.* that Faith once delivered to the Saints, is now in every place greatly opposed and disgusted, or lightly regarded; whilst Men are turned in to Fables and Visions of their own hearts, as was also foredeclared in the Word of Truth.

And knowing these things before, let us beware lest at any time we be led away with the Errors of these days, and so fall from that steadfastness in the Apostles Doctrine and Fellowship, to which through the Grace of God we have attained.

And above all, let us diligently beware of those, who either directly or indirectly deny the only Lord God, and our Lord Jesus Christ, whilst they believe not his Death, Resurrection, and Ascension, together with his second coming according to the Scriptures. But instead thereof, labour to refer by obscure ways, and a fair shew of words, all these things to the Work of Mortification, and what they vainly pretend to themselves, as if they could now evince that Mortality is swallowed up
of

of Life ; which vain boasts my ears have heard from some of the * *Quakers* ; and yet it is certain they shall die like other Men, and in that very day they will find these vain thoughts to perish. * Vin. Frotheringham.

Labour therefore to have a sound and distinct understanding of the great Work of Man's Redemption by Christ's Death and Blood-shed, and the Work of his Holy Word and Spirit in sanctifying the Children of God. Hold fast the first by Faith, and labour to live in the latter by blessed experience, waiting for the Adoption, as it respects the redemption of your Bodies in the glorious Resurrection of the Just, according to that working whereby our Lord Jesus Christ and God our Father is able to subdue all things unto himself.

And be not deceived by any means, with the empty boasts of those who pretend they are perfect, so as to have passed through the Resurrection ; for it is one thing to rise with Christ to newness of Life, (which I hope you have attained, but I beseech you abound more and more) ; and another thing to be raised from Mortality to a state of Glory. And for a help in this, consider, that even *Paul* himself, in his greatest Attainments, wherein he heard things too hard to be uttered to the Churches, yet he tells us, He had not attained to the Resurrection of the Dead, but laboured if by any means he might attain it, *Phil. 3*.

Beware also of those who by consequence deny Jesus Christ to be come in the Flesh : and they are of two sorts ; either those who labour to introduce Legal Ceremonies, which Christ came to abrogate, of whom there were many in the Apostles times, and I fear there are some in these days ; or, who deny Christ's Institutions, for Christ denies that any can rightly call him Lord, Lord, when they do not the things which he says. And indeed, as that Holy Man, *William Jeffery* (Messenger to the Baptized Churches in *Kent*) hath well observed, ' That those who deny those Ordinances which came in being when Christ came in the Flesh, and which do so plainly hold him forth as come in the Flesh, do therein in effect deny Christ to be come in the Flesh.

Now by those things which declare Christ to be come in the Flesh, I do not mean any part of the Gospel, or the Gifts thereof, exclusively from the rest, but I mean the whole form of Godliness, with the Power thereof, delivered and established by Christ, the Mediator of the New Testament ; and in particular these things following.

1. Such Preaching as holds forth Christ Crucified, according to the Scriptures.

2. Such Prayer as is Spiritual, made to God in the Name of Jesus Christ.

3. Such Baptism in Water as sets forth the Death of Christ, his Burial, and Resurrection ; and our Death to Sin, and rising to a new Life.

4. Such Prayer, with Imposition of Hands, as shews forth the Saints Interest in that Promise of the Holy Ghost, which Christ obtained for the comfort of the Gospel Church.

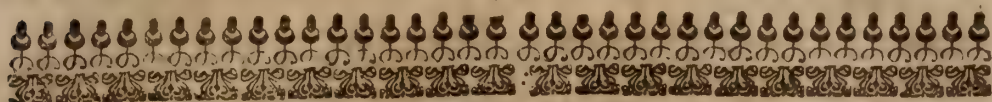
5. Such a Table of the Lord, as shews the Death of Christ upon the Cross.

6. And

6. And such a Discipline as gives evidence of Christ's Authority, to purge his Church from Corruption, and to preserve Her in the purity of Doctrine and Conversation.

And thus the Holy Gospel being duly and religiously received and walked in, according to all the parts of it respectively, being attended with a constant waiting for the Son of God from Heaven, even Jesus who was raised from the Dead; ye shall be found unto Praise, and Honour, and that you have faithfully kept Christ's Ordinances, and added to your Faith, Vertue; even so an entrance shall be ministred to you abundantly into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. For if *any Man serve Christ, him will the Father honour*, John 12. 26.

Christi-



Christianismus Primitivus.

The Third TREATISE.

THE PEDO-BAPTISTS A P O L O G Y FOR THE Baptized Churches.



Here is no Point of the Christian Faith, of greater importance, in order to the composure of Divisions *among such as conscientiously profess the Name of Christ*, than the Doctrine of Holy Baptism, *in the Name of Jesus Christ for the Remission of Sins*: For as many as have been baptized *into Christ, have put on Christ*. And where this Founda-

Gal. 3. 27.
Heb. 6. 2.

tion-Truth hath been neglected, or essentially corrupted, there hath ensued great disorder in Religion, because the Being of the Church (as Visible) is so concern'd therein, that there can be no orderly proceeding in any Church Act, nor participation in any Church-Priviledg, where Sacred Baptism is not Antecedent.

And though Reformation (or rather the Restauration) of this Truth be hard to accomplish, yet must we not be discouraged, but still pursue all lawful and probable ways to effect it in this, as well as in other cases. And the way which I have chosen to help on this needful Work at this time, is to shew, that (notwithstanding the discord in Point of Practice, yet) there is a very great concord in Doctrine, touching the main Questions which concern this Heavenly Institution, between the Pedo-Baptists and the Baptized Churches. The Questions are these;

1. What are the Qualifications required of all such as are to be baptized?

Y

2. What

2. *What is the due Act or right Form to be observed and done in this solemn Rite of Baptism?*

Acts 2. 38.

Mark 1. 5.

Acts 8. 12.

& 18. 8.

Rom. 6. 1.

Touching the first, The Doctrine of the Baptized Churches is well known, namely, That *Repentance towards God, and Faith towards our Lord Jesus Christ, are pre-requisites to the Baptism of every Sinner.* And to this agrees the Holy Scripture, with full consent, saying, *Repent and be baptized every one of you. They were all baptized, confessing their Sins.* When they believed Philip preaching the things concerning the Kingdom of God, &c. they were baptized both Men and Women. Many of the Corinthians hearing, believed and were baptized. And hence this Holy Ordinance is well called the *Laver of Regeneration; the Baptism of Repentance, for the Remission of Sins.* Now let us hear the Doctrine of the Pædo-Baptists touching this Question.

1. The Church of England, both in her *Articles and Vulgar Catechism*, delivers her mind clearly to this purpose; That such Repentance whereby Sin is forsaken, and such Faith as by which the Promises of God are stedfastly believed, is required of Persons (meaning all Persons) which are to be baptized; and that in Baptism Faith is confirmed, &c.

2. Mr. Perkins (a Learned Son of the same Church) upon these words; *Teach all Nations, baptizing them, &c.* saith, 'I explain the words thus; Mark, first of all 'tis said, *teach them*; that is, make them my Disciples, by calling them to believe, and to repent. Here we are to consider the order which God observes, in making with Man the Covenant in Baptism: First of all he calls them by his Word, and commands them to believe and repent; then in the second place, God makes his Promise of Mercy and Forgiveness: and thirdly, he seals his Promise by Baptism.—They that know not, nor consider this Order which God used in Covenanting with them in Baptism, deal preposterously, overslipping the Commandment of Repenting and Believing.—This is the cause of so much prophaneness in the World: We see what is done in Baptism, the Covenant of Grace is solemniz'd between God and the Party baptized; and in this Covenant, some things belong to God, some to the Party baptized: The Actions of the Party baptized, are a certain Stipulation or Obligation, whereby he bindeth himself to give homage to the Father, Son, and Holy Ghost. This Homage standeth in Faith, whereby all the Promises of God are believed, and in obedience to all his Commandments. The sign of this Obligation is, That the Party baptized, willingly yields himself to be washed with Water.

3. Diodate on the same Text, teacheth, 'That Baptism is a Sacrament of Grace, in remission and expiation of Sins, and regeneration to a new Life. And likewise for a Token that they are bound on their side (meaning such as are baptized) to consecrate themselves to God, and to give themselves over to the conduct of his Spirit, and to confess his Name perpetually.

Thus these three Witnesses do concur with the Truth, and therein do hold a concord with the Baptized Churches. And one would think there should now be no place for such a Conceit, as that Infants are fit Subjects for the Sacred Ordinance of Baptism, because wholly incapable of

of these Qualifications. Now whereas divers things are pretended as grounds for Infant Baptism, we shall briefly recount the particulars which are chiefly insisted on, and then shew how the same are refuted, or made void, by some of the most learned Asserters of Pædo-baptism. The Grounds pretended are these.

1. The Covenant which God made with *Abraham* and his Seed, *Gen. 17.* who were to be Circumcised (to wit, the Males only) in their Infancy. This is thought to be a Type of Baptism, and hence it 'tis conceived, that Infants ought to be baptized.

2. Christ permitting Infants to be brought to him, as Persons to whom the Kingdom belongs.

3. They being tainted with Original Sin, must be cleansed from it; which is supposed to be done by Baptism.

4. Because it is said, *Except a Man be born of Water, &c. he cannot enter into the Kingdom of God, John 3.*

5. Because Infants do not *ponere obicem*, and so are more fit for Baptism than adult Persons, as 'tis thought.

6. Because without Baptism, Parents cannot hope the salvation of dying Infants (as some think.)

7. The Promise of the Holy Ghost, *Acts 2. 39.* is thought to belong to Infants, and so they ought to be baptized, because they are said to be holy.

8. Unless Infants be baptized, 'tis thought God is worse to Infants in the Gospel, than in the Law.

9. Infants are a part of all Nations, and the Command for baptizing is of extent to all Nations.

10. 'Tis thought the Apostles baptized Infants, because they baptized whole Households; and 'tis said, it hath descended to this very Age, as a Tradition Apostolical.

To all which, Doctor Jer. Taylor (and others) in behalf of the Baptized Churches, do give answer as followeth.

'That this is a goodly Harangue, which upon strict examination will come to nothing; that it pretends fairly, and signifies little; that some of those Allegations are false, some impertinent, and all the rest insufficient.

'For the argument from Circumcision, it is invalid (or of no weight) upon infinite considerations. Figures and Types prove nothing, unless a Commandment go along with them, or some express to signify such to be their purpose: For the Deluge of Waters, and the Ark of Noah, were a figure of Baptism, said *Peter*: And if therefore the Circumstances of one should be drawn to the other, we should make Baptism a Prodigie, rather than a Rite. The Paschal Lamb was a Type of the Eucharist, which succeeds the other as Baptism doth Circumcision, but because there was in the manducation of the Paschal Lamb, no prescription of Sacramental Drink, shall we then conclude that the Eucharist is to be ministred but in one kind? And even in the very instance of this Argument, supposing a correspondence of analogie between Circumcision and Baptism, * yet there is no correspondence of Identity: For although it were granted, that both of them did consign the Covenant of Faith,

Libert. Proph.
pag. 228, to
246.

* Which yet
the Baptists
do not grant.

‘Faith, yet there is nothing in Circumstance of Childrens being Circum-
 ‘cised that so concerns that Mystery, but that it might very well be given
 ‘to Children, and yet Baptism to Men of Reason; because Circumcision
 ‘left a Character in the Flesh, which being imprinted upon Infants, did its
 ‘work to them when they came to Age: and such a Character was neces-
 ‘sary, because there was no Word added to the Sign; but Baptism im-
 ‘prints nothing that remains on the Body, and if it leaves a Character
 ‘at all it is upon the Soul, to which also the Word is added, which is as
 ‘much a part of the Sacrament as the Sign it self is.

* *It is a saying of Augustine, De-
 trahe verbum, quid est aqua, &c.
 Take away the Word, and what is
 Water? Nothing but Water: Joyn
 the Word and the Element, and it
 is made a Sacrament. This consi-
 deration is very concluding against
 Pædo-baptism, for to the Infant the
 Word is as it were taken away from
 the Element, and consequently, ac-
 cording to Augustine, it can be no
 Sacrament to them at all.*

* For both which Reasons, it is very requisite that
 ‘the Persons baptized, should be capable of Reason,
 ‘that they may be capable of both the Word of the
 ‘Sacrament, and the impress made upon the Spirit.
 ‘Since therefore the reason of this Parity does wholly
 ‘fail, there is nothing left to infer a necessity, of com-
 ‘plying in this Circumstance of Age, any more than
 ‘in the other annexes of the Type; and the case is
 ‘clear in the Bishops Question to *Cyprian*. For why
 ‘should not Infants be baptized just upon the Eighth
 ‘Day, as well as Circumcised? If the correspon-
 ‘dence of the Rites be an Argument to infer one Circumstance, which
 ‘is impertinent and accidental to the mysteriousness of the Rite,
 ‘why should it not infer all? [Especially such a material thing as the
 time of Baptism, for if the Eighth Day be not determined, no Man is
 able to assign the Day of Baptism, which being delayed till the Tenth,
 or Twentieth Day, may by the same Reason, be deferred till the Child
 have passed through its Infancy, and become capable of Erudition.]
 ‘And then also, Females must not be Baptized, because they were not
 ‘Circumcised. But it were more proper if we would understand it aright,
 ‘to prosecute the Analogie of the Type to the Antitype, by way of
 ‘Letter and Spirit, and Signification; and as Circumcision signifies
 ‘Baptism, so also the adjuncts of Circumcision, shall signifie something
 ‘Spiritual in the adherences of Baptism. And therefore as Infants were
 ‘Circumcised, so Spiritual-Infants shall be Baptized; which (according
 ‘to some) is Spiritual-Circumcision. [Which yet is better expounded
 by *St. Paul, Phil. 3.* where he makes the Spiritual-Circumcision to be
 the Mind and Spirit renewed, and the putting off the body of the sins of
 the Flesh.] ‘For therefore Babes had the Ministry of the Type, to sig-
 ‘nifie that we must when we give our Names to Christ, become *ἡλικιοὶ ἐν
 ‘πνεύματι*, Children in Malice. [For unless you become like one of these little
 ones, you cannot enter into the Kingdom of Heaven,] said our blessed Savi-
 viour. ‘And then the Tye is made compleat, and this seems to have
 ‘been the sense of the Primitive-Church: for in the Ages next to the Apo-
 ‘stles, they gave to all Baptized Persons, Milk and Honey, to represent
 ‘to them their Duty; that though in Age and Understanding they
 ‘were Men, yet they were Babes in Christ, and Children in Malice.
 ‘But to infer the sense of the Pædo-Baptists, is so weak a manner of
 ‘arguing, that *Augustine*, whose device it was (and Men use to be in love
 ‘with

‘with their own fancies) at the most pretended it but as probable: *Lo here the newness of the Argument, from Infant-Circumcision, to Infant-Baptism.*

As for the Catholicks, they hold it an absurd thing to argue as the Protestants do, from the Covenant made with Abraham, and his Seed; *Gen. 17.7.* Thus they speak: *That Promise concerns literally peculiar Protection, and worldly Felicity, not the Remission of Sins, and everlasting Life; neither can we be Sons of Abraham by Carnal Generation, or by our Carnal Parents (we are not Jews but Gentiles) but only by Spiritual Generation, (to wit, Baptism) by which we are born to God, and made the Brothers of Christ, the Sons of Abraham. Those (saith St. Paul) are the Sons of Abraham, not who are the Sons of the Flesh, but of Faith, Rom.*

Ex man. contro. Under the probation of divers of their Doctors, Professors and Students in Theologie, p. 372, to

4. 12, 13.

Again, They deny the Argument drawn from Infants being Circumcised in order to their being Baptized, calling it a *cunning Argument*, by which it will follow, that Females are not to be Baptized, &c.

377.
S. N. Antid.

‘And as ill success will they have with the other Arguments, as with this; For from the Action of Christ’s blessing Infants, to infer that they are to be Baptized, proves nothing so much, as that there is a great want of better Arguments. The Conclusion would be with more probability, derived thus: Christ blessed Children, and so dismissed them, but Baptized them not; therefore Infants are not to be Baptized. But let this be as weak as its Enemy, yet that Christ did not baptize them, is an argument sufficient, that Christ hath other ways of bringing them to Heaven. He passed his Act of Grace upon them by Benediction, and Imposition of Hands.

‘And therefore though neither Infants, nor any Man in *puris naturalibus*, can attain to a supernatural end without the addition of some Instrument, or means of God’s appointing ordinarily, yet where God hath not appointed a Rule nor an Order, as in the case of Infants, we contend he hath not, this Argument is invalid. And as we are sure that God hath not commanded Infants to be Baptized, so we are sure God will do them no Injustice, nor Damn them for what they cannot help.

‘And therefore let them be pressed with all the Inconveniences which are consequent to Original Sin, yet either it will not be laid to their charge, so as to be sufficient to Condemn them; or if it could, yet the Mercy and absolute Goodness of God will secure them, if he take them away before they can glorifie him by a free Obedience. *Quid ergo festinatis innocentis ad remissionem peccatorum?* Was the Question of *Turkian* (lib. de Bapt.) He knew no such danger from their Original Guilt, as to drive them to a Laver, of which in that age of Innocence they had no need, as he conceived, and therefore there is no necessity of flying to the help of others for Tongue, for Heart, for Faith, and pre-dispositions to Baptism; For what need of all this stir? As Infants without their own consent, without any Act of their own, and without any exterior solemnity, contracted the guilt of *Adam’s Sin*, and are liable to all the punishment which can with Justice descend upon his Posterity who are personally innocent; so Infants shall be restored with-

‘out any solemnity, or act of their own, or any other for them, by the
 ‘Second *Adam*, by the Redemption of Jesus Christ, by his Righteous-
 ‘ness and Mercies, applied either immediately, or how, or when he
 ‘pleases to appoint. *And to this agrees that saying of the Apostle, As in*
 ‘*Adam all die, so in Christ shall all be made alive; and as by the disobedience*
 ‘*of one many were made Sinners, so by the obedience of one, shall many be*
 ‘*made Righteous.*’] And so *Austine’s* argument will come to nothing,
 ‘without any need of God-Fathers, or the Faith of any Body else. And
 ‘it is too narrow a conception of God Almighty, because he hath tied
 ‘us to the observation of Ceremonies of his own Institution, that there-
 ‘fore he hath tied himself to it. Many thousand Ways there are, by
 ‘which God can bring any reasonable soul to himself: But nothing is more
 ‘unreasonable, than because he hath tied all Men of Years, and Discre-
 ‘tion to this Way, therefore we of our own Heads, shall carry Infants to
 ‘him that Way without his direction: The Conceit is poor and low, and
 ‘the Action consequent to it, is too bold and venturous; *Mysterium est*
 ‘*mihi & filiis domus meæ.* Let him do what he please to Infants, we must
 ‘not.

‘Only this is certain, that God hath as great care of Infants as of
 ‘others; and because they have no capacity of doing such Acts, as may
 ‘be in order to acquiring Salvation, God will by his own immediate Mer-
 ‘cy bring them thither, where he hath intended them: but to say that
 ‘therefore he will do it by an external Act and Ministry, and that
 ‘confined to a particular, *viz.* this Rite and no other, is no good Ar-
 ‘gument, unless God could not do it without such means, or that he had
 ‘said he would not. And why cannot God as well do his Mercies to In-
 ‘fants now immediately, as he did before the Institution, either of Cir-
 ‘cumcision or Baptism? [This Query is worthy of serious consideration]
 ‘however there is no danger that Infants should perish for want of this ex-
 ‘ternal Ministry, much less for prevaricating Christ’s Precept, *nisi quis re-*
 ‘*natus fuerit*, &c. For first the Water and Spirit in this place [according
 ‘to some learned Expositors] signify the same thing: And by Water is
 ‘meant the Effect of the Spirit cleansing and purifying the Soul; as ap-
 ‘pears in its parallel place, of Christ’s baptizing with the Holy Ghost
 ‘and Fire: — But to let pass this advantage, and to suppose it to be
 ‘meant of External Baptism, [as that is the most likely sense] yet this
 ‘no more infers a necessity of Infants Baptism, than the other words of
 ‘Christ infer a necessity to give them the Holy Communion, *Nisi come-*
 ‘*deritis Carnem Filii Hominis, & biberitis Sanguinem, non introibitis in*
 ‘*Regnum Cælorum*; and yet we do not think these words sufficient Ar-
 ‘gument to communicate them: If Men therefore will do us justice, either
 ‘let them give both Sacraments to Infants, as some Ages of the Church
 ‘did, or neither; for the wit of Man is not able to shew a disparity in
 ‘the Sanction, or in the energy of its Expression; and therefore they
 ‘were hottest, that understood the Obligation to be parallel, and perform-
 ‘ed it accordingly; and yet because we say they were deceived in one
 ‘Instance, and yet the Obligation (all the World cannot reasonably say
 ‘but) is the same; they are as honest and as reasonable that do neither.
 ‘And

‘ And since the Ancient Church did with an equal opinion of necessity
 ‘ give them Communion, and yet Men now adays do not ; why shall Men
 ‘ be more burthened with a prejudice and name of Obloquy, for not
 ‘ giving the Infants one Sacrament, more than they are disliked for not
 ‘ affording them the other ? If *Anabaptist* shall be a Name of disgrace,
 ‘ why shall not some other Name be invented for them that deny to com-
 ‘ municate Infants, which shall be equally disgraceful ; or else both the
 ‘ Opinions signified by such Names, be accounted no disparagement, but
 ‘ receive their estimate according to their Truth ?

‘ Of which Truth since we are now taking account from pretences of
 ‘ Scripture, it is considerable the discourse of St. *Peter*, which is pre-
 ‘ tended for the Intitling Infants to the Promise of the Holy Ghost, and
 ‘ by consequence to Baptism, which is supposed to be its Instrument of
 ‘ conveyance : ’tis wholly a Fancy, and hath nothing in it of certainty
 ‘ or demonstration, and not much probability. For besides that the thing
 ‘ it self is unreasonable, and the Holy Ghost works by the heightning and
 ‘ improving our natural Faculties ; and therefore is a Promise that so con-
 ‘ cerns them, as they are reasonable Creatures, and may have a Title to
 ‘ it, in proportion to their Nature, but no possession or reception of it,
 ‘ till their Faculties come into act ; besides this, I say, the words menti-
 ‘ oned in St. *Peter*’s Sermon (which are the only Record of the Promise)
 ‘ are interpreted upon a weak mistake ; the Promise belongs to you and
 ‘ to your Children, therefore Infants are actually receptive of it in that
 ‘ capacity, that’s the Argument : but the reason of it is not yet disco-
 ‘ vered, nor never will, [*For indeed it is without reason*] To you and your
 ‘ Children ; it’s you and your Posterity, to you and your Children, when
 ‘ they are of the same capacity in which you are effectually receptive of
 ‘ the Promise. [*Beside the Promise of the Spirit in this place is referr’d*
 ‘ to the Gifts of the Holy Ghost, and is therefore made to those who had already
 ‘ received it in the quickning or illuminating operation of it, and is the portion
 ‘ of Believers as such, and is consequent to Baptism, Acts 2. 38, 39. and is
 ‘ therefore wrongfully made an Argument for the baptizing of Infants, who
 ‘ (what-ever they may have of the Graces of the * Spirit, yet) have neither
 ‘ need of, nor any capacity to use the Gifts of the Spirit, and therefore evident
 ‘ it is, that this Promise of the Spirit belongs not to Infants at all.]

See Diodat.
in Act. 2.

* A thing whol-
ly unknown
that they have
any such receipt
of the Spirit.

And for the Allegation of St. *Paul*, that Infants are Holy if their Pa-
 rents be Faithful ; it signifies nothing but that they are Holy by desig-
 nation: —Or, according to *Erasmus*, [*They (to wit, Infants born of such*
 ‘ Parents, as the one being a Christian, the other not) are Holy legitimately ;
 ‘ for the conversion of either Wife or Husband, doth not dissolve the Marriage
 ‘ which was made when both were in unbelief. And however it is true, that
 ‘ *Austin* was a great stickler for Pedo-Baptism, yet he denies that any such
 ‘ thing can be deduced from the Text in hand ; his words are these, *Lib. 3.*
 ‘ *de peccator. Remis.* It is to be held without doubting, whatsoever that Sancti-
 ‘ fication was, it was not of Power to make Christians and remit Sins. He
 ‘ might well say so, considering that the Holiness of the Child is derived from
 ‘ the Sanctity of the Unbeliever, as the word else being rightly referr’d doth
 ‘ evince, 1 Cor. 7. 14.]

Erasm. Paraph.
in 1 Cor. 7.

‘ And

‘ And as the Promise appertains not (for ought appears) to Infants
 ‘ in that capacity and consistence,—yet Baptism is not the means of con-
 ‘ veying the Holy Ghost ; for that which *Peter* says, *Be baptized, and ye*
 ‘ *shall receive the Holy Ghost* ; signifies no more than this, first be baptized,
 ‘ and then by imposition of the Apostles Hands, (which was another My-
 ‘ stery and Rite) ye shall receive the Promise of the Father ; and this is
 ‘ nothing but an insinuation of the Rite of Confirmation, as to this
 ‘ sense expounded by divers Ancient Authors ; and in ordinary Mini-
 ‘ stry, the effect of it is not bestowed upon any unbaptized Persons, for it
 ‘ is in order next after Baptism : and upon this ground *Peter’s* Argument
 ‘ in the case of *Cornelius* was concluding enough, *a majori ad minus* : thus
 ‘ the Holy Ghost was bestowed upon him and his Family ; which Gift by
 ‘ ordinary Ministry was consequent to Baptism, not as the Effect is to the
 ‘ Cause, or to the proper Instrument, but as a Consequent is to an Ante-
 ‘ cedent, in a Chain of Causes accidentally, and by positive Institution
 ‘ depending upon each other ; God by that Miracle did give Testimony
 ‘ that the Persons of the Men were in great dispositions towards Heaven,
 ‘ and therefore were to be admitted to these Rites which are the ordinary
 ‘ Inlets into the Kingdom of Heaven. But then from hence to argue, that
 ‘ where-ever there is a capacity of receiving the same Grace, there also
 ‘ the same sign is to be administred : And from hence to infer Pædo-Bap-
 ‘ tism, is an Argument very fallacious upon several grounds: 1. Be-
 ‘ cause Baptism is not the sign of the Holy Ghost, but by another My-
 ‘ stery, it was conveyed ordinarily, and extraordinarily, it was convey’d
 ‘ independently from any Mystery, and so the Argument goes upon a
 ‘ wrong Supposition. 2. If the Supposition were true, yet the Proposi-
 ‘ tion built upon it is false : for they that are capable of the same Grace,
 ‘ are not always capable of the same Sign ; for Women under the Law
 ‘ of *Moses*, though they were capable of the Righteousness of Faith, yet
 ‘ they were not capable of the Sign of Circumcision, for God does not
 ‘ always convey his Graces in the same manner, but to some mediately, to
 ‘ some immediately ; and there is no better instance in the World of it,
 ‘ than the Gift of the Holy Ghost, (which is the thing now instanc’d in,
 ‘ in this Contestation.)

‘ And after all this, lest these Arguments should not ascertain their
 ‘ Cause, they fall on complaining against God ; and will not be content
 ‘ with God, unless they may baptize their Children, but take exceptions
 ‘ that God did more for the Children of the Jews. But why so ? Because
 ‘ God made a Covenant with their Children actually as Infants, and
 ‘ consign’d it by Circumcision. Well, so he did with our Children too in
 ‘ their Proportion. He made a Covenant of Spiritual Promises on his
 ‘ part, and Spiritual and real Services on ours ; and this pertains to
 ‘ Children when capable, but made with them as soon as they are
 ‘ alive. And yet not so as with the Jew’s Babes ; for as their Rite con-
 ‘ sign’d them actually, so it was a National and Temporal Blessing and
 ‘ Covenant, and a separation of them from the Portion of the Nations,
 ‘ a marking them for a peculiar People : and therefore while they were in
 ‘ the Wilderness, and separate from the commixture of all People, they

‘ were

‘were not at all Circumcised, but as that Rite did seal the Righteousness
 ‘of Faith. [*Which whether it did any such thing to any, save to Abraham
 ‘only, is much doubted.*] So by virtue of its adherency and remanency
 ‘in their Flesh, it did that Work when the Children came to Age. But
 ‘in Christian Infants the case is otherwise; for the New Covenant being
 ‘established upon better Promises, is not only to better purposes, but al-
 ‘so in a distinct manner to be understood, when their Spirits are as recep-
 ‘tive of a Spiritual Act or Impress, as the Bodies of Jewish Children
 ‘were of the sign of Circumcision, then it is to be consign’d. But the
 ‘business is quickly at an end, by saying, That God hath done no less
 ‘for ours, than for their Children; for he will do the Mercies of a Fa-
 ‘ther and Creator to them, and he did no more to the other; but he hath
 ‘done more to ours, for he hath made a Covenant with them, and built it
 ‘upon Promises of the greatest concernment. — [And note further;
 we have as much ground of comfort concerning our dying Infants, as the
 Faithful had for the first two thousand years, during all which time the Co-
 venant of Grace reached to Infants, though there was no external Ceremony
 to consign it to Infants.]— ‘For the insinuation of the Precept of Bapti-
 ‘zing all Nations, of which Children are a part, does as little advantage
 ‘as any of the rest, because other parallel Expressions of the Scripture
 ‘do determine and expound themselves to a sense that includes not all
 ‘Persons absolutely, but of a capable condition, as *adorate eum omnes
 ‘gentes, & per psallite Deo omnes Nationes Terra.* [And Nation shall rise
 against Nation, where Infants are excluded] and divers more. [But
Erasmus hath well expounded this Text, *Where he restrains the baptizing*
to such as are repentant of their former Life.]

Eras. Paraph.
on Mat. 28.

‘As for the Conjecture concerning the Family of *Stephanus*; at the
 ‘best it is but a Conjecture, and besides that, it is not prov’d that there
 ‘were Children in the Family: yet if that were granted, it follows not
 ‘that they were baptized, because by [whole Families] in Scripture, is
 ‘meant, all Persons of Reason and Age within the Family; for it is said
 ‘of *the Ruler at Capernaum*, that he believed, and all his House. Now
 ‘you may also suppose that in his House were little Babes, that is like
 ‘enough, and you may suppose that they did believe too, before they
 ‘could understand, but that’s not so likely; and then the Argument from
 ‘baptizing *Stephen’s* Family may be allowed just as probable: But this is
 ‘unmanlike to build upon such sleight and airy Conjectures.

‘But Tradition by all means must supply the place of Scripture, and
 ‘there is pretended a Tradition Apostolical, that Infants were baptized:
 ‘But at this we are not much moved, for we who rely upon the written
 ‘Word of God, as sufficient to establish all true Religion, do not value
 ‘the Allegations of Traditions; and however the World goes, none of
 ‘the Reformed Churches can pretend this Argument against this Opini-
 ‘on, because they who reject Tradition when ’tis against them, must not
 ‘pretend it at all for them. But if we should allow the Topick to be
 ‘good, yet how will it be verified? For so far as it can yet appear, it re-
 ‘lies wholly upon the Testimony of *Origen*, for from him *Austin* had it.
 ‘Now a Tradition Apostolical, if it be not consign’d with a fuller Testi-

mony than of one Person, whom all after-Ages have condemn'd of many Errors, will obtain so little reputation among those that know that thing, have upon greater Authority pretended to derive from the Apostles, and yet falsely, that it will be a great Argument that he is credulous and weak, that shall be determined by so weak probation, in Matters of so great Concernment. And the truth of the business is, as there was no command of Scripture to oblige Children to the susception of it; so necessity of Peto-baptism was not determined in the Church till the eighth Age after Christ: but in the Year 418 in the *Mileritan Council* (a Principal of *Africa*) there was a Canon made for Peto-Baptism, never till then; I grant it was practised in *Africa* before that time, and they or some of them thought well of it; and though that be no Argument for us to think so, yet none of them did ever before, pretend it to be necessary, none to have been a Precept of the Gospel. *St. Austin* was the first that ever preach'd it to be absolutely necessary; and it was in his heat and anger against *Pelagius*, who had warm'd and chafed him so in that Question, that it made him innovate in other Doctrines, possibly of greater concernment than this: And that although this was practised anciently in *Africa*, yet that it was without an Opinion of necessity; and not often there, nor at all in other places, we have the testimony of a learned Peto-Baptist, *Ludovicus Vives*, who in his Annotations upon *Augustin de Civit. Dei*. l. i. c. 27. affirms; *Neminem nisi adultum antiquitus solere baptizari.*

*Ludovicus
Vives.*

And because this Testimony is of great import, I will set down the very words of *Augustin* and *Ludovicus Vives*, as I find them in the English Edition of the said Book of the City of God, cap. 26. where *Augustin* puts forth this Question; *What is the reason then that we do spend so much time in our Exhortations, endeavouring to animate those whom we have baptized, either unto Virginity, or chaste Widow-hood, or honest and honourable Marriage.* Now upon these words, [Those whom we have baptized] *Vives* comments thus; *Lest any Man should mistake this place, understand that in times of old, no Man was brought unto Baptism, but he was of sufficient years to know what that Mystical Water meant, and to require his Baptism, and that sundry times.—I hear that in some Cities of Italy, they do for the most part observe the Ancient Custom as yet.* And it is to be observed, that in the Margent are two Notes; The first is, *That this is the old manner of baptizing.* The second, *That all this is left out in the Paris Edition.* Whence we may note how the Writings of the Ancients are abused, and how ingenuously it is confessed, Peto-Baptism is not the old manner of baptizing.

And here we will insert some other Testimonies from the learned Peto-Baptists, touching the novelty of Infant-Baptism. The first is out of *Robertus Fabianus* his *Chron.* 4th part, Fol. 107. where he brings in *Augustin* the Monk speaking thus to the *British* Bishops; *Since ye will not assent to my Hests generally, assent ye to me specially in three things; the first is, That ye keep Easter-day in due form and time as it is ordained.* The second, **THAT YE GIVE CHRISTENDOM TO CHILDREN, &c.** But **THEY WOULD NOT THEREOF.** This was about the fifth Age after

Fabian.

after Christ; whence it's remarkable that Infant-Baptism was then opposed by the joint consent of the *British* Bishops, which were sent to the Assembly to consult the Affairs of Religion at that time. Our next Testimony is from the learned Casuist *Hugo Grotius*, who tells us, *To defer Baptism till ripe years, was in old time left at liberty, now the observation is otherwise.* Plainly giving the case, that Pædo-Baptism is not the old way, but a new Observation. But here we will again give place to Dr. Taylor, who saith;

‘That besides that the Tradition cannot be proved to be Apostolical, we have very good evidence from Antiquity, that it was the Opinion of the Primitive Church, that INFANTS OUGHT NOT TO BE BAPTIZED. And this is clear in the sixth Canon of the Council of Neocaesarea. The words have this sense; *A Woman with Child may be baptized when she please, for her Baptism concerns not the Child.* The reason of the connexion of the parts of that Canon is in the following words; *Because every one in that Confession, is to give a demonstration of his own Choice and Election.* ‘Meaning plainly, That if the Baptism of the Mother did pass upon the Child, it were not fit for a pregnant Woman to receive Baptism, because in that Sacrament there being a Confession of Faith; which Confession supposes Understanding, and free Choice; it is not reasonable the Child should be consign'd with such a Mystery, since it cannot do any Act of Choice or Understanding. The Canon speaks reason, and intimates a practice which was absolutely Universal in the Church of Interrogating the Catechumens concerning the Articles of the Creed: which is one Argument, that either they did not admit Infants to Baptism, or that they did prevaricate egregiously, in asking questions of them, who themselves knew were not capable of giving answer.

‘And to supply their incapacity by the answer of a God-father, is but the same unreasonableness acted with a worse Circumstance; and there is no sensible account can be given of it, for that which some imperfectly murmur concerning stipulations civil, performed by Tutors in the name of their Pupils, is an absolute vanity; For what if by positive Constitutions of the Romans such Solemnities of Law are required in all stipulations, and by indulgence are permitted in the case of a notable benefit accruing to Minors? Must God be tied, and Christian Religion transact her Mysteries by proportion and compliance with the Law of the Romans? I know God might, if he would, have appointed God-fathers to give answer in behalf of Children, and to be Fide-jussors for them; but we cannot find any authority or ground that he hath; and if he had, then it is to be supposed he would have given them commission to have transacted the Solemnity with better Circumstances, and given answers with more truth. And if the God-fathers answer in the name of the Child, [*I do believe*] it is notorious, they speak false and ridiculously: for the Infant is not capable of believing, and if he were, he were also capable of dissenting, and how then do they know his Mind? And therefore *Tertullian* gives advice, that the Baptism of Infants should be deferred till they could give an account of their

Hugo Grotius

Anno 315.

Con. Neocæs.

Tertul. lib. de
Bap. cap. 18.Tertul. lib. de
Bap. cap. 18.

* Orat. to
quest. in St.
Baptisma.

‘ their Faith. And the same also is the counsel of * *Gregory* Bishop of
‘ *Nazianzen*, although he allows them to hasten it in case of necessity ;
‘ for although his reason taught him what was fit, [*namely, That none*
‘ *should be baptized till they were of understanding*] yet he was overborn with
‘ the Practice and Opinion of this Age, which began to bear too violent-
‘ ly upon him ; and yet in another place he makes mention of some to
‘ whom Baptism was not administred, διὰ νησιότητος, by reason of In-
‘ fancy.

‘ To which if we add, That the Parents of *St. Austin*, *St. Jerom*,
‘ and *St. Ambrose*, although they were Christians, yet did not baptize
‘ their Children before they were thirty years of Age, it will be very
‘ considerable in the Example, and of great efficacy for destroying the
‘ supposed necessity or derivation from the Apostles.

[*And for further evidence, we may well alledge in this place, that of Theodosius the Emperor born in Spain, his Parents being both Christians, and he from his youth educated in the Christian Faith, who falling sick at Thessalonica, was baptized, and recovered of his Sickness.*]

‘ But however it is against the perpetual Analogy of Christ’s Do-
‘ ctrine to baptize Infants ; for besides, that Christ never gave any Precept
‘ to baptize them, nor never himself nor his Apostles (that appears)
‘ did baptize any of them ; all that either he or his Apostles said con-
‘ cerning Baptism, requires such previous dispositions to it, of which In-
‘ fants are not capable, and these are Faith and Repentance. And not
‘ to instance in those innumerable Places that require Faith before Bap-
‘ tism, there needs no more but this one Saying, *He that believeth, and is*
‘ *baptized, shall be saved ; but he that believeth not, shall be damned.*

Mark 6.

Perseverance
in Faith must
here be under-
stood, with the
fruits of Faith
also.

‘ Plainly thus, Faith and Baptism in conjunction will bring a Man to
‘ Heaven, but if he has not Faith, Baptism shall do him no good. So that
‘ if Baptism be necessary, then so is Faith, and much more ; for want of
‘ Faith damns absolutely, it is not said so of the want of Baptism.

‘ Now if this decretory Sense be to be understood of Persons of age,
‘ and if Children by such an Answer (which indeed is reasonable enough)
‘ be excused from the necessity of Faith, the want of which regularly
‘ does damn ; then it is sottish to say, the same Incapacity of Reason and
‘ Faith shall not excuse them from the actual susception of Baptism, which
‘ as less necessary, and to which Faith and many other Acts are necessary
‘ predispositions, when it is reasonably and humanely received. The
‘ Conclusion is, that Baptism is also to be deferred till the time of Faith ;
‘ and whether Infants have Faith, or no, is a Question to be dispu-
‘ ted by Persons that care not how much they say, nor how little they
‘ prove.

‘ 1. Personal and actual Faith they have none, for they have no acts of
‘ Understanding ; and besides how can any Man understand that they
‘ have, since he never saw any sign of it, neither was he told so by any
‘ one that could tell ?

‘ 2. Some say they have imputative Faith : but then so let the Sacra-
‘ ment be too ; that is, if they have the Parents Faith, or the Churches,
‘ then so let Baptism be imputed by derivation from them also. — For
since

‘ since Faith is necessary to the susception of Baptism, (and they themselves confess it by striving to find out new kinds of Faith to daub the matter up) such as the Faith is, such must be the Sacrament; for there is no proportion between an Actual Sacrament, and an Imputative Faith. This being in immediate and necessary Order to that, and whatsoever can be said to take off from the necessity of Actual Faith; all that, and much more may be said to excuse from the actual susception of Baptism.

3. ‘ The first of these Devices was that of *Luther*, and his Scholars, the second of *Calvin* and his; and yet there is a third Device which the Church of *Rome* teaches, and that is, That Infants have habitual Faith. But who told them so? How can they prove it? What *Revelation*, or Reason teaches such a thing? Are they by this habit, so much as disposed to an actual belief without a new Master? Can an Infant sent into a *Mahumetan* Province, be more confident for Christianity when he comes to be a Man, than if he had not been Baptized? Are there any Acts precedent, concomitant, or consequent to this pretended habit? This strange Invention is absolutely without Art, without Scripture, Reason, or Authority. [*But if there were such a thing as this habitual Faith, then either all Infants have it, or some only: If all, Why do they deny Baptism to the Infants which are born of unbelievers? Must the Child bear the unbelief of the Parents? * If some only have it, how know they these from the rest, sith when they come to years, there is found a like barrenness of this Grace, till means be used to beget it? But thirdly, Where doth the Scripture make an habitual Faith, that which entitles any Person to Baptism? Surely according to these conceits, no Man can ever tell to whom, or when to dispense Baptism.*] ‘ But the Men are to be excused, unless there were better grounds. But for all these Stratagems, the Argument now alledged against Infant Baptism, is demonstrable and unanswerable.

* For they do not only deny such Infants the Act, but the right to Baptism, because the Children of Unbelievers.

‘ To which also this Consideration may be added, That if Baptism be necessary to the Salvation of Infants, upon whom is the Imposition laid? To whom is the Command given? To Parents, or to the Children? Not to the Children, for they are not capable of a Law; not to the Parents, for then God hath put the Salvation of innocent Babes into the power of others, and Infants may then be damn’d for their Parents carelessness, or malice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed by a Law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity; and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed, and therefore it is to be presumed, that it ought to be understood and administered according as other Precepts are, with reference to the capacity of the Subject, and the reasonableness of the thing.

‘ For I consider, That the Baptizing of Infants does rush upon such inconveniencies, which in other Questions we avoid like Rocks which will appear if we discourse thus.

‘ Either Baptism produces Spiritual Effects, or it produces them not: If it produces not any, why is such contention about it? — But if (as

‘without all peradventure all the Pedo-Baptists will say) Baptism does
 ‘a work upon the Soul, producing Spiritual Benefits and Advantages:
 ‘These Advantages are produced by the external work of the Sacrament
 ‘alone, or by that as it is helped by the Co-operation and Predispositions
 ‘of the *Suscipient*.

‘If by the external work of the Sacrament alone, how does this differ
 ‘from the *opus operatum* of the *Papists*, save that it is worse? For they say
 ‘the Sacrament does not produce its effect, but in a *suscipient* disposed by
 ‘all requisites and due preparatives of Piety, Faith, and Repentance,
 ‘though in a subject so disposed, they say, the Sacrament by its own
 ‘virtue does it: but this opinion says, it does it of it self without the
 ‘help, or so much as the coexistence of any condition but meer Recep-
 ‘tion.

‘But if the Sacrament does not do its work alone, but *per modum reci-*
 ‘*pientis*, according to the predispositions of the *suscipient*; then because
 ‘Infants can neither hinder it, nor do any thing to further it, it does
 ‘them no benefit at all. And if any Man runs for succour to that, ex-
 ‘ploded *νεροφυγτικὴν*, that Infants have Faith, or any other inspired habit
 ‘of I know not what or how, we desire no more advantage in the World,
 ‘than that they are constrain’d to an answer without *Revelation*, against
 ‘Reason, common Sense, and all Experience in the World.

‘The Sum of the Argument in thorr, is this, though under another
 ‘representment. Either Baptism is a meer Ceremony, or it implys a
 ‘Duty on our part. If it be a Ceremony only, how does it sanctifie us,
 ‘or *make the Comers thereunto perfect*? If it implys a Duty on our part,
 ‘how then can Children receive it who cannot do Duty at all?

‘And indeed, This way of Ministratation makes Baptism to be wholly
 ‘an outward Duty, a work of the Law, a Carnal Ordinance, it makes
 ‘us adhere to the Letter, without regard of the Spirit, to be satisfied
 ‘with the shadows, to return to Bondage. To relinquish the Mysteri-
 ‘ousness, the Substance and Spirituality of the Gospel, which Argument is
 ‘of so much the more consequence, because under the Spiritual Cove-
 ‘nant, or the Gospel of Grace; if the Mystery goes not before the Sym-
 ‘bol, (which it does when the Symbols are Seals and Consignations of
 ‘the Grace, as it is said the Sacraments are) yet it always accompanies
 ‘it, but never follows in order of time; and this is clear in the perpetual
 ‘Analogy of holy Scripture.

Rom. 6. 3. ‘For Baptism is never propounded, mentioned, or enjoyed as a
 ‘means of Remission of Sins, or of Eternal Life, but something of Duty,
 ‘Choice, or Sanctity is joyned with it, in order to the production of the
 ‘end so mentioned: *Know ye not, that so many as are Baptized into Christ*
 ‘*Jesus, are Baptized into his Death*? There is the mystery and the Symbol
 ‘together, and declared to be perpetually united *ὅσοι ἐβαπτίσθησαν*. All
 ‘of us who were Baptized into one, were Baptized into the other; not on-
 ‘ly in the Name of Christ, but into his Death also. But the meaning
 ‘of this, as it is explained in the following words of St. Paul, makes
 ‘much for our purpose.. For to be Baptized into his Death, signifies, to
 ‘be buried with him in Baptism; that as Christ rose from the Dead, we also
 ‘should

‘*should walk in newness of Life.* That’s the full Mystery of Baptism; for being baptized into his Death, or which is all one in the next words, ‘*ἐν ὁμοιώματι τοῦ θανάτου αὐτοῦ*, into the likeness of his Death, cannot go alone; if we be so planted into Christ, we shall be partakers of his Resurrection; and that is not here instanced in precise Reward, but in exact Duty, for all this is nothing but crucifixion of the Old Man, a destroying the body of Sin, that we may no longer serve sin.

‘This indeed is truly to be baptized both in the Symbol and the Mystery; what is less than this is but the Symbol only, a meer Ceremony, an *Opus operatum*, a dead Letter, an empty Shadow, an Instrument without an Agent to manage, or Force to actuate it.

‘Plainer yet, *Whosoever are baptized into Christ, have put on Christ, have put on the new Man.* But to put on the new Man is to be formed in Righteousness, Holiness and Truth. This whole Argument is the very words of St. Paul. The major Proposition is dogmatically determined Gal. 3. 27. The minor in Ephes. 4. 24. The Conclusion then is obvious That they who are not formed anew in Righteousness, Holiness, and Truth; they who remaining in the present incapacities, cannot walk in newness of Life, they have not been baptized into Christ, and then they have but one member of the Distinction used by St. Peter, they have that Baptism which is a putting away the filth of the Flesh, [if yet an human Institute may be so called] but they have not that Baptism, which is the Answer of a good Conscience towards God, which is the only Baptism which saveth us, and this is the case of Children. And then the Case is thus:

‘As Infants by the force of Nature cannot put themselves into a supernatural condition, (and therefore say the Pedobaptists, they need Baptism to put them into it [as if the bare Ceremony, of which only they are capable, could put them into a supernatural Condition]) so if they be baptized before the use of Reason, or before the work of the Spirit, before the Operations of Grace, before they can throw off the Works of darkness; and live in Righteousness and newness of Life, they are never the nearer; from the pains of Hell they shall be saved by the Mercy of God and their own Innocence, though they die *in puris naturalibus*. And Baptism will carry them no further: for that Baptism that saves us, is not the only washing with Water, of which only Infants are capable, but the answer of a good Conscience towards God; of which they are not capable till the use of Reason, till they know to chuse the Good and refuse the Evil.

‘And from thence I consider anew, That all Vows made by Persons under others Names, Stipulations made by Minors, are not valid, till they by a supervening Act, after they are of sufficient Age, do ratify the same: Why then may not Infants as well make the Vow *de novo*, as *de novo* ratify that which was made for them *ab antiquo*, when they come to years of choice? If the Infant’s Vow be invalid till the manly confirmation, why were it not as good they staid to make it till that time, before which if they do make it, it is to no purpose? This would be considered.

‘And

‘ And in conclusion, our way is the surer way. For not to baptize
 ‘ Children till they can give an account of their Faith, is the most pro-
 ‘ portionable to an Act of Reason and Humanity, and it can have no dan-
 ‘ ger in it: for to say that Infants may be damn’d for want of Baptism,
 ‘ (a thing which is not in their Power to acquire, they being yet Persons
 ‘ not capable of a Law) is to affirm that of God, which we dare not say of
 ‘ any wise and good Man. Certainly it is very much derogatory to
 ‘ God’s Justice, and a plain defiance to the infinite reputation of his
 ‘ Goodness.

‘ And therefore who-ever will pertinaciously persist in this Opinion of
 ‘ the Pædo-Baptists, and practise it accordingly, they pollute the Blood
 ‘ of the Everlasting Testament. They dishonour and make a pageantry
 ‘ of the Sacrament. They ineffectually represent a sepulture into the
 ‘ death of Christ, and please themselves in a sign without effect, mak-
 ‘ ing Baptism like the Fig-tree full of Leaves, but no Fruit, &c.

‘ Thus far the *Anabaptists* may argue: and Men have disputed against
 ‘ them with so much weakness and confidence, that they have been en-
 ‘ couraged in their Error, [alias, *in the Truth*] more by accidental [alias,
 ‘ *real*] Advantages we have given them by our weak Arguings, than by
 ‘ any Truth of their Cause, or Excellency of their Wit, [*So the Doctor*
is pleased to say, but the Evidences of our side speak otherwise]: But the
 ‘ use I make of it, as to our present Question (saith the Doctor) is this,
 ‘ That since there is no direct impiety in the Opinion, nor any that is ap-
 ‘ parently consequent to it; and they which with so much probability, do
 ‘ or may pretend to true Perswasion, they are with all means, Christian,
 ‘ fair, and humane, to be redargued or instructed: but if they cannot be
 ‘ perswaded, they must be left to God, who knows every degree of every
 ‘ Man’s Understanding, all his weaknesses and strengths, what impress
 ‘ each Argument makes upon his Spirit, and how unresistible every Rea-
 ‘ son is, and he alone judges his innocency and sincerity. And for the
 ‘ Question, I think there is so much to be pretended [*he might say really*
urged] against that which I believe to be Truth, that there is much more
 ‘ Truth than Evidence on our side, [*a strange saying of so wise a Man! as*
if the Truth in this case doth not wholly depend upon Evidence, sith its a posi-
tive, and no moral precept]; and therefore we may be confident as for our
 ‘ own Particulars, but not too forward peremptorily to prescribe to others,
 ‘ much less damn, or kill, or to persecute them that only in this particu-
 ‘ lar disagree. Thus far Dr. Taylor for our Apology.

To whom to add any more Witnesses (though more might be brought)
 would be superfluous. I therefore proceed to the next Question, *viz.*

What is the due Act, or outward Form to be used in this solemn Rite of
Holy Baptism?

It may well be the admiration of every wise and good Man, how it
 should come into the mind of such as pretend to be followers of Christ,
 That Holy Baptism should be performed by Aspersion, or casting a few
 Drops of Water upon the Subject, by the Fingers of the Administrator.
 The Scriptures every-where teaching us, That the Original Form was by
 immersion in Rivers, or Places of much Water, *Mark 1. John 3.* Christ
 himself,

himself, who surely would do nothing superfluous or in vain, was baptized in the River, by *John* the first Baptist, who had his direction from Heaven, and his approbation from on high in that very action, *Mat. 3.* and those who were under the immediate Direction of the Holy Spirit, the leader into all Truth, found it necessary for the Administrator and Subject to go both into the Water for the due performance of this Holy Ordinance. Add thereunto, that the proper signification of the word βαπτίζω, when used to express the Action done in this Service, is to Dip or Immerge the Party in the Element, as is confessed by the learned Pædo-Baptists themselves, as we shall see in the sequel.

And here we will still prefer the Church of *England*, who teacheth us, *Liturg.* That the outward Sign or Form in Baptism, is Water, wherein the Party baptized is dipped, &c. And though she add, [or sprinkled with it] yet that her Conscience tells her, that is not the right way, appeareth, in that she only assigns that by indulgence to such Infants as are in danger of death, &c.

The Church of *Rome* also confesseth, by a learned Pen, that she changed dipping the Party baptized over the Head and Ears, to a little sprinkling upon the Face. *Marquess of Worcest. Cert. Relig.*

Erasmus paraphrasing on the words, baptizing them, *Mat. 28.* saith thus, *If they believe that which you teach them, and begin to be repentant of their former Life, &c. then dip them in Water, &c.* *Walfridus Strabo*, de rebus *Eccles. 26.* tells us, *That we must know at the first, Believers were baptized simply in Floods and Fountains.*

The learned *Grotius* tells us, in his Judgment on Infant Baptism, That the word βαπτίζω, signifies, to dip over the Head and Ears.

To whom we will joyn *Tilenus*, whose Testimony is in these words ; * Baptism is the first Sacrament of the New Testament instituted by Christ, in which, with a most pat and exact Analogy between the Sign and the thing signified, those that are in Covenant, are by the Minister washed in Water. The outward Rite in Baptism is three-fold, Immersion into the Water, abiding under the Water, and resurrection out of the Water. The form of Baptism, to wit, Internal and Essential, is no other than that Analogical Proportion, which the signs keep with the things signified thereby ; for as the Properties of the Water, in washing away the Defilements of the Body, do in a most suitable similitude set forth the efficacy of Christ's Blood in blotting out of sins, so dipping into the Water, doth in a most lively similitude set forth the Mortification of the Old Man, and rising out of the Water the Vivification of the New.—That same plunging into the Water, holds forth to us that horrible gulf of Divine Justice, in which Christ for our sins sake, which he took upon him, was for a while in a manner swallowed up. Abode under the Water how little a while soever, denotes his descent into Hell, even the very deepest degree of lifelessness: Whilst lying in the sealed and guarded Sepulchre, he was accounted as one truly dead. Rising out of the Water, holds out to us a lively similitude of that Conquest which this dead Man got over Death, which he vanquished in his own Den, as it were, that is the Grave. In like manner therefore it is meet, that we

C c

* Secundum Fisher.
' being

‘being baptized into his Death, and buried with him, should rise also with him, and so go on in a new Life, *Rom. 6. 3, 4. Col. 2. 12.* Thus far *Tilenus*.

Bishop *Jewel* in his Defence, *Apol. c. 5. p. 308.* brings the Council of *Worms* determining the manner of Baptism, thus: *In aqua demersio in Infernum est, & rursus ab Aquis emersio Resurrectio est;* The dipping into the Water is the going down into Hell, [*i.e.* the Grave] the coming out from off the Water is the Resurrection.

From all which Testimonies (and many more that might be brought) it is evident, beyond all doubt, (our Opposers being Judges) that whether we respect the signification of the Word *Baptize*, or the signification of the Ordinance it self, or the consent of the Primitive Churches in their practice of Holy Baptism, dipping the Subject (or Party baptized) in the Element of Water, is the due form of Baptism: and therefore sprinkling or crossing the Face, is an humane innovation. Or,

Upon the whole matter these ten particulars are very apparent.

1. That Infant-Baptism was innovated, after the Holy Scriptures were written, which appeareth both from the deep silence of the Scripture in that case, and the confession of learned Pædo-Baptists themselves.

* For God's ways are not to be left to mans will; he commands, and 'tis mans duty to obey.

2. That it came in stealing, (as it were) being for a considerable time left at liberty, (a sign it was not from Heaven) * and was disliked by the Ancients, who therefore dissuaded from it.

3. That which gave it its great advantage for a more general reception, was this false Opinion, *That without Baptism none could be saved.* This saith Mr. *Perkins* doth St. *Augustin* every-where affirm.

Ex Op. *Perkins*. See the Schoolast. discourse against Symbol. with Antichrist.

4. That the Lord's Supper was as eagerly pressed, to be necessary for Infants as Baptism, and they continued in use together about the space of six hundred years. This conceit was confirmed (saith Mr. *Perkins*) by the Council of *Toledo*, Can. 11. And *Augustin* was so earnest for this also, that he boldly says, *In vain do we promise Infants Salvation without it.* Aug. Ep. 23. & Ep. 107. & cont. Ep. Pelag. l. 1. c. 22. & contra Jul. l. 7. c. 2. l. 3. c. 12.

5. That divers in the Greek Church have all along to this day refused Infant-Baptism. *Grotius* his words are these, (as Mr. *Tombs* quotes them) *In every Age many of the Greeks unto this day keep the custom of deferring Baptism to little Ones, till they could themselves make a confession of their Faith.* And the *Armenians* are confessed by *Heylin*, in his *Macrocos.* p. 575. *To defer Baptism to their Children, till they be grown to years of knowledge.*

6. Those foolish and sinful Adjuncts, which the Authors and Promoters of Infant-Baptism, were constrained to invent to make it look like Baptism, (for Example, their device of God-Fathers, &c.) do sufficiently declare it to be of an infirm and humane Original.

7. The grounds upon which Pædo-Baptism was at first urged, are now in a manner wholly declined, and new grounds daily invented whereon to build it; which are no sooner laid, but razed again by some of its own Favourites.

8. That the stoutest Assertors of Infant-Baptism, have ever met with

as stout Opposers: Thus *Augustine* met with the *Donatists* and *Pelagius*, whose Arguments he could not avoid, but by running a into greater absurdity; and though they are blamed (and perhaps justly) for holding some Errors, so also is *Augustine*, and that not undeservedly.

9. That many of the Learned have much abused this Age, in telling them the *Anabaptists* (*i. e.* the Baptized Churches) are of a late Edition, a new Sect, &c. When from their own Writings, the clean contrary is so evident.

Tenthly and lastly; Observe how the Baptism of Repentance for remission of Sins, which is that one and only Baptism commanded in holy Scripture, hath been neglected, traduced, and its Assertors frequently abused; and that chiefly by this device of Pede-Baptism, which now hath so lost its first Form, that it cannot with any shew of Truth, or good Sense, be called Baptism, and ought therefore to cease with its fellow Errors, *viz.* The giving the Lord's Supper to Infants, &c. That God may be justified in the submission of all Sinners to the Baptism of Repentance for remission of Sins, *Luke 7. 39.*

Brief Animadversions upon Dr. Stillingfleet's Digressions about the Baptizing of Infants.

Solomon the Wise, hath told us, *There are many devices in Man's heart.* The truth whereof is verified in the multitude of Devices old and new, which Men have found out to darken the Counsel of God, teaching the sacred Institution of the Baptism of Repentance for the remission of Sins. Nevertheless, the Counsel of God that shall stand, and therefore neither shall the devices of *Dr. Stillingfleet* prevail, nor be found so much as a *rational account* of the grounds of Infant-Baptism, albeit divers Persons are perswaded that he hath out-done others, that have undertaken to defend that Innovation.

First, Therefore we shall consider the two Texts, *John 3. 5.* *Acts 2. 38, 39.* which he says, according to the interpretation of the Fathers, and the Ancient Church, and the *Papists* themselves, do evidently assert Infant-Baptism. It were answer sufficient to tell him, That what ever was the interpretation of the Fathers, &c. yet, according to the interpretation of the *Protestants*, the grounds of whose Religion he pretends to give an account of, these Texts do not hold forth such a necessity of Infant-Baptism, as by some of the Ancients was imagined, seeing the *Protestants* do not say, as the *Papists* and some before them, *No Baptism, no Salvation*; but they more truly teach, that this place is to be understood (even as some of the Fathers also expound it) of such as refuse, or condemn Baptism, and yet saying withal to your confutation, that it is not necessary by Water, *John 3. 5.* To understand the external Rite of Baptism. See *Fulk.* Answ. to the *Rhemists* Annot. *John 3.* So *Dr. Willit Synops. Papis.*

However, It is evident to them that will not shut their Eyes, that in

John

John 3. 5. Christ is shewing the Way of Life, and the duties of Regeneration to such as came to him for Instruction, and speaks nothing there of the case of Infants, who (as one well observes) cannot overcome the World, by reason of their natural Incapacity to know either good or evil, and therefore are not obliged to the duties of the new Birth; to wit, Repentance, Faith, and Baptism: *For whatsoever is born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith.* And hence it is evident, that *John 3. 5.* cannot be understood of Infants, who are wholly incapable of the Duties of Regeneration.

And as evident it is, that *Acts 2. 38, 39.* intends not Infants, seeing the Persons there to be Baptized, *even every one of them*, are required first to repent, a Duty of which Infants are wholly incapable; and the Promise there mentioned, is clearly meant of the Gifts of the Holy Ghost, or the Spirit of Promise in a special manner, according to the Prophecy of *Joel*; the extent of which Promise is only to the Called of the Lord, *ver. 9.* And this interpretation also is avouched by learned Protestants: See *Diodate* on the Text, and *Erasmus* on the same. Dr. *Fer. Taylor*, in his Book of Confirmation, doth fully expound this place of the Promise of the Spirit both to the Parents, and to the Children, as they are the Called of the Lord, and not to Infants in that capacity, *Lib. Prophecy.* So then, the pretended evidence of Infant-Baptism from this place, is taken away, because this truth is hence very evident, that Calling by the Word of the Gospel-Regeneration by Faith and Repentance, are the true Antecedents to the Baptism of every Sinner.

Secondly, Dr. *Stillingsfleet* states the Question between the Baptists and the Pædo-Baptists, after this manner.

Whether our Blessed Saviour hath by a positive Precept, so determined the subject of Baptism, viz. Adult Persons professing the Faith, that the alteration of the subject in baptizing Infants be not a deviation from, and a perversion of the Institution of Christ in a substantial part of it? Or in short, Whether our Saviour hath so determined the subject of Baptism, as to exclude Infants? This done, he tells us, 'That taking in only the help of Scripture and Reason, it were no difficult matter to prove directly, that Infants are so far from being excluded Baptism by the Institution of Christ, that there are as many Grounds as are necessary to a matter of that nature, to prove that the Baptizing them is suitable to the Institution of Christ, and agreeable to the state of the Church under the Gospel. So then, Scripture and Reason only must now decide the Controversie: Let us hear therefore what Dr. *Stillingsfleet* brings from thence. And thus he speaks:

'If there were any ground to exclude them, it must be either the incapacity of the Subject, or some express Precept and Institution of our Saviour; but neither of them can be supposed to do it.

But I answer, For both these causes Infants are not to be Baptized. And sith their incapacity depends upon the nature of the Institution, these two Reasons are resolved into one. Now the Institution of Baptism, whether we consider it as delivered by God to his Servant *John*, and by him

him to us; or as it is established by Precept from Christ, for a perpetual Ministry in his Church, to the end of the World, we shall find it delivered by both in such sort, as is exclusive of Infants. For, in the first place it is delivered as the baptism of Repentance, for the remission of Sins, *Mark* 1. 4. and every Sinner who is said to be baptized by him, is said to be baptized confessing their Sins, *ver.* 5. which we know is not to be expected of Infants.

The Precept of our Saviour for the perpetuity of Baptism, so expressly requires the making every Subject a Disciple in order thereunto, and that by actual Teaching, or Preaching the Gospel to them, *Mat.* 28. 19. *Mark* 16. 15. according to Christ's own Example, who so made Disciples before they were baptized, that no Infant with any shew of Scripture or Reason, can possibly be brought within the reach of Baptism according to its Institution. In a word, Dr. *Stillington* seems, in so many words, to grant in his first state of the Question, that to bring Infants to Baptism, is an alteration of the Subject, and therefore not agreeable to the Institution of Christ, in which to admit of alterations, is very dangerous.

But saith Dr. S. *The rule and measure as to the capacity of Divine Institutions, must be fetched from the end of them, for this was the ground of the Circumcision of Profelytes under the Law.*

Answer. That the ground of the Circumcision of Profelytes was fetched from the end of the Institution, is not true. And indeed, had it been left to that, Mens various Conceits about the ends of such Institutions, might have made as ill work, as we see yours do now; wherefore the Wisdom of God to prevent those Dangers, gave express Order in that Case, as appears *Gen.* 17. 13. compared with *Exod.* 12. 44, 48. *And when a stranger shall sojourn with thee, and will keep the Passover, let all his Males be Circumcised.* And *ver.* 49. *One Law shall be to him that is Home-born, and unto the Stranger that sojourneth among you.*

Thus we see the Law is as express for the Circumcising Profelytes and their Males, as for Israel themselves. *Diodate* also expounds the first place by the second (*The Servant that is born*) meaning (saith he) *The Profelyte, who of his own free will, shall add himself to the Church by the profession of God's true Worship.*

But now, if we admit Dr. S. his rule, That the measure as to the capacity of Divine Institutions, must be fetched from the ends thereof, yet will he be so far from gaining, that he will quite lose his Cause. For, if by the ends of Baptism, he means the things signified in Baptism (as that he does, for he said, *They who are capable of the thing signified, ought not to be denied the Sign*) then we shall certainly gain one thing out of two, and either of them will serve out turn to shew his mistake, *viz.* Either Infants are not capable of Baptism, because not capable of *all things* signified thereby: Or else, that the *Protestants* do violate their own Rule, in denying Infants some other holy Signs, as general as Baptism, when yet they are capable of some of the things signified thereby; and this shall evidently appear by running the Parallel between us, as to the grounds upon which you deny Infants the priviledg of the Lord's Table, and we deny them Baptism. And first,

1. The things signified by the Lord's Table (as the ends of that Institution) is Christ Crucified for us, and to come again to receive us to himself: Of these Mercies Infants are capable, because they shall be saved by the Death and Coming of the Lord Jesus. Thus they have the thing signified, yet you deny them the Sign, because they *understand not* the thing represented by the Sign. Answerable to this, we say, By Baptism is signified the Death and Resurrection of Christ, and our Salvation thereby; of this Mercy signified in Baptism Infants are capable, but yet the Sign is not given to them, because they *understand not* the thing signified thereby.

2. The ends, or things signified by the Lord's Table on our part, are, the profession of our Faith, the manifestation of our Union with the Church, &c. Of these ends Infants are not capable, therefore you do not admit them to the Lord's Table.

• Answerable to this, we say, The things signified in Baptism on our part, are the profession of our Faith, and manifestation of our Union with the Saints, &c. Of these ends Infants are not capable, therefore we admit them not to Baptism.

3. Our coming to the Lord's Table, holds forth Abstinence from the Leavened Bread of Malice and Wickedness, and our Feeding upon the Unleavened Bread of Sincerity and Truth. Of these ends (as they are Duties) Infants are not capable, therefore you admit them not to the Lord's Table.

Answerable to this, we say, Baptism holds forth our death to Sin, and the newness of Life from our Baptism to the end. Of these ends of Baptism Infants are not capable, and therefore we admit them not to Baptism: *For the rule and measure as to the capacity of Divine Institutions, is to be fetched from the ends of them.*

The same might be said concerning the Imposition of Hands, with prayer for the Spirit of Promise, seeing it was practised by the Apostles upon the newly Baptized indifferently; yet you admit no Infants to this Divine Institution, though you suppose them to be Baptized, although according to Protestant Doctrine, they are capable of the Promise, *Acts* 2. 38, 39. And the Benediction signified, and obtained thereby, by which your inconsistency with your own Rule is further manifested; and hence I infer (according to your own words) *by a parity of reason built on equal grounds*, you ought not to baptize Infants, *because the rule and measure as to Divine Institutions, or the capacity of the Subjects thereof are to be fetched from the ends thereof.*

Not from some ends only (and those too only which we please) as Dr. S. doth unadvisedly teach: For so there would be no Man, or but very few, but might be brought to Baptism, or other Ordinances, seeing they are capable of several things signified therein, as the Death of Christ for the Sins of the World, and his Resurrection by which all shall rise again; and whether they believe it or no, yet he is the Lord that bought them, and a Mediator between God and them, that his Long-suffering might lead them to Repentance:

Wherefore your instance of our Saviour's being baptized without Repentance

penitance avails you nothing, unless you were able to prove a special case to be a general rule for the practice of Ordinances, which yet you cannot but know is pernicious many ways: nor can you rationally believe that because Christ who was no Sinner, was baptized without Repentance, that therefore you must baptize Sinners without Repentance also; if otherwise, then why may not Persons be admitted to the Lord's Table without Self-examination, seeing Christ did partake of it without Self-examination, having no need to do so? Certainly, though Christ did this, it shall never be demonstrated that the Members of His Church may do it without Self-examination; and yet thus went the Matter in Old Time, for hundreds of Years together. So true is the Maxim, *Admit of one Absurdity, and more will follow.*

But to make an end of this, it's evident: Christ in being baptized did his Duty to God, and had He not been baptized, He had not fulfilled all Righteousness. Let it now be shewed, that it is the duty of Infants to be baptized, or that they, or any body else, commit Sin in refusing Infant-Baptism, and then we shall stand upon no further capacity on their part, nor oppose this Instance as to the end for which it is brought; but till this be done, we justly reject such Argumentation.

Neither is it true, that what we say of the incapacity of Infants, &c. reflects upon the Wisdom of God in appointing Circumcision for Infants: for God's Command made them fit Subjects for it, together with the nature of the Covenant which He made with *Abraham* and his, according to the Flesh, which Covenant he also ordained to be in their Flesh by Circumcision, *Gen. 17. 13.* Now therefore, when it shall appear that the Covenant of the Gospel, (I mean it, as established by Christ in his Church) is made with any Man and his Seed according to the Flesh, and that God hath required the Gospel-Covenant should be in their Flesh by Baptism: And so every Infant born of them, or Servant bought with Money to be baptized, we should then grant, that to insist on the incapacity of Infants, would reflect upon the Wisdom of God; but sith this neither is, nor can be done, all these pretended reflections fall really upon Dr. S. for denying Infants the Lord's Supper, because of their incapacity, who yet were admitted to the Passover, of which they were as incapable as of the Lord's Table.

What the Doctor says further of the ends of Baptism to represent and exhibit the nature of the Grace of the Gospel, and to confirm the truth of the Covenant on God's part: We have considered before, and to what you here add, saying, *It institutes the partakers of it in the privileges of the Church of God.* I answer,

That though the Doctor speaks right according to the right Administration of Baptism, yet according to his way of Infant-baptism it is not so. Seeing we all know, Infants (while such) though Sprinkled, have no more priviledg in your Church, than those who are not Sprinkled. For the Priviledges next following Baptism, is to be taught to observe all things whatsoever Christ commanded, and to continue in Fellowship with the Church in breaking of Bread and Prayer, *Acts 2. 42. Mat. 28. 20.* Now to tell us that Infants are Instituted in these things, and yet
whilst

whilst Infants have nothing at all to do with them, is too gross a vanity. For,

If you say, They are instated in these Priviledges upon future Contingences, *viz.* Repentance, Faith, and Newness of Life, according to the Gospel. I answer, When this comes to pass they are not Infants, nor as Infants partake of these Priviledges, but as those that are now the Sons of God by Faith; and thus truly all Infants are instated in Church Priviledges as soon as born, seeing by the Death of Christ they have a right upon the conditions of the Gospel, when capable to perform them; thus you mislead the World with a specious pretence of instating their Infants in Church-Priviledges, when 'tis only an empty sound of words.

But the *Jews* Infants, as they were instated in the Priviledges of their Church by Circumcision, so they entred upon the enjoyment of their Priviledges in Infancy, appearing by God's Commandment three times a Year in the Temple, with the Offerings accustomed, and to partake of the Passeeover, with the Congregation, or Family where it was eaten.

The Doctor saith, *Nothing can seem wanting of the ends of Baptism* (in respect of Infants) *but that which seems most Ceremonial, which is the personal Restipulation, which yet may reasonably be supplied by Sponsors, &c.*

That there is much wanting beside this Restipulation in your Infant-baptism, is shewed before; and it is unadvisedly said, that the Restipulation of the Person baptized, is the most Ceremonial thing in Baptism, seeing it is the Moral and substantial part, being indeed our Covenanting with God, and in truth the External Washing is far more Ceremonial, as appears 1 *Pet.* 3. 21. And for your saying, That the Personal Restipulation in Baptism, may be reasonably supplied by God-fathers, is very much below the reason of any Christian to affirm. But is it so, That Sponsors may supply the Personal Restipulation, which is the greater? then let them also supply the lesser, to wit, Sprinkling with Water, which they can better perform, than the Covenant they made for the Infant, and then the whole business will appear to have the same reasonableness in every part, *viz.* Wholly unreasonable.

Thus much touching the capacity of Infants, &c. Next the Doctor tells us, *That in the Institution of Baptism, there is neither direct nor consequential prohibition of Infants, to be Baptized; and that there is nothing of that nature pretended before the last Commission, Mat. 28. 19.* But here is a mistake, and it's strange he never observed that it hath often been demonstrated, that as when Circumcision first appeared in the World, it clearly took in the Infants of those to whom it was first given; so, accordingly it was propagated. But when Baptism first appeared in the World, it as clearly left out the Infants of those to whom it was first ministered, and accordingly was propagated by the holy Apostles: Inasmuch, that of the many Thousands, and famous Churches that were Baptized, all the World is not able to shew so much as one Infant to have been baptized in any one of them, nor one word of Precept for so doing; and if this be not so much as a consequential prohibition of Infant-Baptism, I shall never believe that the Doctor, or any else, can shew me so much as a consequential Prohibition of Infants receiving the Lord's Supper, the Imposition of Hands, &c.

And

And though the Doctor consider never so much what apprehensions the Apostles had, concerning the Church-state of such as were in External Covenant with God, yet he cannot rationally imagine that *they should measure the state of the Gospel-Churches by the reason of the Covenant which God made with the Jews and their Seed, according to the Flesh.* Seeing it is expressly said, *from henceforth, to wit, from the vanishing of the Old Covenant, know we no Man after the flesh.*— But now, *If any Man be in Christ, he is a new Creature.* And now Men are not to be accounted of the Church, because they are *Abraham's Seed*, but they are accounted *Abraham's Seed* by being in the Church of Christ. Gal. 3. 29. *If ye be Christ's, then are you Abraham's Seed, and Heirs according to promise.*

Neither is it true, That *Christ commanded his Apostles to gather whole Nations into Churches*, as the Doctor affirms: Neither did the Apostles gather any one whole Nation, or City, into a Church-state, that we read of. Therefore Churches consisting of whole Nations, Men, Women, and Infants, are not Apostolick. But this the Apostles did, *They taught many Nations*, i. e. Their sound went through many Nations. Not that they taught all manner of Persons in the Nations, for they taught no Infants: and the Persons by them gathered into the Church, were only such as received their Doctrine; as appears by those Families where their Gospel was received. The Husband sometimes opposite to the Wife, and otherwhiles the Wife to the Husband, Servants and Masters likewise differing in the same Family about Christianity, 1 Cor. 7. If then the Apostles did not gather whole Families into a Church-state, unless they did wholly believe, Acts 16. how should any Man imagine, they gathered whole Nations? The greatest part whereof, by all experience, are wicked Persons; yea, in those very Nations, which Men pretend to have made into Churches of Christ, of which, would God *England* were not so full an evidence as it is this Day.

The Doctor grants, that the order of words, Mat. 28. 19. (*Teach all Nations, Baptizing them*) was necessary for those who were then to be profelyted to Christianity. And we say, They are as necessary for the Generations following, who have as much need of true Faith and Repentance, or the first Principles of Christianity, in order to their being Christians, as them that went before; and it is a pernicious alteration of the order of Christ's Commission, to out-run its Direction so, as to make Persons to be Christians, before they do; or can know, the least tittle of Christianity.

The case which the Doctor puts, about going to disciple the *Indians*; baptizing them, is not at all rational. But upon the presupposition, that the Person so doing, to have seen or known them, that gives him his authority to baptize Infants, and then indeed it's rational to suppose such a Person would not understand that the words, Disciple the *Indians*, Baptizing them, would exclude Infants. But yet I must also say, That his ground to believe so, could not arise from the words themselves, but from the Practice presupposed. Wherefore the Apostles having direction to teach all Nations, baptizing them, without the least knowledge of any Infants baptized, by any Baptists which were before them, or from whom

they received their Authority; here is no place for the Doctor's suppositions at all.

As little cause hath he to think, that had any one said to *Abraham*, *He that believeth and is circumcised, shall be saved*; it ought so to have been interpreted, As that Infants ought to be circumcised. For if this had been all the rule given for Circumcision, it must of necessity have been limited to such as believe only; and unless the Doctor know how from good ground to satisfy his Conscience, that Infants are believers of that which is taught or preached, according to *Mark 16*. (which place he alludes unto) he must so limit the diversion for baptizing. But if indeed he takes Infants to be such Believers, then he is answered by Dr. *Hammond*, in his *Let. of Resol. p. 296*. who saith, 'As for the Question, Whether Infants have Faith? I profess my self to be none of those who are concerned in it? I freely confess to believe, Faith to be so necessarily founded in Understanding, that they that have not Understanding, cannot have Faith, whether Actual, or Habitual.

The Conclusion therefore is, sith in the Case you put the word (Believe) cannot concern Infants, and that they must be deemed capable of Salvation, though they believe not, it is every way safe to think them unconcerned in the other Duty, that passage *Mark 16. 16*. or any other like unto it notwithstanding.

Finally, The Doctor proposes five Considerations about the suitability of Infant-Baptism, to the Administration of things under the Gospel. And first he saith,

1. *That if it had been Christ's intention to exclude Infants, there had been far greater reason for an express Prohibition, than for an express Command, if his intention were to admit them, because this was suitable to the general grounds of God's dispensation among them before.*

Answer, Here is little said, but what hath been answered before, and may be answered by saying, Had it been Christ's intention that Infants should not be admitted to the Lord's Table, there had been more need of an express Prohibition, &c. than of an express Command, &c. because suitable to God's Dispensations among them before. Thus *Argumentum ad hominem*.

But I answer further, It is dangerous arguing to our present right to Sacraments, from God's Dispensation among the *Jews*; seeing the state of the Church, and the Dispensation is so much altered, as that the former was but carnal, in respect of the Spirituality of the other.

2. The Doctor saith, *It is very hard to conceive, that the Apostles thought Infants excluded by Christ, when after Christ's Ascension, they looked upon themselves bound to observe the Jewish Customs, even when they had baptized many thousands.*

Answer; It is ill said that the Apostles were bound to observe any such Jewish Customs, because of any suitability between them and things under the Gospel (which is the Mark you ought to hit, or you say nothing) but the reason why they did observe such Customs for a time, was the weakness of the *Jews*; and we find the Apostles did as speedily put a period to such Customs as they could, *Acts 15. 24, to 32. Acts 16. 4, 5.*

which

which clearly shew Jewish Customs were not suitable to things under the Gospel. And here Circumcision, one of the chief of the Jewish Rites, is clearly abolished among the rest, so that a Man would think Infant-Baptism should never have been built upon it.

3. The Doctor saith, *If admission of Infants to Baptism were a meer relique of Judaism, it seems strange that none of the Judaizing Christians should be charged with it; who yet are charged with the observation of other Jewish Rites.*

Answer, I find no Man saying that Infant-Baptism was a relique of Judaism, save Dr. Hammond, and some from him. And he indeed, would make Believers Baptism also a Jewish Relique, whilst he teaches, that the Jews baptizing Profelytes and their Children was the Original, and the Baptism of the Christian Church but the Copy. By which device he hath opened a gap to our late *Notionists*, to deprive the Church of sacred Baptism altogether; and hath done more to weaken the cause of Infant-Baptism than any other of its Favourites, in laying its foundation in Jewish Ceremonies, for which they had no clear command from God. But great is this truth of Believers Baptism, and will stand notwithstanding the injury done by Dr. Hammond. For it was no Jewish Rite, the Baptism of Repentance for the remission of Sins, was from Heaven, *Mat. 21. 25.* And the *Pharisees*, who were zealous enough for Jewish Rites, rejected holy Baptism, which Christ affirms to be the Counsel of God, *Luke 7. 30.* and testifies out of the Consciences of his Enemies, that he that teaches otherwise, denies John to be a Prophet. This then is the thing that truly seems strange, that no mention is made of Infant-Baptism, if indeed it was at all received in the Christian Church, either as a Jewish Rite, or otherwise; but not strange at all that none is charged with it, seeing none can be named that held it.

4. *Since the Jewish Christians were so much offended (saith the Doctor) at the neglect of Circumcision, Acts 21. Can we in reason think they should quietly bear their Children being wholly thrown out of the Church, as they would have been, if neither admitted by Circumcision or Baptism.*

Answer, Since the false Apostles were so earnest to have the Christians circumcise their Children, it's strange that none of the true Apostles could, or would quiet them, by saying, instead of Infant-Circumcision, you have Infant-Baptism, if indeed there had been any such thing practised. For, This way went the Apostle Paul to still them, when they would have brought the Believers themselves under Circumcision, *Col. 2. 11, 12.* Telling the Christians, They were circumcised with the Circumcision made without Hands, in putting off the body of the sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism, wherein ye also are risen with him through the Faith, &c. And why might not the Jews as quietly take the non-admission of Infants to Baptism, as they so took the non-admission of them to the Lord's Supper, seeing they were formerly admitted to the Passover: Nor is it necessary to say, That though they were not admitted to either of these, that therefore they are wholly thrown out of the Church. For,

If by Church be meant the whole number of the Saved, then are Infants

fants of the Church: For Christ hath told us, the Kingdom of God belongs to Infants. And thus were Infants of the Church before Circumcision was, for some thousands of Years. But if by Church be meant, those only who are concerned in the actual profession of the Gospel, in this respect I grant, Infants are not of the Church; God having no where required this of Infants in his Gospel. Infants are now as well as before the Flood, within the Covenant of the Gospel, in respect of the Grace of Eternal Life, but are not under the Duties of the Covenant; to wit, Repentance, Faith, Baptism, Perseverance, &c.

Nor can my calling the whole number of the Saved, the Church, and thus making Infants a part thereof, offend a Protestant who is acquainted with Protestant Doctrines, seeing Mr. Rogers *Cath. Doctrine*, pag. 73. upon *Art. 19. of the Church of England*, doth affirm, There is an invisible Church, and takes all within the compass of this Church who are Elect, Triumphant, or that shall Triumph in Heaven. Dr. Field takes into his definition of the Church, all the Elect, of Men, or Angels, called, or not called, *l. i. c. 8.* So that according to these definitions of the Church, Infants are not thrown out of the Church, though not of the number of the Called, and consequently not that cause for the *Jews* to complain, nor any other which the Doctor doth imagine; unless they be not acquainted with the extent of the Covenant of God's Grace in Christ Jesus our Lord.

Fifthly, The Doctor lastly tells us, *That had it been contrary to Christ's Institution (to baptize Infants) we should not have had such evidence of its early Practice in the Church; and here I acknowledg the use of Apostolical Tradition, to manifest this to us.*

Answer, This is altogether unlike a *Protestant*: What are the Sacraments so darkly laid down in the Scripture, that we know not when, and to whom they belong without Tradition? But when shall we see this Tradition Apostolical? I think Dr. Taylor expressly denies, there is any Tradition Apostolical, *Lib. Proph. pag. 117, 120.*

But the Doctor cannot but know, that there be Errors which crept into the Church, even in the Apostles Days, which also continued in some of them, notwithstanding all endeavours to purge them; such were Circumcision, and keeping the Law. Or if we list to reckon with Records of Antiquity, 'tis easie to shew some things held by *Papists*, and opposed by the Doctor, are better proved by Tradition than Infant-Baptism: For example, The *Lent-Fast*, and Prayer for the Dead, this is not denied by Mr. Perkins's *Demonst. Prob.* What then shall be gained to the *Protestant Religion* by such Traditional Arguments?

It is a notable saying of *Irenæus*, (according to Dr. Fulk) *When the Hereticks are reprov'd out of the Scriptures, they fall to accusing the Scriptures, as if all were not well in them,—and that the Truth cannot be found out of them that know not the Tradition.* And saith Tertul. (according to Dr. Fulk) *Take away those things from the Hereticks, which they hold with Ethnicks, that they may stay their Questions upon Scripture only.*



Christianismus Primitivus.

The Fourth TREATISE.

THE QUERIST EXAMINED:

O R,

Fifty Anti-queries seriously propounded to the
People called PRESBYTERIANS, &c.

PRESBYTERIAN.

Query 1. **W** Hether under the Covenant of Works, if Adam
had not sinned, Infants should not have been holy
to God, and so Members of the Innocent Church
or Kingdom of God?

BAPTIST.

Anti-query 1. Whether this be not a groundless and unlearned Query? For seeing the word *Church*, as used in the Holy Scriptures, signifieth, *A People called out*, namely, from another People; out of what People should they have been called, had the whole World been in the state of Innocency? And seeing no Man can tell whether any Man should have had Authority committed to him in Matters of Religion, or whether God should immediately have exercised his own Government? Neither yet in what capacity Children should have come into the World, whether endowed with Knowledge or otherwise: Whether therefore it concern or become any Man, to let his Fancy rove about in such an *unknown* or *unknowable* case? And thereupon, 1. Suggest how Infants should be

concern'd, or not concern'd in Matters of Religion? And how can any thing be concluded from such an Imagination, as imitable for us about Infant Church-Membership? And whether we are not like to have a fine Superstructure, when the Foundation is a meer Fancy?

PRESBYTERIAN.

Query 2. Whether God was any more obliged to order it so, that the Children of Righteous Parents should have been born with all the Perfections of their Parents, and enjoyed the same Priviledges, than he was obliged in making the Covenant of Grace, to grant that Infants should be of the same Society with their Parents, and have the Immunities of that Society.

BAPTIST.

Anti-query 2. More obliged. Whether it be not vain to suppose, that God was obliged at all in either of those cases, seeing he is absolutely free to do whatsoever he pleaseth with his own? And what ground have you to believe, that some Infants were more concern'd than others in Matters of Religion, by virtue of any Covenant made with Adam? And what Society were Infants capable of with Adam, by virtue of any Covenant made with him after his fall? certainly the Scripture is silent as to these Matters.

PRESBYTERIAN.

Query 3. Whether we have any reason, when the Design of Redemption is the magnifying of Love and Grace, to think that Love and Grace are so much less under the Gospel to the Members of Christ, than under the Law to the Members or Seed of Adam, as that then all the Seed should have partaken of the same Blessings with their Righteous Parents, and now they shall all be turned out of the Society, whereof the Parents are Members?

BAPTIST.

Anti-query 3. Whether you your selves do not lessen the magnifying Love of God in Man's Redemption, whilst in respect of Infants you would restrain it to the Seed of such Parents as are in Covenant with God, yea, to such Infants as partake with them in Practicals of Religion, which you seem to intend by the Blessings you speak of? But who denies any Blessing to Infants under the Gospel, which was their Portion under the Law made with Adam? And how were Infants Members of the Society of the Seed of Adam, more than of the Society of the Baptists? Shew the difference if you can; and then, Eris mihi magnus Apollo.

PRESBYTERIAN.

Query 4. Whether though our Innocency be lost, Parents be not Parents still, and have not as much interest in Children, and whether God hath reversed

versed this natural Order? And if God change not his Order therein, whether Parents be not as capable of consenting to Grace for their Children, as they were of being innocent for them?

BAPTIST.

Anti-query 4. Whether there be any that question whether Parents be Parents still, or what need of such Enquiries? Or what do you mean by God's Natural Order? If you mean Natural Religion, then shew us what Infants are bound to in Matters of Religion by Nature; or what this Natural Order ties Parents to do to their Infants, upon the account of Practicals in Religion, which we omit? And whether Parents could be innocent for their Infants, if their Infants were not innocent as well as they? And if not, how should their consenting to Grace be the Child's consent? And whether it will not as well hold *retro*, that the Parents consenting to wickedness is the Child's consent? And whether this do not give the Parents the Power to Save or Damn their Infants? And can such Conceits stand with the Wisdom, Justice, or Mercy of God?

PRESBYTERIAN.

Query 5. Whether Infants be not included in the first Edition of the Covenant of Grace made with Adam? (Gen. 3. 15.) Whether unless it can be proved that Infants are none of the Womans Seed, we must not take that Fundamental Promise to extend to Infants? And was she not thereby obliged to lift her self, and all her Infant-Progeny in the Redeemer's Army, against the Proclaimed Enemy, and to teach her Posterity to do the like? And did they not continue visible Members of Christ's Army and Kingdom, till such time as they violated that Fundamental Obligation, and as the Seed of the Serpent fought against Christ and his Kingdom, for Satan and his Kingdom?

BAPTIST.

Anti-query 5. Whether the Baptists do not as clearly assert Infants Right to the Grace of God in the first Edition of the Covenant made with Adam, as any whatsoever? And if by the Seed of the Woman you understand all that are saved, who then questions Infants belonging to that Seed? But where is the Woman bound to Lift her Infants in the Redeemer's Army? Or where shall we find them visible Members of Christ's Army in the first Edition of the Covenant? Are not these meer words without Authority of Scripture? Or where did ever Infants fight for or against the Serpent? and if not, Why do you make them the Seed of the Serpent, and Fighters against the Kingdom of Christ? And if you say, you speak not these things of Infants *qua tales*; Then whether you have not transferr'd the Question, and so it is impertinent?

PRESBY.

PRESBYTERIAN.

Query 6. *Whether in that first Proclamation of Grace to fallen Man, or in the first Promise of Redemption to Sinners, Gen. 3. 15. an Infant of the Woman be not Promised to be General, and Head of the Church? And whether the Promise of an Infant-Head, doth not declare God's Mind, that he will have Infant-Members, because the Head is the principal Member, &c.*

BAPTIST.

Anti-query 6. Whether Christ in his Infancy was not as truly God as Man? And whether there be any Parity between the Infants you speak of, and Christ, seeing he was able even then to vanquish the greatest Adversary?

And if by the *Redeemed Church*, you mean the whole number of the saved; who doubts but Infants were of the Redeemed Church? But how doth it follow, that all that are to be saved, ought to be admitted to practical Ordinances in the Visible Church? Seeing then all Infants, (for ought you know) have the same right, which yet you deny; but why so? are you sure they are not within the verge of Christ's Redemption, and so of the Redeemed Church?

And though Christ was once an Infant, yet where do you find that he was then a Member of the Gospel-Church? Was he not *born under the Law*? Gal. 4. 4. and *born King of the Jews*, Mat. 2. 2. and according to the estate of the Jewish Church, an Infant might be both a Member and a Prince; And was not the Kingly Office in *Israel* a Type of Christ? But what is this to the order and state of the Church under the Gospel? And further, though Christ an Infant was born Head of the Church as aforesaid, yet in his Infant-State, he did not intermeddle with the exercise of the least part of his Authority. And then whether it be not more rational to say, That seeing Christ the Head of the Church did not actually possess, or at least not use any of that Power, as an Infant, or while he was an Infant, that Infants (supposing they were as truly born Members of his Church, as he was born King of the Jews) should be unconcern'd in the actual possession of Ordinances in Infancy?

And what if we grant that Infants may be Disciples by designation, as Christ was *King, Priest, and Prophet* by designation, (though the Case is not alike easie to prove); yet seeing Christ was not a Prophet (as you confess) *in actu exercito*, how came you to be so bold to bring Infants to the exercise of Baptism? And why can you not rather content your selves with the designation or dedication of your Infants to God by Prayer, and make them Disciples *in actu exercito*, when they are able? And whether you may not as well repute them thus among Disciples, and as safely conclude them to be in the Covenant of Grace, and of the Redeemed Church without Baptism, as without the Lord's Supper? Sith it's said, *Except ye eat the Flesh of the Son of God, and drink his Blood, ye have no life in you*; as well as it's said, *Except a Man be born again of Water,*

Water, &c. he cannot enter into the Kingdom of God. And whether Doctor Taylor, a Learned Pedit-Baptist, do not ingenuously confess, That the Wit of Man is not able to shew a difference in these cases?

PRESBYTERIAN.

Query 7. Why are those two Titles put on those two distinct Generations, (scil. the Posterity of Cain, and the Posterity of Seth) calling one the Sons of God, and the other the Daughters of Men, Gen. 6. 2. But that the one was a Generation separated from the Church from their Birth, (their Progenitors being cast out before them) when the other was the Seed of Saints not cast out? &c.

BAPTIST.

Anti-query 7. Whether this Text, Gen. 6. 2. be not ambiguous, inasmuch that your own Doctors are not agreed about the Exposition thereof? But supposing it to respect the Posterities of Cain and Seth, yet whether it can be meant of Infants, seeing they committed none of these sins, in taking Wives? &c. And whether your Exposition do not damn all Infants proceeding from Cain's Posterity; and consequently all the Infants of all Nations which profess not the true Religion? And whether such a Censure be rational?

And supposing that the Infants of godly Parents are in some sense more immediately related to the Church, than the Infants of Pagans, by reason of the *Prayers* and *Designation* of their Parents, and the opportunities of *Education*? Yet what makes this for any Infants actual participation of Ordinances in the Church, and what one Ordinance did the Infants of these Sons of God partake of? And sith the Scripture is wholly silent of any such thing, whether this doth not more strongly conclude against Infant-Baptism than for it? And whether it be needful to say any thing to the latter part of this Query, seeing we grant all, and something more than this Text will prove, though we deny them actually right to Ordinances? And whether the common or equal overthrow of these Generations, in respect of the Infants of both, do not evidently shew, That as to the business of their Salvation, they were in the same condition? And then whether it be safe for us to conclude, That the wickedness of any Progenitors have any further effect upon the Infant-Children, than to expose them to external Calamities, seeing Christ died to redeem them from the condemnation brought upon them by *Adam*? Rom. 5. 18.

PRESBYTERIAN.

Query 8. Whether it was not the same Church before, and after Abraham's time, that was called the Tents of Shem? Gen. 9. 27. Was not the Jewish Church denominated the Tents of Shem? And does it not hence appear, that the Church Privileges of that People, did not begin with or from Abraham, but that they were before? And how was it the same

Church that was of Sem, and of Abraham, if it had not the same sort of Members or Materials? &c.

BAPTIST.

Antiq. 8. Though it be true, that the Church is the same in some sense from the beginning of the World to the end; yet whether it may not truly be said also, not to be the same in divers respects? And whether the Covenant as made with *Noah*, Gen. 9. do not differ from the Covenant as made with *Adam*, though both were made with all *Mankind*, and are affirmed to be the Covenant of Grace by Mr. *Baxter*. And whether there was not yet a further difference between these and the Covenant as made with *Abraham*? Gen. 17. the former being made with all *Mankind*, and never yet abrogated, (as saith Mr. *Baxter*). The other was made with *Abraham* and his Seed, distinct from the rest of *Mankind*, but as they should be profelyted thereto. And though the Church may be denominated the Tents of *Shem*, both before and after *Abraham*, yet whether this conclude there was to be no alteration of the state of the Church under these times respectively? And whether in any of the Tents of *Shem*, before *Abraham's* time, so much as any one Infant can be found admitted to the practical Part of any Ordinance in the Church, which was peculiar to her as such, (for as touching Prayer, it is a moral Duty, and to be made for all Men). And whether thus boldly to suppose a thing without the least shew of proof, be not a plain begging the main thing in question.

And though it be never so true, that the Universal redeemed Church consists of the same Materials in all Ages; yet whether it be not evident that God made a difference, as to the time of dispensing Ordinances to them? As first, no practical Ordinance or Rite dispensed to any Infant that we read of till *Abraham's* time; and though then Circumcision was ordained for Males, yet not for all the Male Children, for all under eight days of Age were prohibited, (and yet you grant they were in that Covenant) nor any Rite at all for the Females, who yet were of the same Church? And whether under *Moses* they were not admitted to other Rites also, as the Passover, Sacrifices, and other Holy Feasts of the Jews? We therefore ask you why the Infants of Converted Gentiles are not in as good a condition, without any Rite or Ceremony, as the Infants of all the faithful from *Adam* to *Abraham*? And whether those Infants before *Abraham* were not as happy as the Infants of *Abraham*? And then doth it not follow, that the Infants of Faithful Gentiles, are as happy without Circumcision, or any other Rite or Ceremony whatsoever, as *Abraham's* was under a Ceremony, seeing God hath not obliged them to any in the Days of the Gospel, or since the Abrogation of the Law and Circumcision?

PRESBYTERIAN.

Query 9. Whether if we could shew no written Law or Promise at first constituting

constituting the Duty, or granting the Priviledg of Church-Membership, it were the least disparagement to our Cause, as long as we can shew those following Laws which presuppose this? If Moles at the end of that 2000 years the Church of God had been without any written Law, found all the Infants of Church-Members in possession of this benefit, what need was there of a new Law about it? Or why should God promise it as a new thing?

BAPTIST.

Antiq 9. Whether if there be any such Law, you would not have shewed us where it is long ere this day? and whether you do not now grant in effect there is no such written Law? And what need you thus to query, seeing we deny no lawful thing to Infants, to be done for them by their Godly Parents, but only oppose your doing that for which you have no Law? And whether *Austin* himself be not clear for us, that there was no Ordinance or outward Sign belonging unto Infants before the Flood? His words are these; *But whether there were of Regeneration before the Deluge, or until Circumcision was commended to Abraham, the Scripture doth not manifest?* Aug. de Civit. Dei. l. 15. c. 16. And whether the Rule, *Non Credimus, quia non Legimus*, will not here hold good against you?

PRESBYTERIAN.

Query 10. Whether there being certain proof in Scripture of Infants Church Membership, but none, except that before alledged from Gen. 3. that makes any mention of the beginning of it, but all speaking of it as no new thing; we have not great reason to assign its beginning, which from Gen. 3. is before spoken of?

BAPTIST.

Antiq. 10. Why do you say that Gen. 3. 15. makes mention of Infants Church Membership, (otherwise than what we allow)? Is here the least hint of your mode of making Infants Church-Members? that is, Doth this place bid you admit them to any Ordinance? As for the gracious Covenant here made with *Adam*, do we not grant that it extends to Infants? Yea, we say with *Mr. Baxter*, It was never abrogated.

PRESBYTERIAN.

Query 11. Is it not unquestionable, that the Covenant of Grace made to *Abraham*, the Father of the Faithful, comprehended Infants for Church-Members? And was it not the same with that Gen. 3. 15. But in some things clearer opened? Were not both these the Covenant of Grace and free Justification by Faith in the Redeemer? And did not the Covenant made to *Abraham* and his Seed, comprehend Infants? And should not the same Promise, expressed more concisely, be expounded by the same expressed more fully?

BAPTIST.

BAPTIST.

Antiq. 11. Though it be unquestionable that the Covenant of Grace did extend to Infants, *Gen. 3. 15.* as well as in *Abraham's* time, yet there was a vast difference in respect of Ceremonies. And whether the difference between the *Baptists* and *Pedo-Baptists* be not chiefly (if not only) about imposing Ceremonies upon Infants? And whether it be not evident, That what Ceremonies the Word of God did ever assign to Infants, we allow them, respecting the time of their duration, and only oppose your imposing Ceremonies upon Infants, for which you can assign no Authority in the Holy Scriptures; as is confessed by many *Pedo-Baptists*. See *Mr. Baxter's Cure*, p. 7. And how are Infants justified by Faith in the Redeemer, seeing Faith comes by hearing the Word of God, which was never ordained to be preached to Infants?

PRESBYTERIAN.

Query 12. *Whether (though the Hebrews had their Peculiarities) it be at all credible, that the Infants of that one small Country only should be so differently dealt with by God, from all the World else, even Enoch's, Noah's, Shem's, and all from Adam to the end of the World, that these Infants only should be Church-Members, and no others?*

BAPTIST.

Antiq. 12. Whether this Query (as indeed almost all the rest) do not miss the true state of the case, seeing the *Baptists* may and do in a good sense acknowledg Infants to be related to the Church, *viz.* by *Redemption, pious Dedication to God, &c.* And seeing you grant the *Hebrews* had their Peculiarities, in what thing could it be but in external Rites and Ceremonies, especially concerning Infants; and shew us, if you can, any one Nation under Heaven, from the beginning of the World to this day, to whom God gave any Law, to bring their Infants to any Rites, either Legal or Evangelical. And sith Circumcision was forcibly put upon Infants, we ask whether you be able to prove, that any Persons whatsoever are to be forced to Baptism, which *Augustin* tells us, *Infants do strive against with great crying*; from whence he infers they have no Faith; *Lib. de Peccat. Remis. c. 28.*

PRESBYTERIAN.

Query 13. *What can be more absurd, than to maintain a Transient Faith, (as Mr. T. hath done) making Infants Church-Members, without any Law, Promise, or Covenant Grant of God giving them Right? Whether a Gift that was never given, be not a contradiction? (V.p. 32, 35, 39, 44, 45, 151.) And if there was any such Promise, or Covenant Grant of Infants Church-Membership, When, or where was it revoked?*

BAPTIST.

BAPTIST.

Antiq. 13. Whether these things be truly suggested against Mr. T. and whether you ought not to have set down his Opinion in his own words? And whether he doth not mainly oppose himself against Mr. Baxter's pretended Law for Infant Church-Membership and Baptism, whilst yet he denies not Infants a saving Promise, or the *Promise of saving Propriety in God? Anti-pedobap. 3. Part. p.33.* And whether that Book was ever answered by Mr. Baxter, or ever will by any other?

PRESBYTERIAN.

Query 14. Were it only the Infants of the Hebrews, or of those that were at their absolute dispose, that were Church-Members? Were not the Infants of free Profelytes Church-Members too?

BAPTIST.

Antiq. 14. What need of this Query? Who doubts but that as many as became Jews by being profelyted to the Law, were circumcised according to the Law? But where do you find, that any, either Jews or Gentiles, when they were baptized, had any obligation to baptize their Children and Servants also? And then whether the Law and Gospel do not manifestly differ in this case? and whether this be not the great case depending between the Baptist and the Pedo-baptist?

PRESBYTERIAN.

Query 15. Was it not then the duty of all the Nations round about, that could have information of the Jewish Religion, to engage themselves and their Children to God by Circumcision?

And did not many of the People in Hester's time become Jews, Hest.8.17. who yet were not under their Government? And is it not well known, that this was to be circumcised, they and their little Ones, (as the Profelytes were) and so to keep the Law of Moses?

And whether the circumcised Servants of Israel, sold away to another Nation, and so separated from the Civil state of Israel, did eo nomine, cease to be Church-Members, though they forsook not God? And so of the Infants, if they were sold in Infancy? And so whether Infants might not be Church-Members, that were not of the Jews Common-Wealth?

BAPTIST.

Antiq. 15. Although other Nations had a liberty to become Jews, yet whether they were under such an Obligation, as that they must become Jews, or else not be saved, is worthy consideration? and whether the contrary will not be found true, when the case of Cornelius, Act.10.

and of the Gentiles, *Rom. 2.* are duly considered, whereas the one is accepted as fearing God and working Righteousness, as much as the *Jew* upon the account of his Jewish Worship? And the other Gentiles generally, who did by nature the things contained in the Law, were counted the Circumcision, so as to Judge the Jew, who only had the Circumcision in the Flesh: and not only so, but so as to be accepted of God, as far (at least) as the Righteousness of the Law would avail the Jew? And whether the Infants of these devout Gentiles were not free from any obligation to Circumcision, or any other external Ceremony? And whether there be not an evident difference between the Law and the Gospel in this, the one being fitted to the Jewish Nation only, so as to be capable of an orderly observation there only? And the Gospel fitted for the observation of all Nations equally; and consequently all Nations equally obliged to the full and orderly profession thereof? Also whether the Jews being sold to other Nations, did not only make them Captives, and that they still remained of the Jewish Nation? and then whether this part of the Query be not grounded on a gross mistake; For how are Jews of our Common-Wealth that now live in *London*?

PRESBYTERIAN.

Query 16. *Were not the Israelites Children Members of the Universal Visible Church, as well as of the Congregation of Israel?*

As he that is a Member of the City, is a Member of the Kingdom; and a part of a part, is a part of the whole; so was not every Member of the Jewish Church, also a Member of God's Universal Church?

BAPTIST.

Antiq. 16. Whether it be well said to call the Universal Church Visible, without some term to distinguish what Church you mean, as distinct from the Congregation of *Israel*? And whether the Universal Church did not contain many thousands such, as *Job*, *Cornelius*, &c. who were neither Jews by Nature nor Religion? And whether any Infants might be said to be Members of the Universal Church, who were not Members of the Jewish Church? And if not, how shall they be saved, seeing Christ is only the Saviour of his Body finally?

PRESBYTERIAN.

Query 17. *Was there ever any true Church, or Ecclesiastical Worshipping-Society appointed by God in all the World since the Fall, but the Church of Christ? Were not Infants therefore either Members of Christ's Church, or of no Church of God's Institution? Was not Moses Christ's Usurper, and Moses's Church and Christ's Church one according to God's Institution?*

BAPTIST.

BAPTIST.

Antiq. 17. Whether this Query be not either captious, or else impertinent? For though it should be granted, that the Church of Christ was the same in some sense from the beginning, yet who knows not that the time and way for admission of the Members thereof to external Ceremonies, was not always the same? And who doubts but the Church was always of God's Institution? But doth it therefore follow, that the Ordinances Instituted therein, belong to Infants? Might they not have the Passover, as well as Circumcision in the Mosaical Church, and yet have neither the Lord's Supper nor Baptism in the Christian Church? you deny them the one, why may not we as well deny the other?

PRESBYTERIAN.

Query 18. Whether was Abraham made a Member of the Church by Circumcision, or circumcised because a Member of the Church? The like of Infants born in his House.

And how can the ceasing of Circumcision prove Infants Church-membership ceased, any more than it can prove their Church-membership began with Circumcision; or that Women were not Church-Members, because not circumcised; or that all Israel was unchurched in the Wilderness, when they were uncircumcised for forty years?

BAPTIST.

Antiq. 18. Although Abraham was in the Church of God essentially by Faith, yet whether formally in that Church-state, which God was then about to settle, till circumcised, will not I suppose be hastily affirmed. And how can Infants be said to be in the Church, as Abraham then was, seeing they have no Faith as he had? And whether the Jewish Church-state did not cease *de jure*, when Circumcision so ceased? And then whether that state of Infant Church-membership did not also cease? And like as the ceasing of the Passover *de jure*, was the ceasing of Infants right to any such Ordinance: even so we ask why the ceasing of Circumcision *de jure*, is not as truly the cessation of Infants right to any such Ordinance? Certainly, if God's Word assign any Ordinances in lieu of the former, the place where 'tis written would have been known to this day.

PRESBYTERIAN.

Query 19. Whether the Blessing of Abraham consists not chiefly in this, That God promised to be a God in Covenant with him, and his Seed? And how are the believing Gentiles blessed with faithful Abraham, and Heirs of the same Promise, if their Infants are not also comprehended in the same Covenant?

BAPTIST.

BAPTIST.

Antiq. 19. Whether the Blessing of *Abraham* (if you understand it of Eternal Life) was not the blessing of the Fathers that went before him? And whether that Blessing did not belong to their Infants? And whether their Infants were Partakers with them in any Rites or Ceremonies of Instituted Worship? And if not, then, why may not the Infants of the Gentiles partake of the Blessing of *Abraham*, though not concern'd in Rites or Ceremonies; or whether you think the Blessing of *Abraham* is confined to Ceremonies in respect of Infants? If so, shew us what Ceremonies these were before *Abraham*? when, or at what Age they were dispensed? and what they are now? and at what Age Infants are to be brought to these Ceremonies? and what these Ceremonies are by name?

PRESBYTERIAN.

Query 20. Whether in that great Promise, Gen. 12. 3. Tribes, Kindreds, Families, do not most certainly comprehend Infants? As it was to such Families that the Promise was made before Christ, as to the Jewish Church? What warrant have we to understand Families or Tribes otherwise, when the same Promise is made to the Gentiles?

BAPTIST.

Antiq. 20. Whether you ought not to distinguish in this great Promise, the things which are Eternal, from the things that were but for a time? And then whether you can imagine, that all the temporal Blessings, Rites and Ceremonies, concern'd any Nation, as it concern'd the Seed of *Abraham* after the Flesh? But if by this Promise you understand it as the Apostle *Paul* doth, Gal. 3. 16. then we doubt not but all the Kindreds of the Earth are concern'd in it; and then whether we do not sufficiently comprize the Gentiles therein? But how can *Abraham's* Rites and Ceremonies be part of this Blessing to the Gentiles, which are abrogated long ago? And which now would render Christ unprofitable to us, if we should submit to them? Gal. 5. 2.

PRESBYTERIAN.

Query 21. Whether the second Commandment, Exod. 20. 5, 6. doth not contain a standing Promise, and discovery of God's Resolution concerning the Children of all that love him, whether Jews or Gentiles, to whom this Commandment belongs? Whether God meaneth not that his Retribution to Parents that love or hate him, shall extend to their Children as such, unless they interrupt it at Age by their own Acts? and if to their Children qua tales, then whether not to Infants?

BAPTIST.

BAPTIST.

Antiq. 21. Whoever doubted but that Infants are advantaged many ways, in the Blessings which God bestows on them that fear him? And accordingly greatly disadvantaged by the wickedness of their Parents, even so as to bear their Fathers Iniquities many times, as is evident in the overthrow of the World, the Cities of *Sodom* and *Gomorrhah*, &c. yet whether the Blessing or Mercy of Eternal Life to Infants, depend upon the Parents love to God? And whether the damnation of Infants depends on the Wickedness of their Parents? And whether the Blessings of the second Commandment belong only to the Church as such? or whether all Men that follow the Rules of Morality, are not within the reach of these Blessings also? And then how should Infant Church-Membership and Baptism be the Blessings of the second Commandment, seeing this Law concerns all Men as Men, being part of the Moral Law, and is not proper to the Church only? or whether this Query will not make the whole World Church-Members, as well as a part, if they obey but the second Commandment?

PRESBYTERIAN.

Query 22. Whether any without the Church are secured of God's Mercy by Promise? And whether Mercy be not promised to Children of the Faithful as such? (See *Psal.* 102. 28. and 103. 17. *Prov.* 20. 7. *Isa.* 61. 8, 9. and 65. 23, &c.)

BAPTIST.

Antiq. 22. Whether God hath not said that his Ways are all equal? And whether this do not secure Infants of God's Mercy, though not baptized into the Visible Church? (for otherwise we say Infants are of the Redeemed-Church); when God saith, That the Son shall not bear the Iniquity of the Father, and every one shall bear his own Iniquity; whether this be not a Promise of Mercy to Infant-Children, and that in respect of Eternal Life? And whether this Query be not near a kin to that position of the *Papists*, when they say, Out of the Church there is no Salvation, Restraining that word *Church*, to Visible or Actual Professors only? And why must these five Quotations be applied to Infants only, sith the things spoken of these Children, Seed, or Off-spring, are mostly such as are exclusive of Infants? nor are Blessings which include Infants, expressed to be their right to Practical Ordinances in the Church of Christ.

PRESBYTERIAN.

Query 23. Whether these Promises in the making of them were limited to a certain time when they were to cease? Or whether they have been since revoked?

BAPTIST.

Antiq. 23. Suppose these Promises yet remain, as we doubt not but they do, shew they are not entail'd upon the Jewish Nation, (at least the three first Quotations); How will this avail to the point in hand? Are all the Blessings of God to the Infant Off-spring of those that fear him, &c. bound up in your supposed Church-Membership and Baptism? And whether the Promises, *Isa. 61.8,9. & 65.23.* were yet fulfilled to the Jews themselves? and if not, then how to their Infants, or to the Infants of the Gentiles?

PRESBYTERIAN.

Query 24. If it was on the Jews rejection of Christ, that they were broken off from being God's People; were those thousands of Jews that believed in Christ so broken off? If not, then whether were not the Children of all believing Jews Church-Members in Infancy? Or otherwise, was it not somewhat else than Unbelief that brake them off?

BAPTIST.

Antiq. 24. Whether were those that cried, *His Blood be upon us and our Children*, thereby rejecting the great Messenger of the Covenant, justly broken off? And whether the renting of the Vail of the Temple, did not shew the Abrogation of the Covenant, and the Legal Ministry? Whether was *Saul* broken off when he persecuted the Church, causing many to blaspheme? And how could the Jews lawfully be married to Christ, if *Moses* was not now removed, without being called an Adulterers? And then whether those thousands of Jews which believed were not first broken off from the Jewish Church (at least *de jure*) before they could be incorporate with the Gospel-Church; and now to plead no longer upon this Issue, *We are Abraham's Children, we are free-born*? &c. And now also to look upon Circumcision, and whatsoever was gain to them on a legal account, to be loss for Christ? Or is there any other way to be grafted into the Church of Christ but by Faith? Now therefore seeing the Jews were in no better case than the Gentiles, Circumcision being now nothing, even as Uncircumcision was nothing, but a new Creature? then, whether all the Infants of the Jews *now ceased* to be Members of any Visible Church, seeing their Parents had *de jure* lost their Membership?

PRESBYTERIAN.

Query 25. Were not the Infants of the Christian Jews, the day before their Conversion, Members of the Jewish Church, and of God's Universal Church, of which the Jews were but a part? and doth it not sound strangely, that such Infants as were the day before Members of the Jewish Church, and of God's Universal Church, should be put out of the Jewish and the whole Visible Church, by the Faith of their Parents, or without unbelief? Either

it was a Mercy to be a Member of the Church, or not ; if it was no Mercy, then will it not follow, that the unbelieving Jews lost nothing by being broken off? If it was a Mercy, how did the Christians Children forfeit it?

BAPTIST.

Antiq. 25. Whether we have not sufficiently shewed, that the Infants of the Jews were now no Members of the Jewish Church, that being now abrogated, and the Gospel Church-state confirmed by the death of Christ, and the pouring out of the Holy Ghost? neither could two distinct Church-states stand together *de jure*. And then whether it be not a great mistake for the *Querist* to suppose the Jews were a part of God's Universal Church, when in truth they were no Church at all? and therefore whether the Wonder which he makes about the Jews Infants which believed, be not groundless? And yet whether the Infants of the believing Jews were not in a far better estate, than when their Parents were unbelievers, sith the Curse they then had imprecated, was now removed? Also whether it was not a Mercy, that both Parents and Infants were set free from Circumcision? which what-ever it was before, now ceased to be a Mercy to any Man, because it was an Obligation to the Yoke of Bondage, and rendred Christ unprofitable to such as should now receive it, and consequently a Release from that Church-membership according to the Law, was a great Mercy to Infants, who still retain Membership in the Invisible Church, as they did before Circumcision was in being?

PRESBYTERIAN.

Query 26. Whether it be credible, that he who came not to cast out Jews, but to bring in Gentiles, breaking down the Partition-wall, and making of two one Church, would have a Church of so different form and constitution, that the Church at Jerusalem should have Infant-Members, and the Church at Rome should have none? That the Jews Infants should be Members, and not Gentiles?

If the Jews were broken off by unbelief, should they not be grafted in again upon their Repentance of Faith? And so should not every repenting believing Jews Infants be Church-Members? Or otherwise how would their grafting in, answer to their breaking off, should they be but in part grafted in?

BAPTIST.

Antiq. 26. Whether it be not a great mistake to say, That Christ came to make the Jew and Gentile one Church, otherwise than by taking away the Jewish Church, and making all things new, 2 Cor. 5. 17, &c. And whether this might not be done without setting any of the Practical Ordinances upon Infants as under the Law? If otherwise, why have you not shewed us where Christ hath required Parents to get their Infants baptized? and where he forbade them to be brought to imposition of Hands, the Table of the Lord? &c. If the denial of the first make our Infants

no Members of the Church, doth not our denial of the other two, which do as generally pertain to Members of the Church, make yours none also? And if the Church at *Jerusalem*, *Rome*, &c. had any Infant Members therein, in the sense wherein you would have them Members, why do you not name some one Infant so made a Member, sith you know it would suffice?

Whether if the Jews grafting in, must in all Points answer to their breaking off, their Infants must not come to other Ordinances as well as Baptism? Or will you say Infants cannot partake with their Parents of Salvation without Baptism? or whether were the Infants of the Jews exposed to damnation by their Parents unbelief? And if so, what is become of all their Infants ever since? were they broken off as the damned, when their Parents only sinned? God forbid.

PRESBYTERIAN.

Query 27. Was not Christ's Church Spiritual before his Incarnation (when it took in Infants) and gathered in a spiritual way? Was not the Visible Frame of the Jewish Church set up and erected by the Father of Spirits? and were not Spiritual Duties commanded then, upon Promises of Spiritual Blessings, even Life Eternal?

How will any prove that it was a blemish to the old Frame, that Infants were Members? What was the Church the worse for Infants Rights? If it be no blemish, why must it be done away?

BAPTIST.

Antiq. 27. Though it be true, that Christ's Church was always Spiritual in some measure; and his Services such also; yet whether it be not also true, that the Church under the Law of Moses was Carnal, in respect of the Spirituality of the Church under the Gospel? Does not the Apostle say, 2 Cor. 3. These two Ministrations differ as much as the Letter and Spirit differ; and that the Glory of the one had no Glory in respect of the Glory which excelleth? And is it not then rational, that the Churches concern'd under these Ministrations respectively, should differ accordingly? And though it was no blemish to the Jewish Church, to have Infants Partakers of their Ordinances, which are called Carnal; yet whether it be not a more perfect state, when the Church do all know God, from the least to the greatest of them? And whether this be not the state of the Church under the Gospel, according to God's appointment? Heb. 8. 10, 11, 12, 13. And whether that which is less perfect ought not to vanish away, when that which is more perfect is come? In that he saith a new Covenant, he hath made the first old: Now that which decayeth and waxeth old, is ready to vanish away, Heb. 8. 13.

PRESBYTERIAN.

Query 28. In what regard was the new Frame better, supposing the casting

ing out of Infants which were in the old? How doth Infants Relation detract from its Spirituality? Do not the Adult come in by the same kind of consent for themselves, as they make for their Infants? And do not the Adult blemish the Church with more carnal Sins than Infants? Would any Kingdom be more excellent, if all Infants were disfranchised? Does not Nature teach all Kingdoms on earth, to take them for Members, though but Infant-Members?

BAPTIST.

Antiq. 28. Whether it be necessary to say, Infants are cast out of that whereof they were never possessed, to wit, the use of Ordinances in the new Frame of the Church? Or how can Infants be said to be a Spiritual Seed? How are they living Stones, built up a Spiritual House, to offer Spiritual Sacrifices in a Gospel sense? Or how are your Infants a more Spiritual Seed than our Infants? And whether any other are by Christ's Order to partake in Gospel-Ordinances, than such as therein worship God Spiritually? Whether hence it be not clear, that the way of making Infants Church-Members, doth not detract from the spirituality of the new Frame of the Church? Also where hath God required the Adult to consent for their Infant Church-membership in this new Frame? And whether the comparison between an Earthly Kingdom and the Church of Christ be any way fitting, seeing Infants have as much need of the priviledg of Humane Laws, for the preservation of their Lives and Rights, as grown Persons? But how stand they in need of the Laws of the Church (and particularly Baptism) for the preservation of their Souls? And whether this Similitude may not be improved against you, seeing Infants, though Members of Kingdoms, yet are excused from all Duties personal whatsoever; and then why may they not be reputed of the Kingdom of God, and yet exempt from the Duties of his Kingdom? Or how come they to be concern'd so much in that one Duty of Baptism, and no other whatsoever?

PRESBYTERIAN.

Query 29. Whether any Jew at Age was a Member of the old Church without professing Faith, (in the Articles then necessary to Salvation) Repentance, and Obedience? And wherein the supposed new Call and Frame doth in this differ from the old, save only that a more full and express Revelation of Christ requireth a more full express Faith? Is it not evident, that they were to profess consent to God's Covenant; which who so denied Asa, would be put to Death? And was not Circumcision a Covenanting Act? And did they not thereby profess to take God for their God? Or would God else have taken them for his People? And would not renouncing God have cut them off?

BAPTIST.

Antiq. 29. What is become now of your Infant Church-membership; if when grown up they cease to be Members upon that account? Were

the Jews Infants twice made Members of their Church? Or is every renewing the Covenant, (as in the case of *Afa*) making Men Members of the Church? But where did the Church ever admit one Member to her Communion by Baptism without Profession? Or where did she ever decree, that those who would not submit to her new Frame should be put to death? And whether in this the new Frame of the Church do not greatly differ from the old? And whether the Gospel-Church be not really new-framed, 2 Cor. 5. 17. And why then do you call it a supposed new Frame only?

PRESBYTERIAN.

Query 30. *Whether God's Law obligeth not Persons to devote themselves and their Infants to God, by consenting to God's Covenant for themselves and them? Whether it was not the Duty of the Israelites, to engage and devote their Children to God in Covenant? Whether this be not evident from the Penalty (even to be cut off from his People) annexed for the non-performance? (And whether this be not as much our Duty still?) Does not the Law of Nature bind us to give to every one his own due? and are not Infants God's own due? Does not the Law of Nature bind Parents to give them up to God, by acknowledging his Right, with a free resignation and dedication of the Infant to God as his own?*

BAPTIST.

Antiq. 30. Where are Christian-Parents required to devote their Children by consenting to any Covenant for them (or in their stead) as the Jews were in Matters of Religion? What Penalty hath God imposed on them that devote not their Infants by sprinkling them as you do? And whether we do indeed omit the duty of devoting our Children to God in any thing wherein the Law of God or Nature obligeth us, (*abating us only what all Men must be abated?*) And who denies Infants to be capable of Infant-Relation, Obligation, or Right; or who opposes their being devoted to God in their capacity? And whether this be not a meer noise of words, as if all that do not as you do, do lay aside their Care and Duty towards Infants? And where is the Institution of your publick Way? Have we not a more certain instituted way to devote them to God by Prayer, and to educate them in his Fear, as they are capable, than you have to cross or sprinkle them?

PRESBYTERIAN.

Query 31. *Whether Anabaptists themselves, all of them that are truly pious, do not virtually (though not actually) devote their Children to God, and consent to their Covenant Relation, while they vehemently plead against it?*

BAPTIST.

Antiq. 31. Whether you do not greatly wrong your self, and those you call *Anabaptists*, in saying, They vehemently plead against devoting their Children to God? yea sure, they do it actually as far as God's Word requires.

requires. And can you believe, that there is no way to devote Children to God but in your way? How then did *Adam, Enoch, Seth, Noah, &c.* devote their Children to God? And it would do well also if you could shew us how they consented to any Covenant for their Infants, more than we do? or prove, if you can, that you your selves do consent to the Covenant of Grace for your Infants, more than we whom you call *Anabaptists*?

Does not *Eusebius Pamphilius* count Christianity as old as *Adam*? l. i. c. i. And doth not *Tertullian* say, *Enoch justissimum non circumcissum nec Sabbatizantem, &c.* *Enoch* an upright Man was translated by God, though he were not circumcised, neither yet did observe the Sabbath. — *Ut Aternitas candidatis, &c.* To the end, that he who did aspire to Eternity might shew us, that we might please God without the burthen of *Moses's* Law. And what Law (save the Law of Circumcision) did ever require Infants to be brought to Practical Ordinances in the Church of God?

PRESBYTERIAN.

Query 32. *Is it not a desperate undertaking, and dare any adventure on it, to justify all the World before Christ's Incarnation, except the Jews, from the guilt of not dedicating their Children to God? And do not they that say there is no Law in this case, say there is no Transgression? And dare any in like manner undertake to justify, at the Bar of God, all the World since Christ's Incarnation from the guilt of Sin, in not dedicating their Children to Christ, and entring them into his Covenant as Members of his Church? Dare any maintain that all the World is sinless in this respect?*

BAPTIST.

Antiq. 32. Whether this be not a very unwise Query; As if none of the Fathers did dedicate their Infants to God, unless they brought them to some Practical Ordinance in the Church, which is the only thing you do so complain of? And how, I pray you, did *Abraham, Isaac, and Jacob* dedicate their *Female Infants* to God, sith we find no practical Ordinance for them in Infancy? or who goes about to justify the World, if they do not as the Law of God and Nature wills them to do for their Infants? And may we not well justify all Men, for not doing that which the Law of God never required, and also blame you for doing that which God never required at your hands?

PRESBYTERIAN.

Query 33. *Is it not a great Benefit and Priviledg to be a Visible Church-Member of Christ as Head of the Church, and of his Church as Visible? Is it not a benefit in it self (besides the Consequents) to be visibly united and related to Christ and his Body? Is not such a Relation to God the Father, Son, and Holy Ghost, and to the Church, an honour? And how great is the misery of a contrary state?*

And

And if Infant Church-membership were no benefit, then how were they that had it (when they came to Age, or their Parents in the mean time) obliged to any thankfulness for it? Will any say, That neither they nor their Parents were obliged to thankfulness upon this account?

BAPTIST.

Antiq. 33. What benefit is it to bring Infants to that which God requires not of them? or whether it be any loss to them till God requires it? And seeing you make your *Pedo-Baptism* all in all, shew us what benefit or priviledge you had when sprinkled, more than the Infants of a pious Baptist? And what is that benefit, that all who are sprinkled by the Papists do receive, which you ratifie for good Baptism? Or how are their Infants Church-members more than ours? And whether our Children, when grown up, have not a fairer way to the Purity of Christianity, in that they are not entangled with such Traditions? How dare you think that you can unite Infants to Christ and his Body, by doing that in his Name, which he never required? And how is that you count all Infants in a miserable state that are not sprinkled as yours are? for in nothing else can you pretend such advantage, which God knows proves your loss.

PRESBYTERIAN.

Query 34. Is it not certain that Infants are capable of this Benefit, if God deny it not, but will give it them as well as the Aged? And is it not certain, that they are actually Members of all the Common Wealths in the World? (non perfectæ, sed imperfectæ Membra) And does not Nature seem actually to have taught most People on Earth, to repute their Infants in the same Religious Society with themselves, as well as in the same Civil Societ y?

BAPTIST.

Antiq. 34. That Infants are capable of what God will give them is very true; And we therefore ask, whether Infants be not as capable of the Lord's Supper as Baptism, if the Lord will give it them? And as far as God's Will is, that Infants should be related to his Church, we doubt not of their capacity for it. And why is the order of Common-wealths so much insisted on in this case? Are we to fetch our Rules for dispensing Ordinances in the Church, from the Civil Policy of Nations? We desire you still to shew us what the Law of Nature obligeth us to do for our Infants, which we do not? Is both the Law of God and Nature broken by all that bring not their Infants to be crossed or sprinkled as you do? Sure you can never make this good. And whether they abuse not the Law of Nature, who say, That it teacheth any Body to repute Infants to be of this or that Religion, seeing it's certain they are ignorant of all Religion. And if bare reputing Infants make them of the same Religion with their Parents, then Infants of Idolaters are Idolaters, which is absurd to imagine.

PRESBY-

PRESBYTERIAN.

Query 35. Whether according to the tenour of the Covenant of Grace, God will not vouchsafe to be their God, and take them for his People, (that are in a natural, or Law-sense) willing to be his People, and take him for their God? And whether the Infants of Believing Parents are not thus willing? When Infants cannot be actually willing themselves in a natural sense, must not the Reason and Will of another be theirs in Law-sense; that is, if the Parents have the full dispose of them, and are warranted by the Law of Nature to chuse for them, (for their good) till they come to the use of Reason themselves?

Whether in God's acceptance the Child doth not thus truly consent by the believing Parents, and doth not covenant with God, as a Child covenanteth and consenteth reputatively among Men, who by his Parents is made a Party in Contract, as in a Lease for his Life, or the Like?

And so granting the Relation of Church-membership, to be founded in a mutual Contract, Covenant or Consent betwixt God and us, yet must not this consent on our part differ according to the different age and capacity of Infants, and the Adult? Were not the Israelites Infants Church-Members, who consented not actually in their own Persons, but virtually, and reputatively?

BAPTIST.

*Antiq. 35. We still require you to shew where this Law is, that obligeth Christians to will the baptizing of their Infants, and that will warrant the baptizing of one Person by virtue of anothers Will? And why may not a reputative Baptism serve as well as a reputative Covenant, sith the Covenant is greater than Baptism? And whether this be an advised Speech, that the Parent hath the whole disposal of his Child in Matters of Religion? And who must judg what is good for his Infant in religious Matters? Must not God's Word do this? And shew us what Command we have omitted, in not bringing our Infants to the Font as you do? Or do you think that your instance of a Lease, is sufficient to rectifie Mens Consciences in Matters of this nature? And what if some of the Jews had failed to consent for their Children, were they therefore not in Covenant? Sure it was the Law, not the Parents consent, that regulated these Matters. Neither do we find that the *Israelites* were bound to repent and believe in the Person of the Child, and accordingly to make profession in his Name, when circumcised, as you do at the Font when you pretend to baptize your Infants, when yet you baptize them not, seeing Sprinkling cannot be truly called Baptism? And seeing that in a Law-sense the Parent may bring his Child with himself into slavery, will it not follow, from your way of reasoning, that a Parent may by an evil Covenant in Religion, bring his Infant into Hell? which is an absurdity that cannot be avoided, but by avoiding your Scriptureless reasonings.*

PRESBYTERIAN.

Query 36. Whether it be not the Duty of Parents, by the Law of Nature, to accept of any allowed or offered benefit for their Children? the Infant being not sui Juris, but at his Parents dispose in all things that are for his good, have not the Parents power to oblige their Children to any future duty or suffering, that is certainly for their own good? And so may they not enter them into Covenants accordingly? And is it not unnaturally sinful for a Parent to refuse to do such a thing, when it is to the great benefit of his own Child? And doth it not deserve to be called the unthankful Error, that opposeth Childrens Rights and Blessings?

BAPTIST.

Antiq. 36. Whether this Query be not the same in effect, which we have had again and again? And we would know what offered benefits the Infants of the Pædo-baptists meet with among the Papists, or your selves either, which we receive not, meerly for this cause of not doing to our Infants, as they and you are pleased to do? And whether it were not as reasonable for Parents to be baptized in the Child's stead, as to profess Faith and Repentance for him? And whether it be reasonable for a Parent to oblige his Infant to be of his Opinion and Practice, and to suffer for the same? And what Law of God requires this, and whether this may not be called the unreasonable Error?

PRESBYTERIAN.

Query 37. Whether it may be thought, or any dare maintain, that the Covenant of Grace giveth no conditional Right to any Infant in the World? Are they all excluded? And why? Are they worse than their Parents? If it give any Right to Infants conditionally, as it doth to Parents, must it not be on a condition to be performed by the Parents, or such as are so far entrusted?

Or can this be called a Covenant, for God only to say [I will save all such Infants as I elect] and yet offer Salvation to none of them in the World on any condition, nor give a title to any Person that can be known by themselves or others? Would it not be to confound the Decree of God with his Covenant? And what Right or Hope doth this give to Christians for their Children, more than to Pagans?

BAPTIST.

Antiq. 37. Whether it may be thought that God should require the conditions of the Covenant of Grace on them, which he knows can observe none at all? or whether it be his Will that the Grace of that Covenant should depend upon others observation of the Conditions for them? And whether this be not to put the Salvation of Infants out of his own hand, and into the hand of such as commonly neglect their own? And is not this to expose poor Infants to ruin, whose Parents generally are so far

far from keeping, that they are strangers to the Conditions of this Covenant?

And where are we taught to doubt the Salvation of the Infants of Pagans? or to conclude ours only are in a state of Salvation?

And is it not much more secure to hope the Salvation of Infants on the ground of Christ's dying for them, and rising again for their Justification, than upon any practical in Religion? And where did God ever since the beginning of the World, give any Ordinance to be necessary to the Salvation of any Infant in the World? Can you believe that the cutting off of the uncircumcised Man-child, was a cutting off from Salvation? how then were all the Infants saved which were born to the *Israelites* for forty years together, such of them, I mean, as died during that time? And why may not Infants as well be made righteous without any thing done on their part, as they are made sinners without any thing done on their part? Will not the second *Adam's* Obedience salve the first *Adam's* Disobedience? And may not poor Infants better plead in the Day of Judgment what Christ did for them, than what your God-fathers or Pro-parents did for them?

PRESBYTERIAN.

Query 38. Though all that are saved, are saved by the meritorious Righteousness of Christ, by way of free Gift; yet whether the condition be not a suitable acceptance? And why may not a Parent accept a Donation for his Child, who hath no will to accept it for himself? Shall he be certainly shut out unto Damnation? Or shall he have that Gift absolutely, which is conditional to all others? Or is he not concerned in the Donation at all? And have not Infants guilt and misery from their Parents? And though Life and Pardon be by Christ only, yet is it not congruous, that the meer condition of Acceptance may be performed by the Parents, while they cannot accept for themselves?

BAPTIST.

Antiq. 38. Whether the meritoriousness of Christ is not as available to save Infants, without any Man's acceptance thereof for them? Or whether hath God tied the Salvation of any Person to the acceptance of another? And whether these be not unreasonable and unscriptural Conceits? And whether it be not for want of better grounds for Infant-Baptism, that you thus continually tautologize, varying little from that which you have said once and again?

PRESBYTERIAN.

Query 39. Whether it be no advantage for Children to be under an early engagement to God, and Jesus Christ? Whether to dedicate them betimes to God, doth not tend to secure God's right and Childrens good, and to prevent their sin and misery; they being thus under a double Obligation, which they may be minded of betimes, and which may hold them more strongly to their Duty, and disadvantage the Tempter that would draw them off from God, &c?

BAPTIST.

BAPTIST.

Antiq. 39. Who is against as early an engagement of Children to God as can lawfully be made? And do not the Baptists engage their Children to God as soon as they can, by Prayer and Supplication whilst Infants; and then by the best education they are able when docible? But whether any thing be done to purpose in your Judgment, (when yet all is done that can be done) unless it be rantized in your way? And whether it be not better to leave the Event of their accepting Baptism, to the wise dispose of God, than to do it *per force* in Infancy, without Precept from God? Also whether Infant-Baptism be such a means to propagate Religion as you suppose, may be seen, when you consider how in the darkness of Popery, Pedit-Baptism was more common than now, but Christianity much less? And name one if you can that was bettered in Christian Virtue by Pedit-Baptism? We think we can name one, and that your self, which is worse for it; for had you not that to rest on, you would probably desire to put on Christ in Baptism? Whether it be not the fittest time to be buried with Christ in Baptism, when we are dead with him from the Rudiments of the World, or whether it be reasonable to bury Sinners therein till they be dead to sin? and whether it can profit any Person to be baptized, unless he have the answer of a good Conscience, by the Resurrection of Christ from the dead, 1 Pet. 3. therein?

PRESBYTERIAN.

Query 40. Whether it can be proved, that ever there was one Age or Church (particular) on Earth since Adam, till about 200 years ago, that the Anabaptists rose, wherein Infants *de facto* were not Members of the Church?

BAPTIST.

Antiq. 40. Whether in your sense of making Infants Members of the Church *de facto*, it can be proved there was any one so made a Member from the beginning of the World till Abraham's time? and whether John Baptist, Christ, or any by his order, did receive Infants into the Church *de facto*?

And whether the Baptists do not better prove the Antiquity of their Faith and Practice in Baptism, than any Pedit-Baptist in the World? and doth not your Conscience tell you, that the Baptism of Men and Women, upon professing of Faith and Repentance, is beyond the reach of contradiction? whilst Mr. Baxter himself confesseth Infant-Baptism to be so difficult, that many of its Assertors, both Protestants and Papists, are forced to confess it cannot be proved by the Scriptures? See his *Cure*, p. 7. And seeing you and we are generally agreed, that our way both for Subject and manner is out of dispute, clear in the Scriptures; and you confess by the Pen of Mr. Baxter, that yours is very difficult; Is it not reason the difficult Way should give place to the clear and evident Way?

PRESBY-

PRESBYTERIAN.

Query 41. *Whether it can be proved, that ever there was any one Infant of true Church-Members, that was not rightfully a Church-Member himself from the Creation till Christ's days? Or from the Creation till this day; except the Anabaptists, who reject the benefit, whose case we will not presume to determine?*

BAPTIST.

Antiq. 41. Whether this Query be not the same we had before? And whether what is said to it, may not also suffice to this?

PRESBYTERIAN.

Query 42. *Seeing that Infants have been de facto Church-Members from the Creation to this day, (as far as any Records can lead us); Is it likely that the Lord, and Head, and all-sufficient Governour of his Church, would have permitted his Church till now, to be actually made up of such Subjects, as in regard of Age be disallowed, and suffered his Church to be wrong framed till now? Or is it a reasonable, modest, and lawful Undertaking, to go about now in the end of the World to make God a new-fram'd Church, as to the Age of the Subjects? And is it not more modest and safe to live quietly in a Church of that frame, as all the Saints of Heaven lived in, till the other day, as a few Anabaptists did attempt an Alteration?*

BAPTIST.

Antiq. 42. Whether it be not utterly untrue, that Infants were Members of the Church *de facto*, i. e. to be brought to partake of Ordinances Practical in the Church, save only from *Abraham* to the end of the Law? And whether all the Pedo-Baptists in the World have not hitherto been unable to shew any one instance before *Abraham*, or since the Law was abrogated, so much as one Infant admitted to any such Ordinance in the Church of God, according to what the Scriptures afford in this case? And whether it be not as modest in us to labour to restore Baptism to its pure use in the Church, both in respect of the Subject and Manner of administration thereof, as it was for the Protestants to do the like in respect of the Lord's Supper? Also whether your pretending the Authority of the Universal Church, be not the same figment with which the Papists deceived themselves and others? And how can you pretend the Universal Church, when the Primitive Church is on our side?

PRESBYTERIAN.

Query 43. *Whether considering Christ's own Infant-membership, and his kind reception of Infants, and his chiding those that would have kept them off, and his offers of taking in all the Jewish Nation, (Mat. 23. 37.) and that they*

were broken off by unbelief, and consequently the Seed of Believers broken off from the Church Universal, and that whole Households are oft said to be baptized; and that Paul pronounceth Believers Children Holy, and that Christ (Mat. 28.) commandeth his Ministers, as much as in them lieth, to disciple all Nations, baptizing them: &c.

BAPTIST.

Antiq. 43. Whether Christ's Infant-Church-membership did not pertain to the Jewish Church only? *Gal. 4. 4.* born under the Law only, &c. And whether he was not about thirty years when he entred into our Profession? *Heb. 3. 3.* The Apostle and High-Priest of our Profession Jesus Christ; See *Luke 3.* And then whether his Example be not flat against you?

Also whether Christ's only praying for Infants, and not baptizing them though brought to him, neither ordering any other to do it that we read of, do not shew us that Infants may be under the Blessings of Christ without Baptism? And whether you may not tremble to presume to do more than he did, or appointed to be done? Are you wiser than he?

Also whether it lies within the power of any Minister to disciple an Infant; or shew us one Infant with you, or any Pedo-Baptist ever made a Disciple? Or be pleased to come and make my Infants Disciples if you can, and I promise you I will assist you what I can in the baptizing them? and not only so; but do my best to employ you elsewhere, I speak it seriously. And whether this would not do more to decide the Controversie, than all the Books that are written by any of you? And if you cannot do this, how will *Mat. 28. 19.* warrant you to baptize Infants, sith it's plain that discipling goes before baptizing? And how Disciples are to be made, we think it best to learn of Jesus, *John 4. 3.* How think you? Do you indeed believe, that any Persons being of a Nation, entitles them to Baptism? Why then who is not a fit Subject, seeing all Infants and Men too are of one Nation or another? And if there be other Qualifications necessary, whether to be taught be not one of the chief of them? and why do you say we take Infants away from Christ's Church, because we baptize them not; are they in it before baptized? If so, how do we take them away?

PRESBYTERIAN.

Query 44. In summ; Whether, 1. God would not have Parents devote their Children to him, and enter them according to their capacity in his Covenant? 2. Whether also he doth not accept into his Covenant all that are faithfully thus devoted to him, and be not peculiarly their God, that such Children are Holy? 3. Whether they are not as certain Members (according to an Infant capacity) of the Visible Church, as they are of all Kingdoms under Heaven? 4. Whether there be not far more hope of their Salvation, than of those without? 5. Whether the Covenant doth not make their Salvation certain, if they so die? 6. Whether the Investiture and Solemnization of their Covenant with Christ should not be made in Infancy? &c.

BAPTIST.

BAPTIST.

Antiq. 44. In summ, 1. Whether we do not as much to our Infants, (in our capacity) as Christ did to the Infants which were brought to him? and will not that satisfie, unless we go from him to follow you? And as to the business of the Covenant, let us hear what Mr. Baxter saith, *More Reas.* p. 86. *All Mankind is brought by Christ under a Covenant of Grace, which is not vain nor repealed by God, but as their abuse of the Grace of the Covenant may cast them out; for as a Covenant of entire Nature was made with all Mankind in Innocent Adam, so a Covenant of Grace was made with all Mankind in lapsed Adam, Gen. 3. 15. in the promised Seed; and renewed again with all Mankind in Noah, &c.* And now we ask, Whether our Infants, according to this account of the Covenant of Grace, be not in it without Baptism, sith they have not abused the Grace of the Covenant? And whether Baptism be not far more proper, when after they have corrupted themselves by sin, they come to Humiliation, and so to enter into this Covenant upon the terms of the Gospel?

Whether your Exposition of the Universal Church, upon *Mat. 28. 19.* do take in the Practice of the Apostles in pursuance of that Commission in the *Acts of the Apostles*, and the Exposition of the *Baptists*? And if not, then you either deny us to be of the Universal Church, or else you have not the Exposition of the Church Universal?

PRESBYTERIAN.

Query 45. *How inconsiderable a part of the Universal Church do the Anabaptists hold communion with? And do they not unchurch almost all the Churches on Earth? (may we not think, that they rob Christ of more than nine parts of ten of his Kingdom, or Church Universal? V. p. 305.)*

BAPTIST.

Antiq. 25. Whether upon Luther's revolt from the Pope, you were not upbraided with holding communion with an inconsiderable part of the Universal Church? Why do you take up the *Papists* Weapons? Did not that pious Man that succoured *Athanasius* in the time of the *Arrian* Persecution, answer the Objection well, when he said, *The cause of Truth is not therefore impaired, because I am alone; — Glory not therefore in Multitudes, for it is not the Multitude but the Cause that justifieth or condemneth?* Also whether we may not conclude, That many are of the Universal Church, that do not communicate with us or your selves? and yet whether your separation from many Pedo-Baptists will not justifie our separation from you more clearly?

PRESBYTERIAN.

Query 46. *Whether they can possibly hope, that ever the Church on Earth will*

will unite upon their terms, of rejecting all their Infants from the Visible Church, and renouncing all our Infant-Rights and Benefits conferred by the Baptismal Covenant of Grace ?

BAPTIST.

Antiq. 46. Whether this be not in effect to say, What will these feeble Jews do ? And why may we not hope that this great Mistake of yours may vanish, as well as that great Mistake of Austin, and the generality of Men professing Christianity, who brought Infants also to the Lord's Table, and that for many hundreds of years together, and defended it by as plausible Reasons as any you have for baptizing them ? Could God reform so great and general an Error, forced on by Learning and Authority of eminent Men ; And shall we think this thing only too hard for God ? Our small number shall not make us doubt, for we know God doth great things by small means. And what Baptismal Grace do we desire you to renounce, when we only desire you to mend an Error ? Did the twelve Disciples, Acts 19. renounce any Baptismal Grace, when (according to the Interpretation of the Ancients) they were baptized again ? Surely Reformation is no Error ?

PRESBYTERIAN.

Query 47. And whether if they continue to the Worlds end to separate from almost all the Churches, and unchurch them, their Employment will not be still to serve the great Enemy of Love and Concord, against the Lord of Love and Peace, and against the Prosperity of Faith and Godliness, and against the welfare of the Church and Souls, and to the scandal and hardning of the ungodly ?

BAPTIST.

Antiq. 47. Whether the separation is not justly chargeable upon those which cause Divisions and Offences, by asserting and maintaining such Errors, as being admitted, the Way of God must be corrupted, or laid aside ? And whether these are not the Men, that (at least unawares) serve the design of the great Enemy, and whether you are not guilty of the Fault wherewith you would charge us ?

PRESBYTERIAN.

Query 48. Whether too many well-meaning, but weak Christians, are not disaffected to lawful and warrantable things in the Worship of God, meerly because they see such as are ungodly use and own them ? And whether if God should but let us have a King and other Rulers, that were against Infant-Baptism, and singing of Psalms, &c. and would make Laws for their own way, and impose it on others, so that the ungodly Multitude should fall in with them, it would not presently cure many that are now for such Opinions ?

BAPTIST.

BAPTIST.

Antiq. 48. Whether many, but weak Christians, would hold to the Error of Infant-sprinkling, but meerly because *J. B.* and *Mr. Baxter*, &c. do so? And whether this be not as much weakness of the one hand, as the case put by you on the other? and whether both ought not to be amended? And whether the latter part of this Query doth not shew, that to follow the greatest number, is not always the best way? And why then would you discourage us by our *paucity*, or small number? And whether such Considerations might not have discouraged the Apostles, seeing they were to alter the state of Religion in the Jewish Church, yea, throughout the whole World?

PRESBYTERIAN.

Query 49. Whether *Mr. Baxter* in the second and third part of that his *Second Defence of our Infants Rights*, have not sufficiently detected the great and notorious untruths in *Faith and History*, wherewith *Mr. H. D. Treatise of Baptism*, and reply to *Mr. Wills*, is fully stuffed?

BAPTIST.

Antiq. 49. Whether *Mr. D.* and *Mr. Tombs* have not sufficiently detected *Mr. Baxter's* Mistakes in many of his Works about Infant-Baptism, and particularly in *Mr. Tombs* his *Felo de se*? Also whether *Mr. Wills's* Exceptions against *Mr. D.* are not well answered by *Mr. D.* in his Two-fold Defence of his *Treatise of Baptism*? And whether *Mr. Baxter* did ever yet, or ever will accept of *Mr. Tombs* his serious Challenge lately made in these words:

I challenge him to set down distinctly his Theses, concerning the Grace he means, the Covenant of Grace, what and whose it is, how it is Baptismal; what are the Rights and Benefits conferred to Infants by it, using words in their proper Sense and genuine Notions; and then without Questions, Exclamations, Flirts, Suppositions improved, set down his Scriptures, and form his Arguments substantially — and then I doubt not but learned and accurate Disputants will see his folly, &c. Postscript to Mr. D. second Reply, p. 267.

PRESBYTERIAN.

Query 50. Whether the Anabaptists Schism, or Separation from Communion with our Churches, be not worse yet than their simple Opinion? And whether it be not desirable, and possible, that some may be found out, and Terms laid down, in which good and sober Men on both sides would agree and hold Communion?

BAPTIST.

Antiq. 50. Whether the *Papists* may not on fairer grounds Query thus with the *Protestant*, than you can do with us, especially when the Cause you manage against us is so doubtful in the Judgment of its best Friends, as we shewed in our Preface; And here we shall further add what Mr. T. notes in his first Reply, p. 126. Mr. *Chillingworth* (saith he) in his Answer to *Knot's Charity Maintain'd*, Part. I. c. 3. Sect. 44. p. 152. saith, *The Doctrine of Infant-Baptism is of that sort, of which the Scripture is silent.* And the *Oxford Divines*, in their Reasons of the present Judgment of the University, &c. June 1. 1674. do (Sect. 4. p. 9.) say, *That without the Consent, Judgment and Practice of the Universal Church,* (which they distinguish from the Scriptures) *they should be at a loss when they are called upon for proof of the Baptizing Infants.* Now this considered with what Dr. Taylor saith, *Dissuasive from Popery*, p. 118. *That it is certain, there is no universal or prime Tradition for baptizing Infants.* Then whether you may not more securely forbear baptizing your Infants, till endowed with Knowledge and Faith, than to do it without? And in the mean time retain your Opinion about their being in the Covenant of Grace, and let Christ's Ministers or your selves pray for them after the Example of Christ. And whether this might not be a more likely way for a lasting Peace between the *Baptists* and the *Pedo-baptists*, and more consonant to the Scriptures, than the way propounded by you?

And seeing it hath come into your hearts to make some Overtures for Peace, we desire you would prosecute that needful Work. And whether it may not better be done by personal Conference in a friendly and Christian manner, than by writing Books one to another? And whether the *Baptists* have not offered this, and been rejected by you in such their tenders of friendship?

May these *Queries* and *Anti-queries* have an effectual tendency to the increase of Love and Christian-friendship; and if not, whether it had not been better they had been unwritten?



Christianismus Primitivus.

The Fifth TREATISE.

THE FOURTH PRINCIPLE

O F

Christ's Doctrine

VINDICATED.



How hard a thing it is to bring those sacred Truths of the Gospel, to their due use and estimation in the Church, which have been abused by the corruption of the Ages past, those cannot be ignorant, whose Lot it hath been to labour in that glorious undertaking, which yet is more particularly made manifest at this time, by a late Book in-

tituled, *A Treatise of Laying on of Hands*. Wherein the Churches adhering to that Principle, are not only represented to the World as founded in Sin, Schism, Error, and Ignorance, by the Author. But the Principle it self also rendred Erronious, * and presented to the World with such a robe of Folly put upon it by the vanity of Men in many Ages past, as may expose it to the Mockage of the Ignorant, who know not how to distinguish between Truth, and Men's sinful Adjuncts, wherewith it hath been incumbred; any more than the Souldiers who cloathed Christ in a Purple Robe, and when they had done, derided him. By which kind of dealing, it were easie for the Adversaries of other Truths, as Baptism, and the Table of the Lord, to disgrace them to the World, lich they also have been as much attended with *Chrisms, Crossings, Creamings, Exorcisms, Exsufflations, Sponsors, Spittings, Saltings*; and *Superstitions*, or *Ido-*

* The Principle is this, viz. The promise of the Holy Spirit which God hath made, and Christ obtained for the Church under the New-Testament, and Prayer, with the Laying on of Hands as the way of God for his People where-in to obtain it.

latrons

latrons Adorations, as this despised truth of Prayer, with Imposition of Hands, for the promised Spirit. All which sacred (and in their places precious) Truths shall yet be more fully restored to their Integrity and Estimation in the Churches of Christ, *maugre* opposition.

His Book consists of two General Parts, the first *Historical*, shewing the Opinion of other Men concerning the Laying on of Hands. The second *Polemical*, shewing his own Opinion in opposition to most Men in sundry important Particulars.

1. From the Historical part, with the Title Page, there is somewhat gain'd for the Truth, which he would destroy; whilst he tells us, *An Account is given both from Scripture and Antiquity, how it hath been practised in all Ages since Christ*. And beginning with the Scripture, he plainly sets down the use of that Service by the Apostles in several places, only he minceth the matter in respect of the end for which they observed it, as hereafter is shewed.

2. He proceeds to other Authorities, about whom he deals not so fair as might be wished; and likewise he seems too bold. 1. Not fair: Because he begins with a spurious Author, who would besmear the Truth in question, with *Unction*, or *Chrism*, in the first Age; and chiefly he insists upon such Authors, and such passages in those Authors, who express something of their own, or others Vanities, in conjunction of Prayer, and Laying on of Hands, thereby designing (I fear) to make the thing in question, the less acceptable to the Reader. And having done thus, he labours to impeach the Imposition of Hands, (as now contended for) as if Antiquity were not on our side in this Controversie. For the first Testimony of any Credit (in his own Judgment) which is brought by him, is that of *Calixtus*, (alias *Calistus*) and having made him the Author of *Confirmation*, (which indeed he was not) he puts the Mark of Pope upon him, to make the cause he opposes still the more hateful: Whereas, though he were Bishop of the *Roman* Church about the Year 221, yet it is certain, the Popedom (as now commonly understood) had then no being in that Church. True it is, *Calistus* had his Mistakes, or Errors, as well as other Fathers, and yet some, whom the Author mentions with greater Estimation, had as great (or greater) Mistakes than he. However, all that can fairly be said in this case against *Calistus*, is, that he helped forward the use of Oyl in the service of Prayer, with the Imposition of Hands; but Laying on of Hands, (called by some *Confirmation*) was in use in the Churches long before, as now I shall shew.

Euseb. Hist.
lib. 6. c. 20.

For sith we have Scriptures, *Acts* 8. 12, 13, 14 15, 16, 17. *Acts* 19. 6. 2 *Tim.* 1. 6. *Heb.* 6. 2. most clearly shewing the practice of Prayer, with Imposition of Hands, for the Promised Spirit, (we shall more fully demonstrate in our second Part) we shall not need to produce any other Witness for that Age; and for the second, we have better evidence than *Dynis*, or *Justin Martyr's Responses*. For *Tertullian* (whom this Author tells us he had quoted, pag. 26. but strangely mistakes himself, having not mentioned him, nor any Sentence out of him) is our Witness for the second Century, in which he lived and flourished in the Year 202, in the profession of Christianity, under *Severus*, and *Antoninus*, and wrote

an Apology about that time for the Christians, and therefore must needs be able to give an account of the usage of the Church in the second Century, his words are these : *When we are come out of the Laver, [meaning Tertul. de Baptism] afterward the Hand is laid on by Blessing, [meaning by Prayer] Baptismo. calling upon, and inviting the Holy Ghost. And again, Like as in Baptism Tertul. de the Flesh is washed, that the Soul may be made clean; so in Laying on of Resurrecti. Hands the flesh is over-shadowed, that the Soul may be illuminated by the Holy Spirit.*

Moreover, We find in *Eusebius* expressly, Prayer, and Laying on of *Eusebius lib. Hands on Persons to be united to the Church, called, The ANTIEN 7. cap. 2. MANNER*, and this was about the middle of this Century, or Age, wherein *Turtullian* lived, being in the days of *Stephen*, Bishop of the *Roman Church*, Anno. 256. and here is not the least mention of *Chrysm*, * or any vain Ceremony. Sith then that this Service is said to be Ancient at that time, it may well refer to the Apostolical Century, being but about 150 Years upward; however, it's full evidence for the Practice in the second Century, which is sufficient for our present purpose.

* And for the *Uction* mentioned in *Tertul. de Bap.* its shewed by the Learned Protestant's to be that which was used at Baptism, and not at laying on of Hands.

These Witnesses may also serve for the third Century, living (as before) both in the second and third, to whom we may add *Urban*, Bishop of the *Roman Church*, whose words as cited by the Author, are very harmless words (abating the term Sacrament, &c.) which be these: *That the Sacrament of Confirmation be immediately given after Baptism, and that all the Faithful are to wait for the Spirit, by the Imposition of the B. Hands.*

Cyprian also, who flourished about the middle of the 3d Cent. gives Testimony to the Practice now contended for, saying, *It is to little purpose to lay Hands on them [that returned from Heresie] unless they receive also the Baptism of the Church, for then at the length they may be sanctified perfectly, &c.*

For the fourth Century, though enough is done by this Author, to shew they were for Prayer, with Imposition of Hands after Baptism, for the Spirit of Promise; yet sith their Witness may be more clearly set down, I will add somewhat in that behalf.

And how ever *Melchisedes* is * *Popified*, yet his Doctrine is not so dangerous as pretended: For when he saith, *Baptism, and Imposition of Hands, are to be joyned together*, he is very consonant to the Apostles Practice, *Acts 8.* and to their Writings, *Heb. 6. 2.* And when he saith, *The one is not to be done without the other*, his meaning may be honest. As if a Man should say, You ought not to observe one Ordinance alone, but keep them all. And his saying, *The one is not perfect alone*: If he mean, that the perfection of one Ordinance is not such, but that we have need of the rest, all is well enough still; but if he mean Baptism, as such is not perfect without the other, then for my part I think otherwise. But supposing him mistaken in some things touching this Matter, yet sure his Errors were as tollerable as theirs, that would destroy the thing altogether.

* Sure I am, in this Mans days, both Christians and all Men, had free liberty to serve God as they see they ought, this Man not seeking to hinder it, which is not like the Popes of our days. He governed the *Roman Church*, Anno 312. and it certainly gratifies the *Papists* too much, to acknowledg Popes to have been ever since the time of *Clement*, as Mr. D. is pleased to do, pag. 7.

Jerom.

Jerome (who flourished *Anno* 390, under *Valentinian* junior, does not only say, *That it is the Custom of the Church, that upon the Baptized Hands should be imposed*: But he also saith, *It's an observation Apostolical*, (which he might well say, *Acts* 8. *Acts* 19. 2. *2 Tim.* 1. 6.) And plainly saith, *It is found in the Acts of the Apostles.*

Augustin.

Augustine, who lived 395, in the Reign of *Theodosius*, informs us, *That Hands were laid upon Hereticks (returning to the Church) for the uniting of Charity, which is the greatest Gift of the Holy Ghost.* Which well agrees with the Author, who brings him in, saying, *Imposition of Hands after Baptism was necessary for the Gifts of the Spirit.*

Thus much for the Fathers. We shall now observe briefly, what Mr. *D.* hath brought out of the *Councils*, touching the point in Controversie.

Conc. Laod.

And first, I observe, He fronts his List of them, with the Council of *Laodicea*, *Anno* 315, rather than with the Council of *Eliberius*, which bears Date (even from his own Pen) five Years before the other; the Reason is manifest. For though the first set down speaks not a word of Imposition of Hands, or Confirmation, yet it mentions *Chrism*; and the other speaks plainly of *Imposition of Hands*, but mentions not *Chrism*. Therefore that the Reader might more stumble at the Truth in hand, he hath occasion given to do so by the strange Phrases of the Council of *Laodicea*; and yet this Author pretends to take up the *stumbling-blocks* out of the way of God's People.

Conc. Elib.

Well, for matter of Fact: However these Councils may witness for the Imposition of Hands (at least that of *Eliberius*) in the 3d and 4th Centuries, they living the greatest part of their Time (probably) in the third. That we have much elder Evidence than this, may, I conceive, be fairly collected (yet I will speak under Correction) from the 72 Epistle of *Cyprian*, written to *Stephen*, Bishop of the Roman Church, about 50 Years before the Council of *Eliberius*; in which one Reason rendred, why the Council of *Carthage* before that time had concluded for the Baptizing of returning Hereticks, is grounded upon the *unprofitableness of Imposition of Hands without it*; which shews that both this Council and *Cyprian* approved thereof. Now add that forecited out of *Eusebius*, That in the Days of this writing between *Cyprian* and *Stephen*, Prayer, with Imposition of Hands, was called the *Ancient Manner*, &c. Then we infer, that here were Fathers in this Council with *Cyprian*, who were sufficient evidence for the Practice contended for, for the second Century. For if there were any at that Council aged 70, or 80 Years, they then had lived so much of their time in the second Century, as to be able to attest of their own knowledg the Practice now called *Ancient*. And for the first Century, the Scripture is our Canon. So then, we have sufficient evidence from Scripture, and good Antiquity, that this Truth began to be practised in the Apostles Days, and continued in the Churches for four hundred Years together; (not without Corruption creeping into it, I grant, and alas! that was the case of most Truths, as well as of that.)

Cyprian.

It were needless to proceed to the following Ages, from which more plenty of Testimonies may be produced, the Church encreasing, and
Records

Records being more carefully preserved, than they could be in the first Ages, yet here I will add that notable Testimony of the Council of Mentz, or Moguntine, who saith: † In the beginning, the Sacrament of Confirmation was exhibited only by the Imposition of Hands, the Holy Ghost appearing by evident Signs, there was no need of outward Anointing. The same is testified, *Intervil. chap. 16. The Sacrament of Confirmation was celebrated in the beginning only with the Laying on of Hands.*

† *Sacramentum Confirmationis ab initio sola manuum Impositione, exhibitum: Nam cum initio Spiritus Sanctus, ad evidentiorum recentiorum ad hinc fidei Confirmationem signo visibili influerit confirmatis, externa Unctione tum opus non erat.*

And saith Alex. de Hales, *The Apostles confirmed with the only Imposition of Hands, without any certain form of Words, or outward Element.* Thus the purity of Truth in this, as in other Cases, is evidenced even by those that have not kept it in the Purity thereof. Now whereas I said, this Author was too bold, &c. my meaning is in this, That he so confidently tells us, the Greek Church did reject Imposition of Hands, &c. and that the Waldenses did the like; for such Negatives are hard to be demonstrated. For what if some, or many of them did reject it, yet if many, or some of them did receive it, what then is become of this Negation? That they did reject (or at least many of them) the Popish Sacrament of Confirmation, in respect of divers usages therein, I can readily believe, but that they did reject Prayer, with the Laying on of Hands for the Promised Spirit, I see no good reason to believe: Partly, for that we have an account from a great Antiquary of the form of Words, and of the Prayer used by the Greek Church, in their Imposition of Hands, translated out of the Greek *Euchologian*: 'ΑΥΤΟΣ ΔΕΘΠΤΑ, &c. *Thou, O Lord, the most Compassionate and Great King of all, graciously impart to this Person, the Gift of thy Holy, Almighty, and Adorable Spirit.* * Partly, for that some of the Grecian Bishops are certainly found to approve of Prayer, with Laying on of Hands; as Eusebius for example: Who not only Records it (as I shewed before) for the Ancient Manner of the Church, but also reckons it amongst the Errors of Novatus, for that he slighted the Imposition of Hands, for the obtaining the Holy Spirit, *lib. 6. chap. 42.* From whose neglect, it's like his Followers (whom this Author so highly commends) did also lightly esteem it to their own reproach; and the ill example of Mr. D. and others, in this and former Ages.

* The form of words used in their Confirmation, is so far from a rejection of all that the Papists hold in that Point, that they seem to have too great affinity therewith, viz. *Sigillatos primo scilicet unctos unguento Chrismatis & signantes eos dicimus sigillum domini Spiritus Sancti.*

Again, Gregory Nazianzen, and Theodoret, both Grecians, are alledged by the said Antiquary, as giving evidence for the Truth in Controverſie; Theodor. calling it. *A holy Mystagogy, wherein they that are initiated, receive as in a shadow, the invisible Grace of the most holy Spirit.*

I have not the History whence this Author fetches the Testimony concerning the Waldensian Brethren their rejecting Imposition of Hands; nor need much be said to it, ſith from the very Passage alledged by him, it appears not that they were Enemies to Prayer, with putting on of Hands for the Promised Spirit, but only of those Vanities wherewith it was incumbred in the Papacy.

For to say nothing of the slender evasion of that Testimony born by some of them to that Truth, alledged *pag. 27.* which is no better an Argument than if he would prove us his Brethren, not to be of the Baptized Churches, because we presented to King *Charles the Second* an Apology, or Confession of Faith, wherein we asserted Laying on of Hands, and the General Point, or Christ's Death for all Men; when yet divers of our Christian Brethren, no less fearing God than our selves, do oppose us in both Particulars, and print against us. Yea, in their Addresses to Authorities, do present (perhaps) something contrary to us in these Particulars. What then? Are either they, or we therefore to be accounted none of the Baptized Churches? God forbid. In like manner those called *Hussites*, are not to be denied to be *Waldenses*, because of some variation about Imposition of Hands; sith it's evident, such diversities have befallen in one thing or other, the most serious Christians in every Age. But I say, to let this pass,

Perrin.

*Luke 3. 21, 22.
Job 6. 27.*

The very passage cited out of *Paul Perrin, pag. 329. &c.* proves not that for which it is brought, for the things denied in that Sentence, are: First, That *the Sacrament of Confirmation was instituted by Christ*; meaning the Popish Sacrament, they having occasion only to witness against that. Secondly, *That Christ was not Confirmed in his own Person.* Meaning in the Popish way of Chrism, &c. [For that he prayed, and that the Father (who only could seal him) did seal him with the Holy Ghost immediately after his Baptism, is evident; and so he was Confirmed in his own Person.] Thirdly, *That Baptism is perfect without that Sacrament.* Hereby only rejecting their conceit that think, or make it an appurtenance of Baptism. That this only is their meaning, is evident. For, say they, *God is blasphemed by it.* 2. *It was introduced by the instigation of the Devil, to seduce the People, and deprive them of the Faith of the Church.* 3. *To draw them to believe Ceremonies, and the necessity of Bishops.* [Meaning doubtless Lord Bishops, &c. and not the Overseers of Christ's poor People.]

But surely, No Man can imagine that those *Waldenses* were so Mad-headed, to say, or think, that Prayer, with Imposition of Hands, for the Spirit of Promise, according to the Example of the Apostles, simply so considered, and as the next priviledg to holy Baptism, was introduced by the Devil! No, himself is not offended thereat, *pag. 51.* And truly, should the *Waldenses* have had such a meaning, their Testimony for our Churches Succession, would be very inconsiderable.

Wherefore (to suppose some of them ignorant of what some Churches in this Age do know concerning the simplicity of this Practice, having so continual occasion from the *Papist* to be scandalized against it) shall this plead for you to follow them in that particular? I tro not. Our Fore-fathers may find that tolerable in the Day of Judgment, which we shall not find so, having the advantages which they were not acquainted with. Wherefore, though it be the unworthy design of this Author, in the Historical part of his Book, to make the Imposition of Hands (as now contended for by his Brethren) to be originally a *Papistical, Babylo- nish, and Antichristian Ceremony*, not used by the *Greeks*, or any other Churches

Churches differing from the *Papists*, (except our late Reformers, some of them) yet this being little more than his bare word; it may be sufficient to ballance him with the Testimony of *Dr. Jer. Taylor*. Who saith,

That Laying on of Hands, was firmly believed by all the Primitive Church, and became an universal Practice in all Ages; the Latine Church and the Greek always did use it. — It was Ancient, and long before Popery entered into the World; and this Rite hath been more abused by Popery than any thing. And to this Day the Bigots (or Jesuites of the Roman Church) are the greatest Enemies to it, and from them the Presbyterians. Dr. Taylor.

Yea, such is the evidence of this despised Truth, that *Mr. Calvin*, a Man sufficiently (and yet justly) sharp against *Chriſm*, and such Vanities; yet is constrained to own the primitive use of this Ordinance, (so I call it) and desires once and again it were restored; and because the Author hath not fully set down his words, I will here recite them. *Such Laying on of Hands* (saith he) *as is done simply, instead of Blessing, I Praise, and would that it were at this Day restored to the pure use thereof.* Calvin. And again, *I would to God we did keep still the manner which I have said, to have been in Old Time.* *Calv. Instit. l. 4. c. 19. S. 4. and S. 13.* To whose good desires, we may joyn those of *Hommius*, and the *Leyden Professors*, set down by *Mr. D. pag. 27. viz. That this business of Confirmation, was drained from Antichristian mixtures, both as to Name, Nature, Matter, Form, Administrator, and Subject also.* From all which it's remarkable, That there hath been as holy Breathings after the Restoration of this precious Truth, as other of the Paths of Righteousness; and therefore the more intollerable it is for this Author, or any other now to oppose themselves against it, being now as graciously restored to its pure Use in many Churches of Christ, as any other Ordinance whatsoever.

So that by this time I hope it is apparent, how little reason the Author had to ask this insinuating Question, *pag. 32. Is there not good ground, think you, to suspect the justice and truth of that Cause that cannot otherwise be defended, nor maintained, but by suborned Witnesses, and Knights of the Post?* For truly, as these Witnesses are not suborned, but in the rank of Humane Testimonies for matter of Fact very considerable, so neither is it true, that there are no better ways to maintain this Truth, seeing the Divine Authority of this sacred Truth standeth not upon Man, but upon the Word of God; as we have in some former Treatises, and shall now again in our second Part, further demonstrate.

The Second Part.

TO say nothing here of this Author's Exceptions against the grounds and ends for, or from which, others, beside the Baptized Christians, do observe Prayer; with Imposition of Hands. But to leave them to their own defence, we shall consider briefly the force of his Opposition against his Brethren; among whom, respecting the practice of Prayer; with the Laying on of Hands, he very well observes,

First, *The Name which we (or rather the Lord) gives this Rite, viz. Laying on of Hands.*

Secondly, *The Subjects*, viz. *All Baptized Believers, Men and Women*, [Even as God hath made his Promise of the Spirit to both Men and Women.]

Thirdly, *The Administrators*, viz. *The Elders, or Presbyters*, [Or Messengers of Christ and his Churches]; who, as they are all Stewards of the Mysteries of God, of which this of Laying on of Hands was one, they must needs be Dispensers of it with the rest.

Fourthly, *The end of the Promised Spirit to confirm the Baptized, and orderly to admit into the Church*. [To Confirm, only as the Ways of God do; all help to Edifie, and strengthen God's People.]

Fifthly, *The time and order in which this is administered, between Baptism and the Supper, or presently after Baptism*.

Sixthly, *The Principal Ground upon which they assert it*, viz. *The Scripture, especially from Heb. 6. 2. Acts 8. 17. & 19. 2. 6.*

When he comes to oppose us in these Particulars, pag. 40. he inverts the Order here propounded, and begins with the last Particular in the first place; but first he premises several things. And first he is pleased to say,

That we do not affirm, or deliver our opinion upon *Heb. 6. 2.* with so much Modesty, or Sobriety, as the *Presbyterians*, or *Independents*; and the reason is only, because we determine plainly what by *Laying on of Hands* is meant, *Heb. 6. 2.* and pass it not only as a probability, or to this purpose.

To this I answer, That this is so far from Insobriety, that there is a necessity that we be positive in this Case; else it must be granted that this first Principle cannot be known, and then it supposes no Man able to teach another which be the first Principles of the Oracles of God. And indeed, upon this Rock hath he run himself, after all his Expositions on *Heb. 6. 2.* And is forced, pag. 49. to suppose, that he is not able to tell us, what by *Laying on of Hands* is intended, *Heb. 6. 2.* and gives this as a reason of his *Supposition, viz. *There are many things in Paul's Epistles, which are hard and difficult to be understood, which (says he) the Ignorant do wrest.* Which sentence he hath verified: for not knowing what to say, concerning *Heb. 6. 2.* certainly, he hath (by saying many things at a venture) exceedingly wrested this place. And first, By supposing this Laying on of Hands, to be one of the *hard things in Paul's Epistles*; the contrary being most plain: For these Principles, *Heb. 6. 1, 2.* are opposed to the things that are hard to be uttered, *Heb. 5.* being also called *Milk for Babes*, and not strong Meat. As also, because the *Hebrew Christians* are blamed, for that they might have been (and were not) Teachers of these Principles, but needed to be taught again which were the First Principles. Yea verily, this is to make all things in Christianity hard and difficult: For if the first Rudiments be so, what can be easie?

It is high time therefore for the Author, and others with him, to see the vanity of these pretences, and speedily to consider, that there is as much need to be positive in the business of the Fourth Principle, *Heb. 6. 2.* as any of the rest; and that a Teacher may with as much ground and credit, plead Ignorance to them all, as to any one of them. And how dangerous it is to make Principles (or any of them) but Probabilities only,

* But alas, is more than a Supposition: for if he do not know infallibly which it is, why doth he not tell us which it is, and why are we counted immodest for shewing positively, unless he arrogate more to himself than he will allow us?

only, a Man that hath but half an Eye may easily perceive.

Secondly, He sets down two Principles (as he calls them) to be as a Line to carry us through the Work, * viz.

1. That to every Ordinance of Christ, there must be some plain positive word of Institution to confirm it.

2. To practise any thing in the Worship of God for an Ordinance of his, without an Institution, is Will-worship and Superstition.

But surely, the first of these Propositions is not taken without some such Exposition as this, viz. That what any Man affirms to be a solemn part of the Worship of God, for the Church of God, it must be warranted by the holy Scriptures without wresting them. But the Author taking the first Proposition in a rigid sense, counts all we say from Heb. 6. 2. as nothing, unless we can shew where it's said, *Let all Baptized Believers have Hands laid on them;* with as much plainness as it's said, *Let all Believers be baptized, and eat the Lord's Supper.* But this is very irrational to imagine, that every Institution of Christ must be expressed in the Scripture with equal Plainness; for if they be but found there, it is sufficient. Nay; the very Ordinances he mentions, are not equal in their plainness, in respect of the Individuals that are to partake of them; Precept, and President, being in that behalf much plainer for Baptism than the Lord's Table. Again, The Government of the Church by Messengers, Bishops, and Deacons, &c. is an Institution of Christ. But if I ask for a Precept in terminis, that in the Ordination of these Officers, Prayer and Imposition of Hands, must be used, I dare say he cannot shew it. Neither is he able to shew me any President, that any but the Apostles, laid Hands on Deacons; nor any President at all, of any one Elder of any particular Church, that was ordained by Prayer, with the Laying on of Hands, yet surely there is sufficient in the Scriptures to warrant us in these things respectively. And thus we shall come to consider more particularly, what he hath done to clear the same of Heb. 6. as he promises in his Title Page, and yet in his Lines pretends it cannot be cleared; as I have shewed. Whilst the most he himself arrives at, or allows us (with his Good-

* As if the Author's Principles were more Infallible than those in Heb. 6.

Heb. 6. 1, 2.

liking) to attain to, is but Probability, pag. 40.

For the ground of our Practice in praying to the Lord, with the Imposition of Hands, the connexion of the Principles, or the order wherein they are propounded to us, is eminently considerable; because Principles, or first Rudiments of Religion, both in Faith and Practice, (as they are practical) do equally concern Individuals, both in respect of the things so denominated, and the order of them (except in cases of emergency) as is more fully shewed in our *S. for Peace, Part the second.*

Pag. 41. He denies that there is the least warranty in this Text for the Faith, or Practice of the Church, in praying with the Imposition of Hands, &c. And yet in the next page, he tells us, *It is very true, the Doctrine of Laying on of Hands, is here reckoned among the Principles of the Doctrines of Christ: But withal he denies Laying on of Hands on all Baptized Believers to be taught, or practised by Christ; observing from the Waldenses; that John did not lay Hands upon Christ after he baptized him, &c.*

I answer, Christ himself being he that was sent of God to Baptize with

with the Holy Ghost, as the great Author of that Donation from the Father, it was not meet that *John* should pray for Christ; yet behold the very Order wherein Christ received the Spirit, is very teachable to the Saints, in their waiting upon God for that Heavenly Gift: For when he was Baptized, then he Prayed, and the Holy Ghost descended upon him, being then sealed by God the Father, who also by Voice from Heaven, declared him to be his beloved Son, *Mat. 3. 16, 17. Luke 3. 21. John 6. 27.* How suitable therefore is it, to the Example of Christ, for all such as are Baptized, speedily to wait upon God for the Gift of his Holy Spirit, with Prayer, and Imposition of Hands, having the Apostles walking in that very Path before us; and God Almighty crowning that Way, by giving a Blessing to his Children, even then sealing them also to the Day of Redemption, by the Spirit of Promise, *Acts 19. 6. Ephes. 1. 13. and 4. 30.*

But saith he, *We find not that Christ taught this Laying on of Hands, &c.* To which it were sufficient to say, That we do not find where Christ either taught, or practised Laying on of Hands on Deacons, or other Officers: All that we find, is, *That he lifted up his Hands and blessed his Apostles.* And yet who dare doubt, but that the Apostles were taught of God, how to Ordain his Ministers? And there is the same Reason to believe they were taught of God to Pray, with Laying on of Hands, for the Promised Spirit, specially when God so signally owned them in that Undertaking, *Acts 8. 17.*

He names many Churches, that are not said to have Hands laid on them: And that to be reckoned among their Principles, which is so frivolous an Objection, as I marvel he should use it. He knows there be some Churches who are not said to be Baptized; nor to have the Lord's Table among them, nor any Church save one, to have had Deacons ordained by Laying on of Hands; and yet finding these things Religiously held in some Churches, we safely conclude other Churches had the like. And why may not the Example of two or three Churches, in the case of Prayer, with the Laying on of Hands for the Promised Spirit, satisfy, as well as the Example of one Church only in another case?

Page 43. He puts this Objection, *Why should Laying on of Hands be reckoned among the beginning Principles, if it was not to be practised by all, &c.* Which he answers after this manner: *Your Argument is fallacious, as though no Act done upon, or practised by others, might be Matter of Doctrine to us, without being engaged to do the same.*

But I reply, That the Argument being used, only with respect to things Fundamental, or the first Principles of Christian Religion, is very sound and concluding, (and therefore not answered nor touched by the Author's extending it to all other Acts, but disingenuously abused) for both the Doctrine and Practice of all the Principles, *Heb. 6. 1, 2.* belongs equally to all; otherwise it will follow, that the first Churches had the Principles of Religion, both in the Doctrinal and Practical parts, but we must have only the Theory, we must learn them, but not practise them. For thus saith he, pag. 45. *Believers must be thought it, (meaning Laying on of Hands) but that they are obliged therefore to practise it, is not here* (i. e.

(i. e. in Heb. 6.) or else-where to be found. Surely, this is the way to destroy such Principles as are practical, to leave nothing of them in the Churches now, but talking of them only.

Again, 'He being pressed by the consideration of Laying on of Hands, 'as it is Milk for Babes in Christ, undertakes to shew, that some other 'Laying on of Hands may be that also; and names the Imposition of 'Hands to heal the Sick, *ver.* 16, 18.

Answer. Surely he may with as much truth and reason tell us, That the drinking any deadly Poyson, *Mark* 16. 18. is Milk for Babes in Christ also. This is the effect of Mens stumbling at Truth, they make themselves ridiculous: For who would think that so judicious a Person should make that a Principle, and such an one too as belongs to all Christians equally, as it is a Principle, which indeed scarce belongs to one of ten thousand? Again, Laying on of Hands to heal the Sick, belongs to them that are without (the sick Persons in the Church, having a special Ordinance provided for their comfort in Sickness, *Jam.* 5.) and therefore not to be called Milk for Babes in the Church. But suppose that Laying on of Hands to heal the Sick, do at all belong to the Church, yet the oldest Christian is as much concerned in it, as the youngest Christian, who being Sick, may seek for Cure that way as well as the other. Neither is this Laying on of Hands properly called *Confirmation*, as he imagines, *pag.* 44. for the word was confirmed with Signs, which followed Prayer and Preaching, as well as Laying on of Hands on the Sick; Yea, Prayer, and Laying on of Hands on Baptized Believers, had Signs also following them: so then all these may as properly be called Confirmation, as any one of them, and yet he will not allow Imposition of Hands for the Holy Spirit, to be properly so called. But, *Similis simili est ratio.* And to conclude this, note further, That seeing Imposition of Hands for the Holy Spirit, is for the *obtaining of Spiritual Gifts*, and the Imposition of Hands on the Sick, for the *exercise of Spiritual Gifts received*; the first is even therefore much more like to be Milk for Babes, than the latter.

He further saith, *Laying on of Hands*, Heb. 6. 2. contains that for the *Investiture of Church-Officers*; and his reason is, because these Principles are very comprehensive. He saith also, *That the Lord's Supper may pass for a beginning-Teaching as well as Baptism.* He tells us also, *That the Laying on of Hands*, Heb. 6. 2. is as plural as *Baptism*, *pag.* 43, 50, 51.

1. I answer, To make Imposition of Hands on Deacons, and other Officers, a Principle appertaining to the beginning of a Christian Man, is very absurd: because First-Principles are necessary to the being of Churches; whereas the Imposition of Hands on Officers, presupposes a Church already founded, and, as such, to have made their Election of some to manage their Affairs as a Church; after which Election, the Laying on of Hands to ratifie it, is to be performed.

2. His circumspection in thus expounding Heb. 6. 2. may well be suspected. For doth he indeed make it his work to preach, That Laying on of Hands, which is the next Principle to Baptism, Heb. 6. is the Imposition of Hands on Deacons? &c. Doth he, I say, teach the Babes this, as he teacheth the other five Principles? I believe, if he do so, he

is singular. Sure I am, before the Controversy arose, about Laying on of Hands for the Promised Spirit, none of them (that I could ever hear of) said any thing at all about the Imposition of Hands, *Heb. 6. 2.* And as I have reason to believe, that there is not one Minister in those Churches, not under the Fourth Principle, as by us urged, that doth teach the Babes that they must receive as that Principle, *Heb. 6.* that Doctrine touching the Investiture of Church-Officers: so if they did teach thus, I would gladly know the ground of such Doctrine at least from some example in that Case. And I am sure, all the Objections made by them against us, would be far more forceable against themselves.

3. I grant the Principles, *Heb. 6.* to be very Comprehensive; yet as Principles to be owned by Babes in Christ, I say, they do not contain all Christian Performances. For if so, it would follow that few, or none have yet learned their Principles; and then why the Apostles should make it so strange that the *Hebrews* should need to be taught these Principles, I can see no reason. So then, the Principles, *Heb. 6. 1, 2.* may be duly learned, where many things in point of Christian Faith and Practice, are not yet attained. The Foundation I grant, hath relation to the Superstructure, but yet the Foundation may be perfectly laid where the Superstructure is yet wanting. The Seed-time and Planting leads to the Harvest, and time of Fruit, but yet these things are truly separable.

4. To make the Lord's Supper pass for a beginning-Teaching, as well as Baptism, is *presumption indeed*. The one appertaining only to the New-born, for admission into the Church; the other to the most grown Christian (as well as others) for his Edification. And one would think that he who must have such plain Scripture for what we urge as Beginning-Principles, should not thus vary from his own Rule, when he assigns any thing for such.

5. I fear he is somewhat guilty—of pertinacity, in saying, the Laying on of Hands, *Heb. 6. 2.* is as *plural* as *Baptisms*, seeing he cannot be ignorant how Mr. *Fisher* hath unveiled that mistake in answer to a Query, wherein I think he was concerned; which, as he terms a *grievous and gross mistake*, so he shews that the *Laying on*, *Heb. 6. 2.* is a *substantive of the singular number, both in the Greek and English*. And some of the learned and judicious of his own party, have (to my knowledge) confessed that to be an *egregious mistake*: And sith he gives no reason for his persisting in his former opinion, but barely contradicts his Opponents, it is to me very suspicious, that he hath nothing to defend himself withal, save his *Sic volo, sic jubeo*.

And here let me note, That seeing *Heb. 6. 2.* speaks but of one Laying on of Hands; there is a necessity that we determine which it is, else we must confess none can know the First Principles. But to take off the force of our Arguments for the necessity of Imposition of Hands, with prayer for the Holy Spirit, as a Principle in the more compleat Constitution of Christian Churches, he is pleased to ask this Question.

If every one of these Principles in Heb. 6. are so absolutely to be taken in by Babes, and without which we are not to esteem them communicable, what do you say to the Doctrine of Baptisms in the Text, one of the Principles and

Foundations of the Gospel: must all be baptized with the Baptism of the Holy Ghost, and of Sufferings also, or not to be received into Communion?

Ans. 1. The reception of the Holy Spirit, according to the Promise made to the Church, is not a thing in our power; but the means to seek for it, is in our Power. We must believe and pray for the Promise; so must we also believe and wait for the Resurrection, and Eternal Judgment. And so must we believe and expect Sufferings for Christ, else we have not rightly laid the Foundation in respect of the Doctrine of Baptisms. But now, to argue from the things which are in our power to do, to the things which are only in the Power and Disposing of the Almighty, is irrational and dangerous, and may be retorted upon the Author after this manner. Seeing you suppose a Man may be admitted to Communion without two Baptisms of the three, *Heb. 6. 2.* Why do you make the other so absolutely necessary? Now let him defend himself for that Practical part of the Doctrine of Baptisms, and thereby he will defend me for that Practick part of the Fourth Principle.

2. But if any should deny the Promise of the Spirit, with which all Christians are to pray that they may be Baptized, [contrary to the late dangerous Doctrine of some, who would restrain the Baptism of the Spirit to miraculous Gifts, Operations, or Signs, &c. and persuade us, the Baptism of the Spirit is ceased,] or that shall deny the Doctrine of Sufferings, or Sufferings themselves, as not pertaining to them. Or if any shall teach others to deny these Truths, as you teach others to deny Prayer, with Imposition of Hands, and will needs persist in opposing themselves against all endeavours used to reform and amend them; I say, such may lawfully be denied Communion in the Churches of God. And thus we have considered his several Expositions upon *Heb. 6. 2.*

Of the Laying on of Hands, 2 Tim. 1. 6.

Neither hath this Author wrote advisedly, *pag. 48.* where he teacheth that the Imposition of Hands, *2 Tim. 1. 6.* and *1 Tim. 4. 14.* are both one, for as much as they are evidently distinguished in three respects. As first,

In respect of the Persons administering them. That in *2 Tim. 1. 6.* being performed by Paul only, *The Laying on of my Hands.* The other by more than he, *1 Tim. 4. 14.* *The Laying on of the Hands of the Presbytery.* Surely, if more had acted in the first than Paul himself, he would not have arrogated the whole Service to himself, as if the Blessing received came by what he did, and the rest stood but for Ciphers; no, this is nothing like that humble Apostle, who was less in his own eye than the least of all Saints. Neither can it be proved that he was one of the *Presbytery* that ordained Timothy, (though he concludes he was) though perhaps he might be one of them.

2. *The Gifts are clearly distinguished.* Those *2 Tim. 1. 6.* being the Gifts which are common to all Saints, as much as to Timothy: Namely, 1. The Spirit of Love, which all that are born of God, do share in by the Holy Ghost, *Rom. 5. 5.* 2. Power, or Strength, *ουίαμεις, virtutis, not ἐξουσία, potestas,*

potestas, Authority; and this strength all Saints have need of. 3. *σωφρονομία* *Sobrietatis*, Sobriety, or soundness of Mind, which also every true Christian should have. Hence it's plain, that the Gift of God which *Timothy* received by the Laying on of Hands, 2 *Tim.* 1. 6. in every part of it, is that which is common to all Saints; in so much as he that hath not the Spirit of Christ in these respects, may well fear he is none of his.

On the other side, It is evident to all Men that *Paul* in 1 *Tim.* 4. 14. speaks of the Ministerial Gift, Authority, or Truth, which was committed to *Timothy* by the consent of the Prophets, and by the Laying on of the Eldership.

3. *From the Scope of the Apostle in these places respectively.* For in 1 *Tim.* 4. 14. *Paul* is clearly in hand with the matters of *Timothy's* Office, *ver.* 11. to the end. But in 2 *Tim.* 1. 6. he speaks to him as he might have spoke to any other Christian, Man, or Woman; for finding him under some Temptation and Fears, he comforts him, by telling him he hoped his Faith was unfeigned; and supports him against Fear, by noting, that it was not the effect of the Spirit which God gave him by the putting on of his Hands, and therefore exhorts him not to be ashamed of the Testimony of the Lord, nor of *Paul* the Lord's Prisoner, but to be a partaker of the Affliction according to the Power of God. Then he moves him to consider how free the Grace of God was, by which he is saved, and not to be valued by the Works of Righteousness which he had done; and thus he speaks from *ver.* 1. to *ver.* 13. and then begins to treat of the business of his Office, the whole Matter and Contexture of the former part of the Chapter, being such as touched not his Office, but his State as a Christian. This Text being duly considered, helps more to the opening *Heb.* 6. 2. than any other place, in this respect, *viz.* For that it plainly shews the common Graces of the Spirit were as really the end of Prayer, with the Imposition of Hands, as the Gifts which are notified by many.

Nor is it material which some object in this Case, that *δυνάμεις* is interpreted elsewhere of Miraculous Gifts, &c. Because, 1. If the Interpreter had so done, he had forsaken the proper scope of the Apostle, whose business being to support *Timothy* against Fear, &c. the Spirit of inward grace and fortitude, was most suitable to be insisted on to that purpose. 2. Because the word *δυνάμεις*, is frequently used to express inward Strength, or fortitude of Mind: For example, 1 *Cor.* 12. 10. *Δυνάμεις* ἐγώ, *potens sum*, I am strong, or when I am weak, then I am strong, *Ephes.* 6. 10. *Ἐνδυναμῶμεθε ἐν Κυρίῳ*, *Confortamini in Domino*, be strong in the Lord.

Of the meaning of Acts 8. 15, 17. & 19. 2, 6.

How clear places these are that the Apostles prayed with Laying on of Hands for the newly Baptized indifferently, even for both Men and Women, that they might receive the Spirit of Promise; and that as generally as Baptism it self was performed in the Cities of *Samaria*, and *Ephesus*, and by consequence first at *Jerusalem*, and so in other places al-

so. I need say but little in this place, having fully spoken to these things, in my *S. for Peace, and Pede-Bapt. Apol.* which are yet unanswered; yet I shall endeavour to shew the Mistakes of the Author concerning them. And first,

He will needs suppose *Peter* and *John* to perform Prayer, with Imposition of Hands at *Samaria*, by virtue of their extraordinary Gifts, not being willing to allow their Office as Ministers, or Apostles, to have any thing to do with that Action: but this is far from truth. For if extraordinary Gifts had sufficiently capacitated Men to do this Work, without Ministerial Authority, *Philip* the Deacon, being eminently gifted that way, might have imposed Hands for the Promised Spirit, as well as *Peter* and *John*; yet he meddles not with this Service at all, neither his Office as a Deacon, nor his Gifts to do Wonders, empowering him thereto in his own Judgment: For had he been otherwise minded, or understood his priviledg to be such as he supposed it to be, he had opportunity and occasion enough to do that Work, as well as any other. But his forbearance is an argument he knew, it did not belong to his Ministry in an ordinary way, sith there was a Ministry to be had, to whom that and other things for the settlement of the Church, did more properly belong. Wherefore we must needs reject that passage, pag. 6. where he tells us, *The Administrator of Laying on of Hands, was any gifted Believer, &c.* By which conceit, even Women, from whom extraordinary Gifts are not withheld, might administer this Service.

But that this was an act of Office, appears partly by what is already said, and partly for that the Church at *Jerusalem* sent not Gifted Brethren only, but Men endowed with Authority, to set in order such things as were wanting in that Church; which though much prepared for settlement by the labours of *Philip*, yet cannot rationally be supposed to be so settled as was meet; for it is said, *Only they were baptized in the Name of the Lord Jesus.* And the first thing we hear they do for them, is to pray they may receive the Holy Ghost, &c. And this they did for them all, both Men and Women, as is in part granted by Mr. D. whilst he grants it to be performed upon those on whom the Holy Ghost was not fallen; and saith the Text, *He was fallen on none of them.* Yet he would make an exception of some of them, because *Simon* was found in the *Gall of bitterness.* But this corruption appearing not till after the service of Prayer, with Laying on of Hands, was performed, it concludes not at all but that *Simon* might be included in the Prayer of the Apostles, and have Hands laid on him also; yea, and receive of those Gifts too, seeing God doth not withhold them from *Hypocrites.* And beside, the words of *Peter* denying him to *have any part or lot in that Matter*, refer to the Administration of the Ordinance, and not to his submission to it; *Give me this Power also, that on whomsoever I lay my Hands, he may receive the Holy Ghost.* In this Matter *Peter* denies *Simon* to have any part.

Furthermore, He doth certainly mistake *Acts 19. 2.* in saying the Twelve Disciples at *Ephesus* were of the Church, whereas the Scripture and Reason, do both inform us they could not be Imbodied with the Church there as yet, because they are now said to be found, and called cer-

tain Disciples, the words implying they were hitherto unknown: For otherwise, Why should they be said to be found by *Paul*, more than the whole Church, if indeed they had been a part of the Church? Again, Their great ignorance of the Holy Ghost, shews plainly they were not united to the Body, or Church at *Ephesus*, where doubtless *Aquila* and *Priscilla*, had not been wanting to teach the Way of the Lord perfectly. And lastly, Their being baptized again, shews plainly they were not of the Church: *

* You see, I do adhere to the Ancient Exposition of this place, rather than to our late Curtail'd Expositions made by the Pedit-Baptists, who because they are unwilling to mend their Errors in Baptism, would fain have *Paul* to be of their mind, but they should remember that Reformation or amendment is no Error.

Church also be baptized again as well as they?

Now therefore, let it be considered, That had there been 120 instead of these twelve Persons, in the same case with themselves, the Question of the Apostle, *Have ye received the Holy Ghost since ye believed?* had concern'd them all; and then he must be but a partial Minister that would refuse to pray for all, seeing all wanted the same Blessing, and had equal right to it by virtue of the same Promise. And that *Paul* had an eye to the Promise, as it is general, is most plain, by his next Question; *Unto what then were ye baptized?* As if he should say, your very Baptism, if it be right, did inform you of, and intitle to the Promise of the Holy Ghost, into whose Name also ye ought to be baptized.

Thus, I trust, we have sufficiently cleared the first Ground of our Religious observation of Prayer, with the Imposition of Hands for the Promised Spirit. 1. From the consideration of the Nature, Order, or Connexion of the Principles, as they are contained and propounded, *Heb. 6. 1, 2.* 2. From the care of the Apostles, in seeking to God in the use of

† So I call it, for five Causes, 1. Because of Prayer, the Moral part. 2. Because of Imposition of Hands, the Ritual part. 3. Because of the Promise to which it refers, as the Blessing signified by it. 4. Because it is placed among the Fundamentals of Religion or called a Principle of the Doctrine of Christ. 5. Because it will bear the denomination of an Ordinance, as well as Imposition of Hands on Deacons, or other Officers of Christ's Church.

this † Ordinance, that the Churches might enjoy the benefit of the Promise of the Holy Spirit, which they knew belonged to them, as they were the called of the Lord. And because the nature and extent of that great Gospel-Promise is a weighty consideration, whereupon to ground the practice of Prayer, with the Imposition of Hands, and without which the Practice would be very insignificant; I shall therefore add something, to shew the perpetual right of the Church to that blessed Promise, even to the end of the World. For it is remarkable, That those that oppose us in the Fourth Principle, deal much after the manner of the *Quakers* in their opposing Baptism, hammering only upon the Practick part, which they can easily despise;

but when the more Spiritual part of these Ordinances is considered, this takes off the Courage of the most confident Opposer.

Of the second Ground of the Practice of Prayer, and Laying on of Hands ; to wit, the Promise of the Spirit, and the Churches Right to it, to the end of the World,

The Author is pleased to say, pag. 47. *That in neither of those two places [meaning Acts 8. Acts 19.] can we find that there was a Laying on of Hands immediately after Baptism, nor with any certainty upon all and every Member of the Church. Nor to such an end as can be attainable in after Times.*

Ans. 1. But though he cannot find the two first, yet many have found them there : Unless by the word *immediately*, he would be more curious than wise, for that this Service was performed, *Acts 8.* within a short time after, and as soon as they had a fit opportunity to do it, is plain enough, *ver. 15, 16, 17.* And for *Acts 19. 5.* 'tis said, *When they heard this, they were baptized in the Name of the Lord Jesus.* And in the very next words, 'tis said, *When Paul had laid his Hands upon them, the Holy Ghost came on them.*

And that the same Individuals said to be Baptized, are as clearly found to have Hands imposed, and Prayer made for them, that they might receive the Holy Spirit, is so very plain, that nothing but exceeding weakness, or great perverseness can hinder any Man from seeing it. And whether the end for which Prayer, with Imposition of Hands can now be attained, is the Business now to be considered.

And if it *cannot*, the reason is, for that the Promise made to the Church then, is since taken away *de jure*, so that we may not lawfully ask it. For Men not having the Promise, is no Argument : *James 4. 2, 3.* — *Ye have not, because ye ask not ; ye ask and have not, because ye ask amiss.*

Now, that the gracious Promise of the Holy Spirit (at least) as it belonged to the Members of the Church in the Primitive Times, and that in every part of it, from the time of its first effusion upon the Day of Pentecost, *Acts 2.* doth belong to the Church throughout all Ages, to the end of the World ; I hope hath been evinced to the satisfaction of such as desire to know the Truth, in the second part of the 2d Book. *

* But Note
that we
have pro-

ved that the Promised Spirit is truly received where the Sealing Graces are received, though Gifts be not received ; and the Promise being received, the end of Imposition of Hands is received. See our *Sigh for Peace.*

Beside, The Cloud of Witnesses, || which the holy Scriptures do afford in this Case, we shall more particularly consider what the Apostle hath offered, *1 Cor. 12. 13, 14. Chapters.* And 1. Whereas it is his designed Subject, to discourse of the Gifts of the Spirit : So he doth inform us, that God hath set those Gifts in his Church,

i. e.

|| Some of which I will here insert in a Column by themselves. *John 14. 16, 17.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.

John 7. 38. He that believeth on me— out of his Belly shall flow Rivers of Living Water, — but this spake he of the Spirit, which they that believe on his Name should receive.

Acts

Acts 2.23. *Therefore being by the right Hand of the Father exalted, and having received of the Father the Promise of the Spirit, he hath shed forth that which you now see and hear.*

Acts 2.38,39. *For the Promise is to you, and to your Children, and to all that are afar off, even to as many as the Lord our God shall call, ye shall receive the Gift of the Holy Ghost.*

Eph.4.4,11. *There is one Body and one Spirit, even as you are called in one hope of your calling.— And he gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, —till we all come to the measure of the stature of the fulness of Christ.*

Ephes. 4. 30. —*The Holy Spirit of God, by which ye are sealed to the Day of Redemption.*

1 Cor. 3.1. *Covet earnestly the best Gifts.— Covet to Prophecie, and forbid not to speak with Tongues. We Prophecie in part,— but when that which is perfect is come, then that which is in part shall be done away.*

Gal. 3. 13, 14. *Christ hath redeemed us,— that the blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit through Faith.*

Isa. 59. 21. *As for me, this is my Covenant with them, saith the Lord, My Spirit which is upon thee, and the words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seeds Seed, from hence forth for ever.*

i. e. hath placed and fixed that one Spirit (whose operations are divers, or many) in that one Body, not for a few days only, and then to leave her as a Body without a Spirit for ever after, in respect of SPIRITUAL GIFTS, but to abide there as in his Temple, both by Gifts and Graces, even the same, which Christ by virtue of his Ascension obtained; when He ascended on High; which Gifts are given to the Church for the Work of the Ministry, for the edification of the Body, till the whole be compleated.

What shall I say? The Scriptures are evidence sufficient that this Ordinance is of Divine Institution, is from Heaven. The Promise which it leads to, is Perpetual and Universal, it belongs to the whole Body. *There is one Body and one Spirit, even as ye are called in one hope of your Calling.*

‘Neither is there any reason for the Author to be astonished, (as he ‘pretends, pag. 35.) because we urge him to produce better Evidence for ‘Womens receiving the Lord’s Supper; or clearer Precept, or President ‘for the Ordination of Officers by Prayer, and Laying on of Hands, ‘than we are able to ‘produce in our Case; nor need he count this a thing ‘either unreasonable, or dangerous, &c.

For how should this be dangerous? May not the grounds of one Practice be examined as well as another? Or why unreasonable? Are not our Brethren bound to stand to their Principles one time as well as another? Or will they impose Principles to lead us through the whole Work, and not be led by them themselves?

For my part, I am fully satisfied there is sufficient ground in holy Scripture for Womens coming to the Table of the Lord, and for the Ordination of Church Officers by Prayer, and Laying on of Hands. And I do solemnly profess, to dislike any Principle, or Practice in Religion, which cannot fairly be demonstrated by the Evidence of holy Scripture: But yet, this I must needs say, That there is as clear (if not clearer) grounds for the Fourth Principle, as we hold it, as there is for either of the other Points, specially the latter. For first, Womens receiving at
the

the Lord's Table, it is gathered by a rational deduction from the holy Scripture, as appears by Mr. D. pag. 54. wherein he hath done well, as others in the same Case have done before him : Yet should any Man use his own Weapons against him, which he uses against his Brethren, they might worst him, because of his Inconsistency, though his Cause be good.

2. In all the Scripture, there is no express command to lay Hands on Deacons, nor any example that Prayer was used at all in their Ordination, nor that any but Apostles ordained such Officers, and but one Example for that neither ; and for Elders of particular Congregations, not one example that Hands were imposed on them, or Prayer used in the act of their Ordination, nor any plain Precept for so doing (as is said before). Yet this Author is satisfied in these things, and thinks 2 Tim. 5. 22. a full precept for Imposing Hands upon Officers, (howbeit his Brethren, no less judicious than himself, believe no such thing, as is seen in their *Search for Schism*). And to speak as it is, this place is an express Prohibition to lay Hands on any Man suddenly. And though it may hence be inferred, that Hands ought to be laid on some Men deliberately ; yet this is a Consequence, and when so much is granted, he is yet to prove that this is meant of Officers (for some think otherwise) and here he must use our *Logick*, from Heb. 6. 2. It can be no other, *Ergo* it must be that on Officers. And his Antecedent must be demonstrated by Reason, with which he may easily satisfy me. But if another will not be satisfied with him, I cannot help him ; because he denies the same Reason in our Case, which he makes use of in his own.

By this it may appear, how little cause he had to be grieved at us, as if we should slight the Wisdom, or Authority of Christ ; or as if we should think we had not sufficient direction in the Scripture, for all parts of God's Worship ; for we do cordially believe these holy Directions to be sufficient : Yet as one of the Ancients truly said, these things are so penned, *As that he that will learn, may learn ; and he that will cavil, may find occasion*. And the truth is, those are they whose arguings do render these Directions insufficient, who destroy, or condemn the same reason in another, which they allow in themselves, specially when they become Persecutors.

Sufficient therefore is that which hath been said, if not to convert them (in this particular) yet to leave them without excuse.

But to the residue, who have stumbled at this Truth, either through our default, in not asserting this Truth as was meet ; or their own, in not duly considering what we say, or through those unhappy Divisions which have fallen out, through the heats of Men, intemperately Zealous on either side ; I say to those, I now address my self ;

Declaring in all faithfulness, that though the Truth in question is to me as dear as other Truths, (and therefore am resolved, what in me is, to defend it with the rest) yet I stand ready to abate whatsoever, upon a fair Trial, may appear too harsh, or any way justly offensive as to the business of Separation ; not doubting (though I was unconcern'd in the original of the Division) that he hath too much cause to complain of some, whose unkindness to their Brethren, in the ill management of a good

Cause might prejudice the Truth it self ; but withal, I must tell him, he was too short in that he did not also blame some of his own Party, whose Impatience and Imprudence, too much provoked to that Division, which by all means should have been prevented. And let me be faithful to him, in remembring him of the saying, *Medice cura teipsum*: For he that blames another for making unnatural Separations, should remember, that he that judges another, and doth the same thing, is in danger of the Judgment of God.

The Conclusion.

Finally, I am resolved to meet my Opposite (after all this Conflict) in that friendly and moderate Passage wherein at length he delivers himself, saying, Pag. 51. *We are not offended at a Practice of that kind, be it Lifting up, or Laying on of Hands, provided it be not urged as a thing of absolute necessity.*

To which, I say, Let the Spirit of opposition to the Practice of Prayer with Imposition of Hands for the Spirit of God, but be laid aside, that the Truth may grow as God shall enlighten his People in it ; and then let an Expedient be concluded, for settling all the Churches concern'd in such a state, as may comport with the Peace of the whole, and the Prosperity of every part.



A Defence of the Office of Subordinate Apostles of Christ, or Messengers of his Churches, and the perpetuity of his Ministry by Divine Institution, for the more orderly Promulgation of the Gospel; and the better settlement of Churches to the end of the World.

Seeing all sorts of Christians do allow of an Itinerate, or Travelling Ministry, as necessary to promulgate, publish, or preach the Gospel where it is not known, and to strengthen the Churches of God, specially where there is a Paucity, or Insufficiency of Instruments ; it may therefore seem strange that any should give occasion to write a defence of that which themselves do allow ; and yet so it falleth out at this time, through some mistake, partly about the Titles, or Appellations prefixed, and partly about the nature of the Institution of this Ministry, whether it be Divine, or of Humane Prudence only ?

But surely, for Men to strain more at the word *Apostle*, [as some do at the word *Bishop*] than at the Work, or Office signified thereby, is no other thing (as I conceive) than groundless Humility, or hypocritical Subtily ; seeing it is evident, that these Titles are as lowly, as any that can be given to suit with the Matter thereby intended : [*Apostle*] signifying a Messenger, or Sent : [*Bishop*] importing an Overseer.

Therefore that I may avoid this Humour, I will not fear to call Old things

things by their old names, and therefore shall call the Officers of Christ's Church by the same names which the Wisdom of God hath given them; not to make Men proud, but rather humble, being fitted as a *memento* concerning the Work, which by their Office they stand engaged to do.

What the meaning of the other Scruple should be, which supposes the Office of Messengers or Apostles, as aforesaid, to be only of *humane Prudence*, and not of Divine Institution, is to me very suspicious, being in effect to make all the Offices in the Church of Christ to be no Divine Institutes, which yet I hope will not be hastily asserted; however, it is by us here affirmed; *That the Office of Messengers or Apostles, as aforesaid, is of Divine Institution, in the same manner as the Office of Bishops, Elders, and Deacons, and not otherwise.*

Wherefore, albeit we do say, that as other Officers in the Church have Successors, so the Apostles also have some to succeed them, yet our meaning is not that they, to wit, the chief *Apostles*, have any to succeed them in all the parts of their Office; because there were some things in their Office extraordinary and temporary, and some things ordinary and fixed; the latter are the things by us to be insisted upon only, but for the former we say,

That it is certainly a very sinful and impious thing for any to pretend to any Power or Office Apostolical like that of the Twelve, or others of that Dignity, in respect

In what respect there are now no Apostles.

1. Of their immediate Mission, which was so much like the Mission of our great Apostle Christ himself, that he saith, *As my Father sent me, so send I you.*

2. They learned their Doctrine either from the sacred Lips of the Lord Christ, or received it by infallible Revelation of the Holy Ghost, and were not taught it by Man, as Timothy and other their Successors were, *Mat. 28. 19, 20 Gal. 1. 1. 2 Tim. 1. 13.* Heb. 2. 3.—*so great Salvation which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him, 1 John 1. 1. 5. That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled the Word of Life,—that which we have seen and heard, declare we unto you. Gal. 1. 11, 12. But I certify you, Brethren, that the Gospel which was preached of me, was not after Man: for I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ.*

3. They were to lay an Infallible Foundation, and to deliver Rules for Government, which all other Teachers are to build upon, and to observe as their Pattern and Standard, by which to try other Doctrines and Spirits; 1 Cor. 3. 10.—*As a wise Master builder I have laid the Foundation, and another buildeth thereon. 1 John 4. 6. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error.*

4. They were necessarily endowed with the Gift of Tongues, Miracles, Signs, or mighty Deeds, to demonstrate that they were sent of God, and that their Doctrine was from Heaven: Luke 24. 49. *But tarry ye in the City of Jerusalem, until ye be endowed with Power from on high. 2 Cor. 12. 12. Truly the Signs of an Apostle were wrought among you in all patience,*

patience, in Signs, Wonders, and mighty Deeds. Heb.2.4. God also bearing them witness with divers Signs, Miracles, and Gifts of the Holy Ghost. In these and the like respects, the chief Apostles can have none to succeed them; for if they had, then must their Words and Writings have the same force and authority; and thus we should still be receiving new Oracles, and so never know when the whole Counsel of God is made known to us. Howbeit *this we do say*,

In what respect there are now Apostles.

That God hath given to his Church, a Ministry of Messengers or Apostles, (though much inferior) yet truly to succeed the first Apostles, in such things as were ordinary and fixed to that Office: As,

1. In respect of lawful Power, or Authority, to preach the Gospel in all Places, at all Times, to all Persons, as occasion and opportunity by God's Providence shall be given them. *Mark 16.15. Mat.28.19,20.*

2. Unwearied diligence in teaching and strengthening both Pastors and Churches, (chiefly those which are but newly settled in the Faith) in all the Counsel of God; and by labouring to perfect that which is lacking concerning the Faith of any Churches. *Act.20.31. Act.19.1, — 6. 2 Cor.11.28. 2 Pet.1.12,13,14,15. Tit.1.5.*

3. In being set for a Defence of the Gospel, or Doctrine once delivered, against false Apostles, or such as would introduce false Doctrines, *Phil. 1.16,17. 1 Tim.1.3.* and also to strengthen the hands of particular Pastors against Usurpers, or such as despise the Ministers of Christ, *3 Epist. John 5. 1 Tim.1.17. Gal.4.17,18.*

Now that the chief Apostles have some to succeed them in the Apostleship, as we have affirmed, in these and the like Services, as we have now declared: Will appear,

1. From a due consideration of the perpetuity of every part of that Commission, *Mat.28.19,20. Mark 16.15,16.*

2. From the duration of these Spiritual Gifts which our Lord obtained, and gave to his Church by virtue of his Ascension.

3. From the Order and State of the Primitive Churches, their having such Apostles or Messengers, and the non-abrogation thereof, by good authority to this day.

4. From the Practice of those who most question the being of a Ministry of Messengers, or Apostles, in the Churches at this day.

5. From the State of the World, their necessity to be taught the Truth as it is in Jesus, and the danger they lie under by means of false Apostles.

First from the Commission, *Mat.28. Mark 16.* It is very evident that it is the Will of God that the Nations be taught, and that the Gospel should be preached to every Creature: so that we must of necessity stick to one thing out of three, and that is, Either some body in special are bound to preach the Gospel to those that are without, to the Nations that know it not; or else that all Christians are equally bound to perform this Work, if capable, in respect of Gifts; or else that this Work ended with the Apostles.

The last of these will not be said by any that considers, how the making void any one branch of that Commission, as not obliging the Church, or

any

any Person in it, is in effect to make the whole Commission void; for seeing there is nothing more plain, than that this Commission did once empower a Ministry of Messengers or Apostles to preach the Gospel to the Nations; if this great part of the Commission shall be supposed to be vanished, and no Man bound thereby to preach the Gospel, how can any Man, with shew of Truth or Reason, pretend any Power by virtue of this Commission to baptize, sith both works are commanded, as it were, in one breath? Neither can the Church be truly said to observe all things whatsoever Christ commanded his Apostles, if they do not observe this great Work, to preach the Gospel to the World, by Men endowed with fit Power to do it.

Nor can it rationally be said that this Work belongs to every Gifted Christian alike, because the imployment of the Gospel consists in divers Offices; and all such Members have not the same Office, meer Gifts do not (in any ordinary way) make Men Officers in any part of the Ministry; and that the Teaching, *Mat.* 28. and the Preaching, *Mark* 16. is a preaching, not by virtue of Gift only, but by Office or Authority also, cannot be denied; and doubtless as this Work of preaching the Gospel to the World, or those that are without, requires the greatest Abilities, so it requires the greatest Care, that none do enter into that Ministry without fit Qualifications, and Authority to go forth to plant, and settle Churches, according to the Pattern of the first and best Apostles, *Phil.* 3. 17. But they that would have this Work no Man's concern, by virtue of Office, (and no Officer in the Church, as such, is bound to do this Work, unless he be an Apostle or Messenger) whilst such deny the being of a Ministry of this nature, they contradict themselves, in sending Men about this great Affair; or if they be not sent, then we demand how they can preach? And the Answer must be silence for ought I can say, sith extraordinary Missions are not by wise Men pretended.

Against what is said from the Commission, it is objected, 1. That this place contains the Authority, by which all that are Christ's Ministers do preach or officiate in any ministerial capacity. 2. Others more wise (as themselves believe) tell us this place gives no such Authority at all, to any Ministers of Christ, but this Commission was only for the Apostles, to whom it was first delivered, &c.

Objection.

To the first Objection I answer, by granting what is said to be very true; but saying withal, That this confirms rather than weakens that which we have for the Messengers Office; for here our Lord being invested with all Power, in Heaven and in Earth, gives a Commission for preaching the Gospel, baptizing the Converts, and for teaching them to observe all things whatsoever he commanded to the end of the World; and hitherto we have believed that no Power Ministerial, contained in this Commission, died with the Apostles: and therefore the second Objection appears, *levissimus fructus ingenii*, like some light or undigested Matter; for how should any solid Christian once imagin that any thing here commanded, is not obliging to the Church? especially the Objectors, who, whilst they hold that here is a Commission for baptizing to the end of the World, they can with no fairness deny a Commission here also for teach-

Answer.

ing them who are to be baptized; otherwise they must inform us when this mischief befel this Commission, *Mat. 28.* that it lost its force, for enabling us to preach to the Nations, and yet kept full power to enable us to baptize Disciples.

2. That there is such a Ministry of Messengers or Apostles as we have defined, of right remaining to the Church to the end of the World, is yet more evident, from the fixedness of the Gifts bestowed on the Church through the ascension of Christ, *Ephes. 4.* *When he ascended up on high—he gave Gifts—and he gave some Apostles and some Prophets, &c. —till we all come to the unity of the Faith, &c.* See *1 Cor. 12. 28.* Here we observe the Gift of God's Spirit is that which fits Men for the Ministry; this Ministry so fitted, is fixed in the Church to the end of the World; part of this Ministry are Apostles, and therefore to continue in the Church to the end of the World. *Diodat* takes the word *Apostles* here in a strict sense, yet grants that the Ministry here spoken of, *is to remain in the Church till the end of the World:* I conceive he had been more constant, if he had here taken the word *Apostles* largely, as he doth elsewhere, namely in *Rom. 16. 7.* & *2 Cor. 8. 23.* *Phil. 2. 25.* where, as he grants the Title of *Apostle* to have been given to many beside the chief Apostles, so he interprets it to intimate a larger ministerial or pastoral Authority, than is committed to particular Elders.

However, the Text *Ephes. 4.* gives being to the Ministry of Apostles in the Church of Christ, till the whole Church be perfected, as clearly as to Pastors and Teachers; and a Man may as soon deprive the Church of the latter, as of the former; but in vain are the attempts of Men to deprive her of either.

Our third Argument is taken from the Order of the Primitive Churches,

Assemb. Divines, on *Rom. 6. 17.*

The word Apostles (*say they*) is ascribed not to the twelve alone, but in a larger sense to other Doctors and Ministers of the Church.

Dr. Ham. on *Rom. 16.* Ἀποστολῶν signifies primarily that Office whereto the 12 were set apart by Christ immediately, and so *Paul* and *Barnabas*; secondarily, it belongs to others that receive the like Commission from the 12, or from *Paul*, &c.

who certainly had many *Apostles*, beside those which were Foundation-Layers, and Master-Builders, such were *Andronicus* and *Junia*, *Rom. 16. 7.* who are said to be Men of Note among the Apostles. By Apostles here some do understand the LXX, and that these two were of note among them; however they were Apostles, and Men of note in that Ministry: for, it is a strange Interpretation, to turn the words thus, They were noted by the Apostles, being a plain perversion of the Text from its native sense.

Of this sort of Ministers, in all probability (and 'tis the Opinion of some Interpreters) were those mentioned in *3 Ep. John*, who are said to go forth for the Names sake of Christ, taking nothing of the Gentiles; whom *Gaius* is commended for courteously entertaining, and *Diotrephes* reproved for rejecting. For, had not these Brethren been sent to preach, I see not how *John* should sharply reprehend them that received them not, nor stir up *Gaius* to bring them on their Journey whithersoever they would go. But *John's* care of them, and his holding them in reputation, and defending them against Opposers of their Ministry, and there-withal
their

their forsaking all for the Name of Christ, preaching freely to the Gentiles that they might be saved, shews that they were the Ministers and Messengers of Christ, and the Churches: otherwise if they ran before they were sent, they could not manage the great Affairs of the Gospel among the Gentiles; nor doth their being termed Brethren only, argue that they were not in ministerial capacity; for we find the same phrase used concerning those that are expressly called the Apostles or Messengers of the Churches, and the Glory of Christ, 2 Cor. 8. 23. Ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Dr. Hammond on 3 Ep. John, calls these brethren the Ministers of Christ. But they were not Pastors of particular Churches.

Ergo, Itinerate Ministers or Messengers of Christ, and the Churches.

To say those Brethren, 2 Cor. 8. were Messengers or Apostles, only as they were sent with contribution from the Gentile Churches to the Church at Jerusalem (as some would have it) is a very cold Exposition, (and justly slighted by our best Expositors). For first it cannot be proved that they were employed in that business at all; or if it could, how should they for this service be called the Glory of Christ? Surely this Character must refer to their being intrusted with better Treasure than Silver or Gold, sith either Brethren or Sisters, of very ordinary capacity, (if faithful) might have been sent with earthly Treasure.

Epaphroditus is not only called the Apostle or Messenger of the Church at Philippi, but Paul's Companion also, and fellow-Souldier: which shews that though he might bring the Churches Bounty to Paul, yet this did not confer upon him the title of Apostle, sith he had a greater Employment which better deserved that Title, even to War in the Holy Warfare of the Gospel, as Paul himself did.

Of this sort of Ministers of the Gospel were Barnabas, Luke, Mark, Syllas, * Silvanus, Tichicus, Trophimus, and Apollos; as appears by their being frequently Fellow-Travellers, and Fellow-Labourers in the Gospel with the Apostles; concerning whom I argue thus.

* Some take Silas and Silvanus to be the same Man, but it is uncertain, wherefore I note both.

These Persons were Ministers of the Gospel, and not gifted Brethren only; but they were not Ministers of particular Churches. Therefore their Office was general, and by consequence Messengers or Apostles. The Major is true, otherwise they ran before they were sent; and then how could they Preach? Rom. 10. or be Fellow-Labourers with Paul? The Minor is out of doubt, because of their unfixedness in respect of place, (as before we have said) being frequent Travellers through sundry Countries upon the Business of the Gospel; and some of them are expressly called the Apostles of Christ; 1 Thess. 1. 1. Here Silvanus is joined with Paul, as speaking by this Epistle to the Thessalonians. And Chap. 2. 6. it is thus said, Nor of Men sought we glory, when we might have been burthensome, as the Apostles of Christ. Here Silvanus is as openly called an Apostle of Christ, as Paul himself: Of this Opinion was the Assembly of Divines, see their * Annotations.

* Their words are these, We might have taken upon us, and exercised our Apostolical Authority, as might best the Ambassadors of Christ, yet we took a contrary course.

Timotheus is evidently a Minister of the same Order, as appears from the place even now alleaged, in which as Paul and Silvanus, so also Timotheus is expressly called an Apostle of Christ; which is yet further evident, from the tenor of those Epistles which Paul sent to him, 1 Tim. 1. As I besought thee to abide still at Ephesus, when I went into Macedonia, —that thou shouldst warn some that they teach no other Doctrine, so do.

Now

Now had *Timothy's* Charge been only at *Ephesus*, as the Pastor of that Church only, there had been no need to beseech him to abide there, it being not unknown to him, that it was by all means needful for particular Pastors, to reside near their respective Congregations, and not to go to Forreign Countries to manage the Affairs of other Churches: But evident it is that *Timothy* was *Paul's* Fellow-Traveller in divers Countries, and frequently sent by him to sundry Churches, from the time he was called to go forth with the Apostle, till *Paul* sent for the Elders of the Church at *Ephesus*, which was not long before he was a Prisoner; see to this purpose *Act. 16. 1, 2, 3, 4. & 17. 25. & 18. 5. & 19. 22. & 24. 4, 10, 18.*

And though in a certain Postscript added to 2 *Ep. to Timothy*, he is called the first Bishop of the Church at *Ephesus*; yet this cannot be true, seeing the Church at *Ephesus* had Bishops, *Acts 20.* even when *Timothy* was a Fellow-Traveller with the Apostle *Paul* in divers Countries. Nor are the Ancients positive in this Matter, for I find *Eusebius* only saying, That it is reported that *Timothy* was the first Bishop of *Ephesus*, and *Titus* of *Crete*, but he affirms it not. But this we know is plain, that *Timothy's* care was as much for other Churches as that at *Ephesus*, *Phil. 2. 19, 20. I trust in the Lord Jesus to send Timotheus unto you,—for I have no Man like minded, who will naturally care for your state.—But ye know the proof of him, that as a Son with the Father he hath served with me in the Gospel.* Finally, I could shew that in the Writings of the Ancients, *Timotheus* was frequently called *Timothy* the Apostle; and so was *Clement*, and divers others; * and why this Appellation should now be thought strange by any that have considered these things, I cannot easily imagin. But to proceed;

* *Theodore* saith these called Bishops, were in the first times called Apostles.
D. Hammond.

Of *Titus* the same consideration may be had, seeing he was left in *Crete* to set in order things that were wanting, and to ordain Elders in every Church; plainly shewing, that his Power in the Affairs of the Gospel, and his Care for the Churches, was the same for every Church that it was for any of them, which is a far different Charge from that which was given to the Elders of the Church at *Ephesus*, *Acts 20.* for they are not bid to look to all the Churches in *Asia*, but only to the Flock over which the Holy Ghost had made them Bishops or Overseers. Neither was *Titus* his care for the Churches in *Crete* only, for *Paul* calls him his Partner and Fellow-helper concerning the Church at *Corinth*, *2 Cor. 8. 23.*

Of the same import is that place, *Gal. 1. 18, 19. I went up to Jerusalem to see Peter,—but other of the Apostles saw I none, save James the Lord's Brother.* Here *James* the Lord's Brother is called an Apostle, and yet he was not one of the Twelve, for that *James* is called the Son of *Alpheus*, *Mat. 10. 3.* and of this mind is *Eusebius*. *Jerom* indeed would sometimes make these two the same Man, yet other-whiles he calls him *decimum tertium Apostolum, i. e.* the thirteenth Apostle. But that *James* the Lord's Brother was not one of the Twelve, may be collected from *1 Cor. 15. 5, to 8.* our Lord is said to appear, first to *Cephas*, then to the Twelve; after that he was seen of *James*, then of all the Apostles. Here we see *James* distinguished from the Twelve Apostles, and the Twelve are distinguished from all the Apostles. By all the Apostles therefore are meant (probably)

bably) the Seventy, whom Jesus sent forth by two and two, to the places whither himself would go, who were sent forth with these words, ἐγὼ ἀποστέλλω ὑμᾶς, *I Apostolize*, or send you, &c. Luke 10. 3. and these became famous Preachers and Officers in the Church after the Ascension of our Lord, as *Eusebius* and others have intimated in their Writings. We see then partly, from evident places of Scripture, and partly from rational demonstration of the places which probably hold forth such things, that the Primitive Churches were endowed with a Ministry of many Messengers or Apostles, beside those who were the Foundation-Layers, and Master-Builders in the Church of Christ.

The sum of that which hath been said, from the State or Order of the first Churches, lieth in this *Syllogism*.

The first Churches had a Ministry of many Apostles or Messengers, beside the chief Apostles.

This Ministry was never taken away, or *de jure* made to cease. Therefore the Church of Christ hath, or ought to have, such a Ministry of Apostles or Messengers to the end of the World.

Against this it is objected, That though it be true, that the Primitive Churches had a Ministry of Messengers or Apostles, beside the chief Apostles; and that the Church ought now to send her Ministers to preach to the World to gather and settle Churches, &c. yet it is denied that either the former or latter Messengers of the Churches, are or were the Apostles † of Christ, or that they were, or any other are, Messengers or Apostles by Divine Institution.

† The twelve Apostles and Paul are here excepted.

To this Objection I answer, That as the Church is of Divine Institution by Christ, so are all her Officers; in whose Name she sends them forth, and not in her own Name, or in the Name of any other Creature, and so of no humane Institution, nor to act in their Ministry by humane Authority.

Mat. 16. 18. Heb. 3. 6.

2. We have shewed some of those Inferior Apostles of Christ, from 1 *Thess.* 2. 6. which may be further evinced from 2 *Cor.* 5. where *Timothy* is called in conjunction with the Apostle *Paul*, an Ambassador of Christ, [*now then we are Ambassadors for Christ*]: and it's granted by the Learned, that πρεσβυtery, here rendred *Legatione*, or Ambassador, is a word of the same import with that of *Apostle*: Hence the Argument is, If *Timothy* was an Ambassador for Christ, then he was an Apostle or Messenger of Christ. But, &c. *Ergo*,

3. That this Office is of Divine Institution, may appear thus; It is either of Divine or Humane Institution; not of Humane, *Ergo*, of Divine Institution. Or thus,

If any other Offices in the Church (as Bishops, Elders, or Deacons) be of Divine Institution, then the Office of Subordinate Messengers or Apostles (such as *Timothy* and *Titus*) is of Divine Institution also. But, &c. *Ergo*.

If any deny the *Minor*, he is too far gone in Error to be disputed with by me. And for the consequence of the *Major*, 'tis thus demonstrated.

Such as by virtue of their Office are to ordain others to Offices that are Divine, must themselves have an Office that is Divine : But *Timothy* and *Titus*, and other such Messengers, are to ordain others, by virtue of their Office, to Offices which are Divine.

Ergo, They had, and ought themselves, to have an Office which is Divine.

That *Timothy* and *Titus* were, by virtue of their Office, to ordain Bishops and Deacons, is evident enough by those Epistles which the Apostle *Paul* wrote to them respectively. And that they should do this, and have no Divine Authority, is not to be imagined ; sith here they were not upon an immergency, (which may alter the case) but in the ordinary course of the exercise of their Ministerial Authority in the Churches of Christ.

4. Our fourth Argument is taken from the practice of our Brethren, who question the Being of Messengers, as a Ministry remaining in the Church at this day. For, do they not frequently send forth Men to act Authoritatively, both in preaching to the World, and setting things in order in remote Congregations, to exercise Discipline by Excommunication of Offenders, and remitting the Penitent ; by ordaining them Elders, and dispensing to them the Holy Mysteries or Ordinances ? As these things cannot be denied, so we may justly require how it comes to pass that they do thus, if indeed the Church hath none to act in the capacity of Messengers or Apostles, as we have defined ? sith it cannot be proved, neither do our Brethren affirm, That Elders of particular Churches have equal Power, or any Power as Elders in other Churches : Neither is it in the Power of any Congregation to take the Pastor of another Church from them, nor may any Church impose their Pastor upon another Church : wherefore, unless there be a Ministry remaining in the Church, which is related by virtue of their Commission to all Churches indifferently, we may perceive what confusion is like to ensue.

For, if those who go to preach to the World, cannot justify their Calling, as being inabled with lawful Power from God, and his Church ; how shall they comfort themselves in their Undertakings, or answer Opposers when questioned, concerning their Commission, especially in such places where the Holy Scriptures are received ? sith all that read may know, that as the Gospel is to be preached, so those that go forth as Ministers thereof, must be sent, either by immediate Mission from Heaven, or some mediate Mission from him by his Church, which none can pretend to, who deny the Office of Messengers, because other Officers are not by virtue of their Office, to go out into the World to teach the Nations, to plant Churches in remote Countries, or to settle the Affairs of remote Congregations.

If now to that which we have said, it should be replied, *That such Churches as want Elders, and are distinct from one another, may allow by consent, that the Elders of one Church do act as Elders in another, &c.*

To

To this we rejoyne, saying, This is sooner said than proved : for seeing Officers have their Commission at what time they are ordained, it cannot be that they should have their Power, *de jure*, made either less or greater, by the consent or non-consent of any Person or Persons whatsoever, unless it be by conferring another Office upon him ; nor can that be done, but by another Ordination.

Again, it would be understood how long the Power given by our Brethren, to Elders of one Church, to act as Elders in another Church, doth remain ? Whether they thenceforth stand equally engaged to oversee those Churches as the Church who first called them to serve as Pastors ? And also how many Churches such Elders may act in as Pastors by consent ? whether two only, or ten, or an hundred, and *ad infinitum* ? Surely, if once they give particular Pastors power to act as Pastors in more Congregations than they were at the time of their Ordination appointed to over-see, they can never bound their Power ; And then what Messenger of the Church did ever exceed them in that respect ? And further, if our Brethren can give their Pastors power to act as Pastors in many Churches for a Month, or a Year ; then why not for five or ten Years, yea, for term of life, the occasion still being the same ? And how much comes this short of the Power committed to any Messenger in the World at this day ? Wherefore seeing your Brethren do exercise as great Authority in sending Men to Preach, or to exercise *Ministerial Authority in the Churches of Christ* as we do, it is strange they should dislike us for calling those Officers by such a Name as the Scriptures give them, rather than by such a Name as is exclusive of that Power which of necessity they put into exercise, whether they minister to the World, or to the Churches.

True it is, *Peter* calls himself an Elder, and that he was an Elder in one Church as well as in another ; but this was because he had an Office which was comprehensive of all Offices in the Church. And hence it is that we find the Apostles sometimes performing the Office of Deacons, when it might be done without let to the preaching of the Word, *Acts 6. 2. Gal. 2. 9, 10.* But though it be true, the greater does thus contain the less, yet the less does not contain the greater, for it's evident that the Office of a Pastor of a particular Congregation, and a Charge to Teach all Nations, and to Oversee all Churches, are things inconsistent to the same Person.

What may or ought to be done in Preaching the Gospel by Persons gifted in the Church, as a general Duty or Priviledg, it is not my business here to discourse, but only to shew what is the true intent of the Offices which he hath ordained in his Church : otherwise it were easie to shew, That God hath not only provided a liberty in his Church for the modest exercise of the Gifts of his Spirit, that the Church may be edified ; But also when by his Providence any Gifted Disciples are exposed to remote Places, or otherwise called to testify their Faith, they may then lawfully *Evangelize* or Preach the Gospel, as is evident both from Holy Scripture, *Act. 8. 4, 5.* and other very Ancient Authors. See *Socrates Scholasticus*, l. I. c. 15, 16.

5. Our last Argument is from the state of the World, in respect of their continual need to be taught the Gospel in the ancient purity thereof, and the rather, because of false Apostles which are gone out into the World, and do corrupt the Word by sundry Artifices, to the hindrance of the Salvation of Mankind.

The World is God's Harvest, where-into he is pleased to send his Labourers; and the Church is commanded to Pray, that the Lord of the Harvest would send forth more and painful Labourers into his Harvest, *Luke 10.* Now these Labourers (at least generally) must be such as are in Ministerial Capacity to Preach the Gospel; and they can no way so well be understood of any particular Function in the Ministry, as that of Messengers, partly for that the other Ministers are bound to particular Churches, (as is shewed before) partly for that our Saviour gave this direction to his Church, upon the occasion of sending forth *an Inferior*

Order of Apostles or Messengers, to wit, the Seventy.

* Which may serve to give some light to the Divine Institution of the Office which we contend for, seeing those that are given to the Ministry at the Prayer of the Church, are here said to be sent by the Lord, and they that are sent by the Lord into his Harvest, are sent by Divine Authority.

* And hence I argue, If it be the Duty of the Church in all Ages, to pray to the Lord that he would send forth such a Ministry into the World, there is not any room left for any to doubt of the continuance of such an Office, as that of Messengers or Apostles, as by us asserted; for that very clause of being *sent*, and that as *Lambs in the midst of Wolves*, doth still more familiarly inform us what manner of Ministers these Labourers are. A necessity thereof lieth upon

the Church to dispose of her Members to that needful Work, as the Lord vouchsafes to fit them for it, lest otherwise she be like those which make many Prayers, for that they never intend to do, but rather to hinder the doing thereof.

It is certain the Church hath no power to cause the World to come to her Assemblies; and yet considering that the Gospel is for the Illumination of all, it must needs be, that God should yet have his Ambassadors to beseech the World in Christ's stead to be reconciled to God; even as one Fruit of Christ's Ascension, is a Gift for the Rebellious, *that the Lord God may dwell among them*; *Psal. 68. 18.* which being compared with *Ephes. 4.* may very well be interpreted of a gifted Ministry, to turn rebellious Sinners from Darkness to Light, and from the Power of Satan to God. To which agrees *John 16. 8.* where our Lord doth assure his Disciples, that when he should send the Holy Ghost, he should convince *the World of Sin, of Righteousness, and of Judgment*; and this no doubt, as he should operate or work upon Men by the Ministry of the Word; which Promise either ended with that Age (which is absurd to think) or else remains to this day, it supposes a Ministry to hold forth to the World the everlasting Gospel, for the Obedience of Faith, such I mean as are bound by their Office, as Debtor to the Wise and Unwise, to preach to them that are without.

There is no doubt but Satan hath his Apostles in the World at this day, as well as in times past, *2 Cor. 11.* It were strange if our Lord should

should have none to withstand them, with an *Are they Apostles?* So am I; as well as with an *Are they Bishops or Elders?* so am I. And it's observable *Paul* did not deny the Appellation of *Apostle* to others beside himself, and the chief Apostles; whereas had it been unlawful to be called so, he had a ready way to discover them to be Deceivers, even by their saying their professing themselves Apostles, was proof sufficient; but this Argument he never mentions, but vindicates himself, by shewing he was not inferior to them, no, not to the chief Apostle. The Church, *Rev.* 2. 2. is not commended for denying any to be Apostles beside the Foundation-Layers, but for trying them which said they were Apostles, and were not, and found them Lyars. And like as if any shall arise, saying, I am Christ; his very saying so would be the best evidence he is a Lyar, (seeing there is one only Lord Jesus Christ); so, if there were no more Apostles than the Twelve, &c. it were one of the easiest things in the World to discover a false Apostle, because his saying he was an Apostle, would be the badg to know him for a Deceiver.

Finally; The Gospel must be preached in all the World, for a Witness to all Nations, and then shall the end come, *Matth.* 24. 14. which supposes the being of a Ministry, whose Work it is to Preach to all Nations, even to the end of the World, *Rev.* 14. A Ministry must go forth to preach the Gospel to every Nation, Kindred, Tongue, and People, immediately before great *Babylon's* fall; so then, though darkness hath much prevailed since the first publication of the Gospel, yet Light shall rise out of obscurity, and the Earth shall still be enlightened. *The Wisdom of God*, said he, would send Prophets and Apostles, *Luke* 11. 49. which is interpreted of wise Men and Scribes, *Matth.* 23. 34. and that they should be persecuted and slain. This Prophecy was not so amply fulfilled by the Jewish Nation; but that Mystery *Babylon* shall bear a part in the fulfilling of it, *Rev.* 18. 20. which doth further shew a succession of Apostles, after the Jewish Nation had done their worst to those whom God sent unto them.

Object. *The Signs of Apostles are Wonders and mighty Deeds: these Signs are not found, Ergo there are no Apostles.*

Ans. This Objection is deceitful, because it distinguisheth not between the chief and subordinate Apostles. Signs were a necessary concomitant to the Office of the chief Apostles, because they were to deliver New Oracles, and to abrogate Old ones; but the inferior Apostles needed no such Signs: nor do we read of any mighty Deeds done by *Timothy* and *Titus*, who yet were Apostles of the Order which we contend for.

2. Though we hold it unsafe to say Miraculous Gifts are so ceased, as that the Church may in no case ask them, yet we say, If Men should shew Signs to prove themselves Apostles, it would now rather prove them Deceivers.

Object. *If there be any Messengers or Apostles in these days, shew us the Men and that sufficeth us, less than this will not satisfy.*

Ans. Ezra 5.4. *What are the Names of the Men that make this Building?* or, what would it profit you to tell you their Names?

2. Is not this curiosity the *Filum certissimum*, or leading Thread, to call in question your *Bishops, Pastors, Deacons*, yea in fine, your *Church* it self?

3. Therefore let the Office contended for be granted or denied upon the grounds of Holy Scriptures, and not asserted because of the eminency, or rejected because of the meanness of the Persons concern'd in this Vocation.

Object. *If there be any such Apostles as you contend for, why do they not magnifie their Office, and impose themselves upon the Churches where they come?*

Ans. 1. Although he that gave this Ministry, hath endowed them with Power and Capacity to serve his Churches, yet have they no dominion over their Faith, to force themselves upon them whether they will or no, especially such Churches as they never planted: For *Paul* (that great Apostle) hath taught them more modestly, 1 Cor. 9. 2. 2 Cor. 10. 12, to 17.

2. These Messengers, or Apostles, do magnifie their Office in defending it against Gain-sayers, and by doing what they can, in the Services they are obliged to by it; and when *Diotrephes* hath learned more modesty than to reject them, they may be more serviceable than now they are.

Object. *But do you not give to these Ministers, or Messengers, a superintendency over Bishops or Elders? And may not this in time lead to the setting up Arch-Bishops, or some Anti-christian Usurpation?*

Ans. 1. There is no better way to prevent such Usurpation, than by preserving the Ministry by us contended for, because it preserves all particular Churches Right to send forth such Ministers as there is occasion for them so to do, and no one Church is herein privileged above another.

2. We give them no more superintendency than *Timothy* and *Titus* had, whose care was for the Churches indifferently, so that their pre-eminence was only a degree of Honour, (not of Power) in being greater Servants than others, as Christ taught them, *He that is greatest, let him be your Servant.*

3. The necessity of this Ministry lieth in three things chiefly; 1. To plant Churches where there is none. 2. To set in order such Churches as want Officers to order their Affairs. And, 3. To assist faithful Pastors;

stors, or Churches, against Usurpers, and those that trouble the Peace of particular Churches by false Doctrines, 3 *Ep. John* v. 10. 1 *Tim.* i. 3.

Object. *But do you not give the sole Power of Ordination to your Messengers, or Apostles?*

Answ. In no wise: for though we say they only are in a regular capacity to ordain Elders in Congregations newly planted, which have no Officers; yet where the Churches have an Eldership, there they are in a capacity to ordain their own Officers; yea, they may ordain and send forth Messengers, 1 *Tim.* 4. 14.

Object. *But who shall deal with, or correct those Messengers, if they shall fall into Errors in Life or Doctrine?*

Answ. 1. It is meet every Christian (and so every Minister) be a Member of some particular Church, and this Church is the most proper Judge to execute Justice (as far as it concerns the Church) against such Offenders.

2. Any true Church may lawfully anathematize, or hold in execration an Angel, or an Apostle of the greatest dignity, if they prevaricate in Doctrine, *Gal.* 1. And therefore these subordinate Messengers may be dealt with accordingly, if they deserve it.

To conclude; The sum of that which we have said, is this, That as God hath given to his Church a fixed Ministry of Bishops, Elders, Pastors, &c. to take the care of particular Churches; so he hath given her a travelling Ministry, unfixed, in respect of particular Societies, to whom it pertains, by virtue of their Ministry or Office, to take all occasions to cause the Light of the Glorious Gospel to shine unto such as sit in Darkness, to plant Churches, to confirm or settle them in the Faith, to visit and comfort those who have believed through Grace.

And when we say the Messengers are unfixed, in respect of particular Societies, our meaning is not thereby to deny, but that for the more convenient management of the great Affairs of the Gospel, they may divide themselves into divers parts, and accordingly be called the Messengers of such Countries, as with whom they most frequently converse of the Gospel, *Gal.* 2. 9.

In *Asia* we read of seven Messengers, and those related to seven Churches, in seven principal Cities in that Country: yet it may not be doubted, but that there were many Churches, and scattered Disciples in Country Villages, and so many Elders also in *Asia*; yea, in these very Churches which are particularly named: for in the Church of *Ephesus* there were divers Bishops long before *John* wrote these Epistles from the Isle of *Patmos*, *Acts* 20. 17, 28.

It is true, the Ancients call these seven Messengers *Bishops*, or chief Ministers; But then we know by Bishops, they mean ordinarily such as had

had the care of many particular Societies or Churches: Thus they make *Timothy* a Bishop, yet confess him to be a Preacher of the Gospel throughout *Hellas* in *Achaia*, and from *Ephesus* unto *Illiricum*.

Titus they make Bishop of *Crete*, yet such an one as preached the Gospel in all that Country, which was very large. And our Modern Writers call him and *Timothy*, *Evangelists*, which they say, was an Office much inferior to that of *Apostles*; and so say we, if by *Apostle* be understood the chief *Apostles*: However the difference between us is not great, lying more in the name of the Office, than the Office it self.

Silvanus also is by some Writers made Bishop of *Thessalonica*; but the Scripture, as we have seen, calls him, and other such Ministers as he was, *Apostles*. Now, whether it be more safe to call these Travelling-Ministers of Christ *Bishops*, after the manner of Men, or *Messengers*; or *Apostles*, after the manner of the Holy Scriptures, is the business for the sober and unprejudiced Reader to consider: which that he may the better do, I shall note briefly what is granted by the Learned in this particular.

1. And first, *Euseb. lib. 2. cap. 24.* calls *Mark* an *Apostle*; When *Nero* (saith he) had reigned eight years, first after *Mark the Apostle*, and *Evangelist* *Anianus* took the Government of the Church of *Alexandria*.

2. *Anonim.* in *Photius*, calls *Timothy*, Τιμόθεος Ἀπόστολος, *Timothy the Apostle*; and *Theodoret* calls him, Ἀσιανὸν Ἀπόστολον, the *Asian Apostle*.

3. The same *Theod.* calls *Titus*, Κρητῶν Ἀπόστολος, *The Apostle of the Cretians*.

4. He also calls *Epaphroditus* an *Apostle*, Ἀπόστολον αὐτῶν, &c.

5. *Clem. Alexandrinus*, calls *Clement*, *Paul's Companion*, Ἀπόστολος Κλημῆς, *The Apostle Clemens*.

6. *Chrysostom* terms *Ignatius*, (who lived in the first Century) both *Bishop* and *Apostle*.

And saith *Dr. Hammond*, (out of whom these Collections are taken) *Irenaeus* informs us, that the followers of *Marcus* contemned the very *Apostles* in respect of themselves, which he expounds of the *Bishops*, or *Apostles*, which were in the time of *Irenaeus*, who flourished, Anno 175.

Now saith *Theodoret*, in process of time, they left the Name of *Apostles* to them that were immediately sent by Christ, and imposed the Name of *Bishops* on those that had been anciently called *Apostles*.

Hence it is evident, the Office, in respect of the very Name and Authority, which now we assert, continued in the Church unquestionable for about two hundred years; and by what Authority that Title so suitable to the Office was taken away, and another imposed (as is confessed) instead thereof, may admit of consideration.

For when the Churches had thus deprived themselves of their subordinate *Messengers*, or *Apostles* of Christ and his Churches, then were they constrained to set up *Diocesan-Bishops*, *Lord-Bishops*, *Arch-Bishops*, &c. For seeing the word *Bishop* was formerly used to express the Office of particular Pastors, or Elders, (as *Jerom. Episcopum & Presbyterum unum esse*); and yet having given divers of their *Bishops* the government of whole Coun-

tries,

tries, or many Churches, they were forced to devise distinctions of their own, to know one sort of *Bishops* from another. Nor can this miscarriage or disorder be rightly reformed, till the good old way of the Primitive Churches be re-assumed to the Glory of God, and better settlement of the Churches, which is the real and only design of this Treatise.

A POSTSCRIPT,

In Answer to three *Queries*, received from a Judicious Friend in London, since the finishing the precedent Work.

Question 1.

WHether there be Messengers or Apostles of Christ to exercise a Ministerial Authority in the Churches of Christ, by Divine Institution, to continue to the end of the World?

Answer.

This Query doth not deny a Ministry of Messengers to be sent to preach the Gospel where it is not known; to plant Churches where there is none; to ordain Elders in Churches remote, and to assist in dispensing the Holy Mysteries, &c. for it is known the Enquirer allows of this.

The Question therefore is only about the Nature of their Office, (*viz.*) Whether it be of Divine Institution, or of Humane Prudence only?

To which I Answer, 1. Negatively, This Ministry is not of Humane Prudence only; because no Men, or Society of Men, meerly as such, though endued with much prudence, are in any capacity to transact Affairs of the Church of God, specially those that relate to the Ministry, 1 Cor. 2.12, 13, 14. 1 Tim. 2.2.

2. I say, this Ministry is of Divine Institution, because the whole Ministerial Authority, which the Church hath received as such, is of Divine Institution; yea, the very Church her self is of Divine Institution; and therefore said to be built up a Spiritual House to offer Spiritual Sacrifices; called also an Holy Nation, a Royal Priesthood; the Temple of the Holy Ghost, which also is Holy: The House of the Son of God, dignified above the House or Church under *Moses*, which yet was an Holy People, and their Ordinances Divine, specially those that concern'd the Ministry of that Church, *Numb.* 3.3, 9, 10, &c. Sith therefore I suppose it will not be denied that the Offices in the Jewish Church were of Divine Institution, it were strange that the Church of Christ should only enjoy a Ministry *jure humano*, or of humane Prudence only: for albeit this Que-

tion doth only suppose the Itinerating Ministry, or Messengers of Christ and his Church, to be of humane Prudence, yet it's well known there is the same opinion of the Office of Elders, Deacons, &c. and the Messengers Office is only made the Mark to shoot at, whilst yet the rest do stand or fall with it, as to the nature of their Institution. From the Premises therefore I shall offer this Argument.

The Ministry of the Jewish Church was of Divine Institution. Ergo, The Ministry of the Church of Christ is of Divine Institution.

That the Ministry of the Jewish Church was of Divine Institution, (though said to be but carnal in respect of that which was more glorious) will not (I think) be denied, and so the Antecedent is certain. That the Consequence is good, is evident, because the Ministry of the Church of Christ is more excellent than the Legal Ministry. And to this very purpose doth the Apostle argue, 2 Cor. 3. the whole Chapter, compared with the latter part of the 2d Chap. and the beginning of the 4th Chap. And as he most clearly sets out the Glory, both of the Ministration, and the Ministers of the Gospel, to be such as that; that of the Law had no Glory in respect of the other, the Ministers of Christ being Ministers, not of the Letter, but of the Spirit, &c. So it is very remarkable, that he gives this Character and Commendation to the subsequent Ministers, as well as to himself, viz. to *Timotheus*, whom he joyns with himself in the dedication of the Epistle, 2 Cor. 1. 1. and likewise personates him frequently with himself in the greatest part of the Epistle, and particularly in Chap. 4. 1. Therefore seeing We have this Ministry, as we have received Mercy, we faint not; otherwise they must both have fainted under those pressures which did attend them.

* Note, It hath been told me, in words at length, that *Timothy* & *Titus* their office, was not of Divine Institution; which is a dangerous Error.

And here we have a full Argument for the Divine Institution of *Timothy's* * Office, (who was a Messenger) and consequently of all such Ministers as he was. The Argument is this;

Such Messengers, or Subordinate Apostles, as have received their Ministry [not their Gifts only] of the Lord, are Ministers by Divine Institution. But *Timothy*, and all such Messengers or Apostles as he was, have received their Ministry of the Lord; Ergo, such Messengers or Apostles as he was, are Ministers by Divine Institution.

This Argument *à pari* between the Institution of the Legal and Gospel Ministry might be abundantly improved; but I speak to wise Men, I hope a word to them will suffice.

Argument 2. from 1 Cor. 4. 1.

Those that are to be accounted Ministers of Christ, and Stewards of the Mysteries of God, they are Ministers by Divine Institution: but the Subordinate Ministers, such as Sosthenus, Apollo, and Timotheus, are to be accounted Ministers of Christ, and Stewards of the Mysteries of God. Ergo, as they are such Ministers, they are of Divine Institution.

If any deny the *Major*, he fights against *Paul* himself: and for the *Minor*, it is evident *Paul* includes such with himself as were his Companions, or Fellow-helpers, calling them also Ministers of Christ, and Stewards of the Mysteries of God, and that in conjunction with himself, as a Steward or Minister; and that *Timothy* and *Sosthenus* were his * Companions, doth appear 1 *Cor.* 1. 1. & 4. 17. whom also he calls *Apostles*, *vers.* 9, 10, 11, 12. For surely as they were his Companions, of whom he saith, *to this present hour we both hunger and thirst, and are naked, and are buffeted, and labour, working with our hands, &c.* so *vers.* 9. he expressly calls the same Persons *Apostles*, and that in conjunction with himself also, (though they were much inferior to him); so that we conclude these Subordinate Ministers of Christ, Stewards of God's Mysteries, Messengers or Apostles, had this their Ministry by Divine Inspiration.

* Though it's certain he was some degrees above them.

As for *Apollo* and *Cephas*, (who also are included in 1 *Cor.* 4. 1.) it appeareth not that they were *Paul's* Companions at this time; and so all things said concerning the other that were with him, cannot be so applicable to them; yet that they are included also in the Ministerial Appellations, is not hard to be demonstrated.

Question 2.

Whether you are such [Messengers] or Apostles? This you must answer before any one is bound to obey you.

Answer.

The Apostle *Paul* was constrained to become a Fool, 2 *Cor.* 12. 11. and it is no marvel if such as are not worthy to loose the latchet of his Shoes, be constrained, by the unfriendly dealing of some of their Brethren, to come into the same predicament. And therefore (leaving others to do as they see cause) I here expose my self to your contempt, (if so it must be), and I am the rather content to do this, for that I am the last, and therefore the least of all my Father's Children in this Nation, (that I know of) called to this so much despised Employment. Thus I am become a Fool; but ye have compelled me.

Question 3:

Whether all Churches of Christ are bound to receive you as such? or whether any Church is guilty of Sin, if they refuse to receive you? By being bound or guilty, I mean, by virtue of some Divine Institution antecedent to any Compact or Agreement of their own, &c.

Answer 1.

That such Messengers, as *Timothy*, *Titus*, *Sosthenus*, and *Apollo*, and consequently our selves, if such ought to be received by the Churches generally

generally as Ministers of Christ, and Stewards of the Mysteries of God, 1 *Cor.* 4. 1. *Let a Man*, (viz. every Christian Man) *so account of us*, &c. Nor know I any agreement of their own necessary, antecedaneously, save the knowledg of the same Truth in this particular. But the Churches, ignorant of the Mind of God in this particular, are to be instructed in it; which being faithfully performed, I say the Churches which shall then reject such Servants of Christ, do sin, and are to be blamed as *Diotrephes* was, who would neither receive such Brethren himself, nor suffer them that would, 3 *Ep. John*; And it were well if he had none in this Age to follow his ill Example.

2. Yet in this Answer these things are to be considered; 1. That they bring the Doctrine of Christ, 2 *Epist. John* vers. 10. And that they either are such whose praise is so in the Church as not to need, or else that they have Letters of Commendation from the Church of Christ, for * some do not need such Letters, 2 *Cor.* 3. 1. Yet others had such Letters to the same Church, *Acts* 18. 27. However, for the greater security of the Churches, such Testimonials are expedient for all, and necessary in remote places.

3. How far the Justification of this Ministry is Divine, and so obliging to the Churches, may be considered from what hath been said before.

* viz. The
Companions
of Paul as well
as himself.

Christi-

Christianismus Primitivus.

The Sixth TREATISE.

G O S P E L - S E P A R A T I O N,

Briefly considered and limited, according to

TRUTH & CHARITY:

L E S T

Under a pretence to the Later, the Former do
suffer Injury.

C H A P. I.

*The Separation maintain'd by the Baptized Churches,
Warrantable upon two Important Considerations, be-
side the case of Baptism.*



O omit the case of Baptism at present ; there are many, but specially Two Causes which War-
rant the Separation maintained by the present
Baptized Churches from National Churches.
And, that is, First, That Impiety, and Ungodly
Living, which too frequently attends such Com-
munities. For the worst Livers to be sure will
croud into those Churches as their Sanctuaries,
yea, let the most vigilant Magistrate, and the
well minded persons in National Churches do what they can, there
will they be ; as is undeniable, by common experience through-
out many generations, so that a Demonstration herein is superfluous.
But,

The clear
grounds of Se-
paration be-
tween the
Church and
the World, in
general is
shewed in the
Second Part
of the Second
Book.

Z z

Secondly,

* It is worth Observation, how earnestly the Papists and the Protestants do maintain their Separations respectively, each from other; and we know the chief grounds, are taken from the Innovations of the one hand, and the Alterations on the other, which have been made to the offence of each other. See the severity of the Papists in their *Expos. in 2 Cor. 6. Rhem. Test.* And the Protestants on the same place, ground their Separation from the Papists. See *Diodate. Annot. on 2 Cor. 6.* Their words are as followeth, Generally here is forbidden conversation and dealing with all Infidels, and consequently with Hereticks, but especially in Prayers or meetings at their Schismatical Service

which the Apostle here uttereth in more particular and different terms, that Christian Folk may take better heed of it; No society (with he) nor fellowship, no participation nor agreement, no consent between light and darkness, Christ and Baal, the Temple of God, and the Temple of Idols: all Service as pretended worship of God set up by Hereticks, or Schismatics, being nothing else but the Service of Baal, and plain Idolatry, from such therefore specially we must sever our selves always in heart and mind, and touching any act of Religion in body also: according as the Children of Israel were commanded by God to separate themselves from the Schismatics, Corah, Dathan and Abiram, and their Tabernacle, by these words: Depart from the Tabernacles of these impious men, and touch ye than not those things which pertain to them, lest ye be wrapped in their sin.

2. The Protestants, with more care do thus Expound the Text, 2 Cor. 6. 14. Be not unequally yoked, &c. namely by fellowship in their sins, or by any tie of common Life, which may hinder you from serving God in Liberty, or may draw you to do evil, especially by Matrimony. withdraw your selves from all manner of intimate conversation and Communion with them, which may draw you to the participation or imitation of their sins.

Secondly, The manifold Innovations and continual * Alterations in Religion, not to be avoided in National Church-Constitutions and Government, by reason of the Revolutions incident to the Government of Nations, do necessarily enforce a Separation, or Distinction between those Churches which depend upon National Government, with respect to their Rituals, and the Baptized Churches; whose professed Principles, are constantly to adhere to the Apostolical Institutions only, in respect of Ecclesiastical Oeconomy, which ought to be *semper idem*; however the Nations do change or alter with respect to the settlement of Religion.

Now it is not to be imagined that the Lord Jesus would constitute a Church, which was to excel the Jewish Constitution, as far as the Gospel excels the Law, and the Spiritual man the Natural, 2 Cor. 3. throughout, and yet leave her under such unavoidable pollution in matters of Life, and mutability or uncertainty in things pertaining to the Worship and Service of God: But rather that he hath graciously provided for her continual purity in Doctrine, Life and Discipline. That his Churches might constantly live under the observation of all things whatsoever he commanded them, even to the very end of the world, Matth. 28. 20. and keep the Ordinances as they were delivered unto them, 1 Cor. 11. 2. as they are a people distinguished from the World. 1 John 4. 4, 5, 6. Ye are of God, little Children, and have overcome them, because greater is he that is in you than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them: we are of God. He that knoweth God, heareth us: and he that is not of God heareth not us; hereby know we the Spirit of truth and the spirit of error.

Forasmuch then as it is evident beyond contradiction, that all Nations (even in that part of the World called Christendom) for the greater part are ungodly Men, and are too likely to remain so, let the most pious Rulers thereof do what they can to have it otherwise; Christs interest must needs be asserted, and a distinction maintained in matters of Religion, between them and the Church of Christ: and as for other causes, so in a special manner for this, that by occasion of this Separation, those unrighteous Livers may still be provoked to turn to God, and be translated from the power of darkness into the Kingdom of the dear Son of God, which is his Church; Colos. 1. 13, 14. where they shall find Redemption

demption through the blood of Christ, and obtain the forgiveness of their sins.

Thus then Separation in it self is allowed on all hands as a most holy thing, and that which is necessary for Mans salvation. We have therefore no further concern upon us to maintain the thing it self, but only to state it in its due bounds. And though we might enlarge very much upon these two Considerations, to the Vindication of the Separation, which is held needful by the Baptized Churches, from all National Churches, in the sence explained, notwithstanding the many thousands of Vertuous, and (in their way) very Pious Persons among them ; yet we shall intermit any further prosecution of these Particulars, and insist upon the case of Baptism only, which alone will suffice to justify us in our Separation, from those who (in our judgment at least) are unbaptized.

C H A P. II.

S E C T. I.

Baptism as necessary to a true Church-state, is essential to Christian-Communion in a Church capacity.

THat the Baptism of Repentance for Remission of Sins is necessary to a true Church-state, is, I trust, evinced above, and may be further argued after this manner : *All the first Principles of the Doctrine of Christ are necessary to a true Church-state, ever since they had a being in the Christian profession : But the Baptism of Repentance for the Remission of sins, is found among the Principles of the Doctrine of Christ, and hath an evident being in the Christian profession. Ergo, it is necessary to a true Church-state.* The Minor is evident from Heb. 6. 2. & Ephes. 4. 5. *One Lord, one Faith, one Baptism ; as well as one Body, and one Spirit.* The Major is as plain, because first Principles are either necessary in the Constitution of a Church, or else not necessary at all : Now to say they are not necessary at all, is to destroy the being of Christianity ; and if we remove them out of the beginning of the Christian Profession, we shall certainly lose them ; because we can assign no other time for the Profession and Observation of them ; but more may be objected against the times so assigned, than can be against the time of any mans beginning to be a Christian. Wherefore whiles Milk is necessary for Babes, these Principles, Heb. 6. 1, 2. (wherein Baptism of Repentance is recounted) will be found necessary to the beginning of Christian Professors ; and whiles the whole Foundation (to wit, the Doctrine of Christ and his Apostles, or Christ as held forth in his holy Doctrine) is necessary to the superstructure, every one must allow the Doctrine of Baptism a place in the foundation, being as evidently a branch thereof as the rest.

Now if Mens offering this injury to the third Principle of Christs Doctrine, as either to deny the Baptism of Repentance, to be necessary at all, or to set up *Pædo-baptism* in stead thereof, must be indulged and no Separation made about it ; it is certain none of the other Principles

can be secured from the like injuries, and consequently they will all be lost in Conclusion. This will evidently appear by yielding to each Party the same plea, which in the case of Baptism lyeth thus: *You ought not to Separate from us, saith the Pædobaptist; for though we do condemn your Baptism as Anabaptism, and say it is not any part of Christs Doctrine, Heb. 6. 2. yet we own the Doctrine of Baptisms there mentioned to be a part of Christs Doctrine, and we say, our Pædobaptism is the Baptism there intended.*

If now we may hold Communion with the Pædobaptist, then come the Quakers and plead, *That though they do indeed deny our Faith towards God, or the Lord Jesus Christ, as our own carnal imagination; yet they grants that Faith mentioned, Heb. 6. 1. to be true Faith, and affirm their Faith to be that Faith which was once delivered to the Saints; and hence urge that our Separation from them is unwarrantable. And the same plea will serve them in the case of the Resurrection and eternal Judgment, &c.* So that evident it is, if we yield to those who have no Baptism, or that have set up their own Tradition instead of sacred Baptism, to be communicable Christians, as members of the visible Church of Christ, we cannot possibly make any one of these great Truths the boundaries of our Communion in a Church-capacity. And if none of these Principles be necessary in that case, it will be hard to assign any Doctrine or Practice in Religion which will have Authority above these, to limit the Communion of Men professing Christianity: yea Popery it self will obtrude upon us, and we cannot avoid it, if this gap be once opened; and it will be utterly uncertain what is true Faith or Baptism, or when Men should be Baptized. The Pastor is disabled to assign the time for Mens submission to Baptism, that is wholly left to every Mans will, since 'tis not now made necessary to his being embodied in the Church, and if he neglect it to the day of his death the Minister cannot blame him. To avoid all which pernicious inconveniencies, this sacred Ordinance of the Baptism of Repentance for Remission of Sins, must be held necessary to Christian Communion in a Church-capacity.

S E C T. II.

Pædobaptists themselves make Baptism necessary to Church-Communion.

THE Papists (the greatest assertors of Pædobaptism in the World) do not only make Baptism necessary to Church-communion, but even to Salvation also. And so do many Protestants also, as is very well known by their Printed Books, which may be seen; wherein they teach, *That without Baptism, or the desire of Baptism, the Salvation of Infants is (at least) doubtful.* But to leave that as too uncharitable an Opinion; it is certain they generally agree in this, *That without Baptism there is no orderly admittance into the Church of Christ. That no unbaptized Person may lawfully Communicate at the Table of the Lord.*

Mr.

Mr. Baxter himself acknowledging, that it is to destroy all Order to gather Churches without Baptism, giving many instances in the holy Scriptures to justify his Doctrine in that behalf. Doctor Hammond also tells us, That in Baptism we are entered into one body to be fellow-members with all Christians of what quality or sort soever we are. And that it is a known rule, That all of what sort soever that have received the Faith, and are accordingly Baptized into it, are made members of Christ. And that as we have but one Master, whose commands we are bound to obey ----- Some have the same form of imitation, the same vow of Baptism appointed to be administered to all. And saith Mr. A. If Baptism be the visible means of admission into the Church, then this end is not to be expected without this means, where there is opportunity of making use of it; God never being used to vouchsafe things in an extraordinary way when ordinary means are at hand and neglected: and consequently that none are to be looked upon, as regularly visible members, no not of the universal, who are not Baptized; for Men are not left to their own Liberty herein, but are tied up to a rule to judge by; and indeed should there not be a certain standing rule, such as Baptism is, by which to determine when Men are visibly of the Church universal, and when not; there would be a great deal of uncertainty, by what, how, and when to esteem them members thereof.

S E C T. III.

Nothing to be proposed, more apt then Baptism, to be a rule of visible Church-membership.

AND because the Author last named hath made ready certain discourses to my hand, in Vindication of the Separation maintained by the Baptized Churches, from the Pædobaptists, I shall insist upon them with very little alteration, save that I shall take occasion to reckon with some Objections elsewhere found in the same Author, as they shall occur in due place. And certainly should we make any thing else (so as to exclude Baptism) the rule of this judgment, we should find our selves at a strange loss to give judgment herein. For example, Should we make a mans profession of the Christian Religion in general this rule; then the Question will be, Whether every profession of the Christian Religion does render a Man reputatively a member of the universal Church? If not (as I suppose it will not be asserted that it doth) then the Question will be, To what a degree a Man must profess, before he be worthy of that denomination? And who is able to give the rule to his Brother in this case? yea, or unto himself either? but that he will be in danger of making it too high or too low, too narrow or too wide. But now if we take the rule which God hath fitted to our hands (Baptism of Repentance I mean) we shall then find our selves delivered from those uncertainties, difficulties and dissatisfactions; yea, from that ungospel-like arbitrariness in the things of God (which leaves every Man to form his own methods in forming of Churches) which will otherwise of necessity befall

us herein. For according to Scripture rule, all they, and only they, are to be esteemed of the visible Church, who so far profess Repentance from dead Works, Faith towards God, and the rest of the foundation-Principles; as thereupon to submit to the Ordinance of Baptism, as engaging themselves thereby to be no longer the servants of Sin, but thence forth the servants of Jesus Christ.

Object.

It is here Objected, That in probability the 120 Disciples, Act. 1. were not under Laying on of hands, nor yet the first Church of the Gentiles, Act. 10. For the first, The holy Ghost was not given to them till the day of Pentecost: and for the second, They received the holy Ghost before they were Baptized, and consequently had no need of Laying on of Hands, and so that part of the foundation was wanting in both these Churches, yet they were communicable Churches: and then why may not such as are defective in the case of Baptism be looked upon as communicable also?

Answer. 1.

I Answer, to the last instance, in the first place, That the ground of this Objection is faulty in two respects; first, for that it supposeth, that if the end of an Ordinance be obtained, the Ordinance ceaseth; which supposition is fully confuted in this very place, Act. 10. for Baptism it self, in Gods ordinary way, goes before the pouring out of the gifts of the holy Ghost, Act. 2. 38. and yet we see it is here given before Baptism. Nevertheless the Apostle shews, that this gave no Man power to forbid Water; and commands these very Persons to be Baptized. 2. This Objection supposes, there could be no more blessings of the Spirit given to those that received it, whiles Peter was Preaching to them, which is a great mistake; for the best of Gods Children, do always find cause to beg more of his holy Spirit; yea Paul desires the prayers of others for him in that behalf, Ephes. 6. 18, 19. And how should any Man forbid Prayer that these should not yet receive the continual supplies of Wisdom and Grace, to use those gifts which they had already received; and if no Man can forbid Prayer for such, why they should forbid imposition of hands, no reason can be shewed.

Answer. 2.

To the first instance, I Answer, That seeing the 120 Disciples, Act. 1. continued purposely together in Prayer and Supplication, and that in continual expectation of receiving the promised Spirit; and sith the Apostles received their instructions how to order the affairs of the Gospel, during the time that Christ was with them; why is it not more rational to believe, that as they Prayed and waited for the promised Spirit (as Christ directed) even so they might Pray for the promise of the Father, with the putting on of hands too; and much more safe it is thus to conjecture (for there is but conjecture on both sides) seeing we find Laying on of Hands a Principle in which the Hebrew Church had been instructed, Heb. 6. 2. without the least intimation that any one of them were ignorant of it. 2. There must be some time for every truth to take its being in the Church of God. If then Christ had ordered the Apostles not to use this service till after the holy Ghost was given to them, according to his Promise, then they were not to observe it till after that time, and so this instance is not at all to the purpose. But if they had order to Pray with putting on of hands before the day of Pentecost without doubt

doubt they were faithful and did wait for the promise of the Father, in the very way wherein they were directed : So that let the Adversary take which hand he please there is no weight in this Objection.

Now whether some Christians neglect of the Imposition of Hands, *Answ. 3.* Heb. 6. 2. will not as well render them Incommunicable, as the neglect of Baptism by others will justify our Separation from them ; or whether both may not be alike communicable with true Churches ? (which is the import of the Objection) is, I confess, a case I delight not to discuss. Nevertheless, I say, as we ought to prefer all Men in point of Christianity, according as they excel others in their approaches to the simplicity thereof ; so there is a vast difference between a Baptized Believer, and such an one as does not only reject the Counsel of God in that particular, but also sets up that Innovation of Pædobaptism in stead thereof. And though it is true, Baptism and laying on of Hands, are indifferently called Principles of the Doctrine of Christ, yet we know that by Baptism they are Incorporate with the universal Church, 1 Cor. 12. *By one Spirit we are all Baptized into one Body.* And therefore to Separate from such, as no members of the Body, cannot be Warrantable. *We are all the Sons of God by Faith in Christ Jesus.* And as many as are Baptized into Christ, have put on Christ. *There is one Lord, one Faith, one Baptism.* Hence all Baptized Believers must be deemed as persons in Christ ; born of Water and of the Spirit, and called by (or Baptized into the Name of) the Father, Son and holy Spirit, and must therefore be received as Brethren and as Members of the visible Church, considered as universal. Howbeit they are not in a better capacity (in respect of the Order of their Christian-state) then the *Samaritans* were, *Act. 8. 12, 13, 14.* before *Peter* and *John* came to them ; or the Disciples at *Ephesus*, *Act. 19. 1, 2.* And are therefore to be taught the way of the Lord more perfectly. And as we have good reason to believe, that had the Christians at either of these Cities rejected the Apostles, in their Ministry of Prayer and laying on of Hands, they would not only have rendered themselves thereby less perfect in the Constitution of their particular Church-states, but also have been distinguished from those Churches which had received their Doctrine intirely. And if so, it cannot be evil for those who bring the same Doctrine, to use the same method in these days, not because they are not Churches, but because they refuse to serve the Lord in due Order.

S E C T. IV.

None to be esteemed Members of particular Churches till Baptized.

IF then none are to be esteemed Members of the universal Church, but only such as are Baptized ; Then only such as are Baptized may be admitted Members of a particular Church. For it is altogether irregular, indeed absurd, to admit any into particular Church-fellowship, who are not first visible Mem-

Members of the universal ; because particular Churches, and so particular Church-members, receive their right of being such, of and from the universal Church, and from that precedent standing they had there as Branches and Members of it. As the special doth and must agree with the general kind, in the general nature of it, or else it is no special of that general, as *Logicians* speak : so must a particular Church agree with the universal, in the universal nature of it ; otherwise it is no particular of the universal, but is something of another kind.

But now Baptism is so essentially, formally, and universally necessary, to the visible being (I say, visible being) of the universal Church, and of every Member of it ; as that it is the distinguishing mark between those that are, and those that are not visibly of it ----- The Baptism of Repentance then, being so much of the general nature of the Churches visible being, as that that no man can according to Scripture rule, esteem any one duly, and regularly a Member thereof, without it ; those particular *Churches*, or *Church-members* then, that partake not hereof, cannot in due form of Evangelical Law, nor according to the principles of Reason be esteemed particular Churches, or Church-members of the universal ; but either of some other kind, or at best of an Ungospel-like form and constitution.

This being Gods order, method and way of bringing Men into the enjoyment of Church-Communion, by the Baptism of Repentance for the Remission of their Sins, as is largely shewed above ; this his Order ought to be very sacred unto us, *For God is the God of Order, and not of Confusion in all the Churches of the Saints*, 1 Cor. 14. 40. And he hath commanded us to do all things Decently and in Order. Now what is it to do all things in Order ? but to do every thing in due place ; that first which in Order of Institution is first, and that afterward which hath a Relative dependance upon that which goes before. That example of Gods displeasure, 1 Chron. 15. 13. is written for our Admonition, where the inverting or neglecting that Order, which he had prescribed, occasioned such a breach, as that *David was afraid of God*. And he will make all the Churches know, that it is he which searcheth the heart, and is a strict observer of what and how all things are done in his Churches, Rev. 2. 23.

We know that none were admitted of old to the Pasover (how holy soever they might otherwise seem to be) but such as were Circumcised, *Exod. 12. 48.* and therefore if Baptism bear the like relation to the Supper of the Lord, as Circumcision did to the Pasover (which is a thing generally acknowledged by all) then it follows that as no Uncircumcised person might be admitted to the Pasover, and so none Unbaptized may be admitted to the Table of the Lord, and consequently not to Church-Communion, whereof that is a special part.

I would gladly know according to what rule or principle of Reason, Judgment or Wisdom, any Man is to steer his course in Spiritual affairs, in a way that is more dubious and dark, when he hath opportunity of proceeding therein upon terms of clear and certain satisfaction, and such as are full of Lights ; the footsteps of so many of the Primative Churches lying

ing fare before them. We suspect them *that wait for the twilight, and unto whom the morning is as the shadow of death*, Job 20. 15, 17. 'Tis the property of those that work Righteousness to come to the Light, that *their deeds may be made manifest that they are wrought in God*.

And now is it not as clear as the Light at noon day, that Baptized persons were received into the fellowship of Baptized? yea, so clear that none can deny it? But that Baptized and Unbaptized persons did Incorporate themselves into Church-Bodies, I suppose none will affirm, at least it will be found there is no reason so to do. And beside, he opposeth himself against the consent of all Men (or the generality of them) professing Christianity, in all ages since Christ, though differing in many other particulars.

C H A P. III.

S E C T. I.

Objections Answered, usually brought in opposition to the necessity of Baptism for Church-Communion.

SOME may possibly Object, That though it do not lie so fair and clear *Object. 1.* in Scripture, with that degree of evidence, that Unbaptized Persons were admitted into Church-fellowship with those that were Baptized, as it does appear that such as were Baptized held Communion together; yet it seems probable that Unbaptized Persons were Church-Members with those that were Baptized in the Churches in Galatia and Rome, Gal. 3. 27. Rom. 6. 3. for do not these words, *so many of us, &c. as many of you as have been Baptized, &c.* imply that there were some in, and of those Churches that were not Baptized into Christ? for the form of speech and manner of phrase, is paritive or distributive, and supposes the Churches to whom he writes to be part of them Baptized and part of them Unbaptized.

Upon consideration of the manner of speaking, the scope of the Apostle, and the collation of other Scriptures herewith, it will appear, that no such thing can be duly collected from the Scriptures mentioned, as is pretended in the Objection. For, first, Though this form of speaking, *As many of you; and so many of us, &c.* is sometimes used in a paritive or distributive sense, and doth denote a difference between the persons of whom the predication is made; yet it is not always so used, nor doth it always import such a thing. For example, 1 Tim. 6. 1. *Let as many Servants as are under the yoke, count their own Masters worthy of all honour: that the Name of God, and his Doctrine be not blasphemed.* Now if we take the words here in a parative or distributive sense, then we must suppose that only some servants were under the yoke of servitude, and others were not; and that it is the duty of some servants to honour their Masters, and that some are not bound to honour their Masters: which were absurd to imagine. But the Apostles meaning is, that all

servants, forasmuch as they are under the yoke, should give all due respects of honour to their Masters, which as servants it becomes them to exhibit.

Ans. 2.

Secondly, *I answer* therefore, That the scope of the Apostle being consulted, the Objection is altogether groundless and unreasonable; for the Apostle having said, *Gal. 3. 26. Ye are all the Sons of God, by Faith in Christ Jesus*; those words, *vers. 27. viz. For as many of you as have been Baptized into Christ, have put on Christ*, are alledged by him as the reason of what he had said before in *v. 26*. But now if their putting on of Christ in Baptism, was a proof of their relation to God as Children, (as the Apostle brings it to that very end;) then that which he gives in by way of reason and proof, *that they were all the Children of God by Faith*, would fall very short of this end, if only a part of the Members of these Churches had been Baptized, and not all: for how would it follow, *that they were all the Sons of God by Faith*, from such a saying as this, *i. e. for some of you have been Baptized, and thereby have put on Christ*? sure this were to fasten a *Solecism* upon the Apostle, yea to render him absurd and altogether unconvincing in his Argument. But on the contrary, it is very rational for him to conclude, *they were all the Sons of God by Faith*, because they had all given Testimony of their Faith by putting on Christ in Baptism.

Neither will the scope of that place, *Rom. 6. 3.* admit of a distributive sence, *Know ye not, that so many of us as were Baptized into Christ Jesus, were Baptized into his death*. For the Apostles pressing the great duty of Mortification upon this whole Church at Rome, he, to make his Exhortation the more Effectual, remembers them how they ingaged themselves to the Practice thereof by their Baptism; now seeing he presseth them all to *reckon themselves to be dead to sin: and alive unto God through Jesus Christ our Lord*; and had shewed them that Baptism did signify both, and therefore he makes it Argumentative for both. It follows that he must needs use that as an Argument equally to all, wherein all were equally concerned; and therefore of necessity they had all been *Baptized into one Body*, as well as the *Corinthians*, and had all, *one Lord, one Faith, one Baptism*, as the *Ephesians*.

SECT. II.

Answereth an Objection taken from the Faith and excelling Piety of many who are not Baptized.

SOME Object, That such Persons as have Repented, and do believe, and are Sanctified, are fit mater whereof to make a Church, and accordingly are to be admitted into Church-fellowship. For the Christian Churches in the Apostles times, are described to be such, as are Sanctified in Christ Jesus, called to be Saints, *Rom. 1. 7. 1 Cor. 18.* and sometimes Faithful in Christ Jesus, *Ephes. 1. 1. Col. 1. 2.* and consequently ought to be admitted into Church-fellowship, their want of Baptism notwithstanding.

There

There is a twofold fitness in respect of the matter of a Church, the one Remote, the other Immediate; that which is Remote may be considered with respect to certain degrees of fitness; yea, perhaps to such a degree, as that there wants but that only thing to render them capable of Church-membership: but yet this other qualification which they is not yet invested with must intervene, before they be regularly, compleatly, and according to Gospel-order capable of admission. Now we deny not but that there are very many, fit matter to become Church-members, who are not Baptized, and that there is nothing wanting but their Baptismal obedience to render them Members of the visible Church of Christ. How far Prayer, with imposition of Hands, for a more full enjoyment of the Spirit, may be needful to their admittance to such or such a particular Church (which was wont to be practised next after Baptism, in the the first Churches, *Act. 8. 15, 16. & 19. 5, 6. Heb. 6. 2.*) I shall not here dispute.) For we may well suppose the Persons we now speak of, to be as fit for admission to Church-membership, as the Converted Jews, *Act. 2.* and the Eunuch, *Act. 8.* or as *Lydia* and the Jaylor, *Act. 16.* before they were Baptized, and only professing Repentance, and Faith in the Lord Jesus.

But that either the one or the other are or were immediatly fit for admission into Church-fellowship, by virtue of their Repentance, Faith, or Sanctification, without the Baptism of Repentance, is that which must still be denied, there being no ruled case in Scripture to justify such an admission: what ever the Faith or Holiness of any man was before his Baptism, yet his Baptism did still go before his Church-membership in the Primitive times, as is fully shewed above. Let us illustrate this Case by a similitude; Suppose a Man be as fit as fitness can make him, to be the Husband of such a Woman, yet he may not have society with her as a Wife, untill the Solemnities of Marriage are passed between them. And the same God which hath ordained Marriage for the uniting Persons in the state of Husband and Wife, hath ordained Baptism to unite us to the mystical Body of Christ His visible Church.

1. To the Scriptures alledged in this Objection, I answer, three things, 1. Though they to whom these writings were sent, are not described by their being Baptized, yet that the Persons described by their Faith, were Baptized, is so evident that it cannot be unknown to such as make these Objections, being to be found in those very Epistles, *1 Cor. 12. 13. Col. 2. 12. Ephes. 4. 5. & 5. 26.* with *Act. 19. 1, 5.* as is also shewed above.

2. When they are said to be Sanctified in Christ Jesus, they are Inclusively, or by way of Implication said to be Baptized, because their Baptism was a special means of their Sanctification: *Ephes. 5. Christ loved his Church and gave himself for it, that he might sanctifie and cleanse it by the washing of water through the Word, Act. 22. 16. Arise, and be Baptized, and wash away thy sins, calling on the Name of the Lord.* Or if we take into the signification of the word *Sanctified*, their being Separated from the rest of the World, and set apart and dedicated unto God (which most properly answers the notion of Sanctification;) then their being said

said to be Sanctified may be understood of their Baptism (as well as any other part of their Christian Profession;) because by their Baptism they were visibly put into a new Condition, and into new Relations, being thereby transmitted or carried over from the fellowship of the World, into the fellowship of Christ and of the Saints, and solemnly set apart for the service of Christ.

The sum of all that is Objected against the Separation maintained by the Baptized Churches, from the Pædobaptists, lieth in these Propositions. 1. *The Pædobaptists are godly men.* 2. *Such as are Believers in Christ.* 3. *Have the Spirit of God.* 4. *Have the Doctrine of Baptism in the Spiritual part.* 5. *Are confident they have it Practically in the Literal part.* 6. *That we have no example of the Primitive Saints refusing Communion with such as the Godly Pædobaptists are.* 7. *They have Communion with God, and therefore as God hath received them, we ought also to receive them to the glory of God, Rom. 14. 1, 3.*

A summary of the Objections against the Separation of the Baptized Churches from the Pædobaptists. Mr. A. retract. Sep.

Ans. I.

The Answer to these Objections shall be short. And first, It is not Godliness in general that renders any Man capable of Communion in the Church of Christ: for it may be said of the Eunuch, *Act. 8.* that he was a Godly-man, before he believed in Christ; and the same may be said of the Centurion, *Act. 10.* who Prayed to God daily and gave much Alms, and yet neither of them by virtue of that Godliness capable of Church-membership. Yea there is no doubt but there are many at this day among the Papists who are as Godly as any other Pædobaptists; and among the Turks not a few who have a great share of Piety, so as to excel the greatest part of Men professing Christianity, both in Devotion to the God of Heaven, and in honesty of Life, and love towards their Neighbour: yet assuredly these things will not prove them fit for Communion in the Church of Christ. And the reason is, that *they do not perform their Devotions according to the Doctrine of Godliness.* Now if any teach otherwise, and consent not to wholsom words, even the words of our Lord Jesus Christ, and the Doctrine which is according to Godliness; or that receives not the form of Doctrine once delivered to the Saints, and especially when they are so abundantly put upon the Considerations of their doings in that behalf; certainly such Men (even those that are called Godly Pædobaptists) are not fit for Communion in the Church of Christ. But this is not all neither, for they do not only reject the Counsel of God against themselves, being not Baptized, but they also labour as violently as any to set up an Humane Institute instead thereof; and it is impossible, or at least very unlikely, that that Innovation should go alone.

2. To say they are Believers, does not infer their right to Communion in the Church: for they may believe aright concerning God and Christ in many things, and yet worship God in vain, *Matth. 15. 9.* For as our Saviour did not blame the people for worshiping an Idol, but allows that they worshipped the true God, and so justified them in respect of their Faith, in that case; and yet protests against their Worship as being *in vain*; Even so may we by his example, grant the Faith of many Pædobaptists to be sound in most things, and yet say that *they*
worship

worship God in vain, whilst their fear towards God is taught by the Precepts of Men.

3. That the Pædobaptists have the Spirit of God, is sooner said then proved, at least it will be hard to assign which sort of them hath it; and whether we may not as charitably believe *the zealous Papist hath it*, as well as the *zealous Presbyterian*. It is out of my understanding to make a real difference between them in that respect; or if I should speak my thoughts, I should doubt the Presbyterian rather the more, because of the greater means of Light which he enjoys above the other ordinarily: but I hold it best to judge neither this way nor that, but this we know, if they have the Spirit of God, they daily rebel against his Doctrine, who commands even them that have received the Spirit to be Baptized in the Name of the Lord Jesus. And had *Cornelius* done so, he had certainly been unfit for Communion with the Church; and I know no allowance which God hath given to the Presbyterian, &c. above other Men; and therefore cannot imagine them fit for Church-Communion without Baptism.

4. If the Pædobaptists have the Doctrine of Baptism in the Spiritual part, then it is certain they live in the daily Transgression of their own Doctrine; for the Spiritual Doctrine of Baptism is, *to put on the Lord Jesus Christ in Baptism, to be dead with him from the Rudiments and Traditions of the World*. But they are so far from being dead with Christ from the Rudiments of the World, that as Men living in the World they are subject to many Humane Innovations. Now unless Mens having the Spiritual part of the Doctrine of Baptism, to transgress from day to day, be a qualification for Church-Communion (which, I hope, none will affirm) then this objection does not weaken us in the grounds on which we found our Separation from Pædobaptists.

5. But *they are confident* (saith the Objecter) *that they have Baptism practically in the Literal part*. But are not the Baptized Churches as confident they have it not; and abundantly more ground for their confidence too, in the Opinion of Mr. A. himself. We shall therefore answer our *Confidents* out of the Mouth of the Apostle, only applying his words to the Case in hand, *Rom. 2. 17*. Behold thou art called a Presbyterian, &c. and makest thy boast of God, and art confident that *thou thyself art a Guide to the blind, &c.* Thou therefore that teachest another that he should not Worship God after Mens Precepts, dost thou thyself do so? Thou that sayest *Christs Ordinances are to be kept as they were delivered*, dost thou keep them as Men have prophaned them? and dost thou think these things no impediment to thy Communion with the Church of God?

6. As we have no Example that the Primitive Christians did refuse to Communicate with such as the Godly Pædobaptists are: So the Reason is, for that we had no such Kind of Godly Men in those days, for true Godliness led Men to justify God, being Baptized with the Baptism of Repentance, in the Primitive times; we find some (but we cannot call them Godly Men) that rejected the Counsel of God in the case of Baptism, *Luke 7. 29*. And that though they were convinced in their

Conscience the Baptism of Repentance was from Heaven, yet they had not the goodness to comply with such conviction, but had rather pretend they could not tell what to say about it, then to obey God in it. And we have cause to fear many of these Godly Pædobaptists too much like these their Predecessors. Now like as those were not admitted either by Christ or *John* the Baptist into the Church of Christ, we think it well becomes all Christs followers, to walk as they have him for an Example: and to believe his holy Doctrine, which shews, *John* 3. 3, 5. *that except a man be born again, i. e. Baptized (as the Antients and many Modern Writers expound the place) of Water and the Spirit, they cannot enter into the Kingdom, i. e. the Church of God.* And hence our Saviour himself, according to this Exposition (allowed to be the true Exposition even by a * Pædobaptist) Baptism is made a boundary of Church-Communion, and therefore may not by any specious pretences to Godliness be removed out of that place where God hath fixed it. Nor was it in vain that our Lord himself would not enter upon the Ministry in the Christian Church, or the Gospel, before he was Baptized; whereby he reproveth all those that presume to take in hand so Sacred an Employment, without hearkning to his voice, who saith, *Thus it becomes us to fulfil all Righteousness*, Matth. 3. 15.

* Dr. Hammond on *John* 3. 5. Jesus answered him, Except a man be received as a Profelyte, and that not of an ordinary sort, such as are among you Jews, but a Christian Profelyte, such as received Baptism in the Christian Church — he cannot enter, &c.

7. What Communion those *Presbyterian* and *Independant* Pædobaptists have with God, I do not certainly understand; nor do I think but some among the *Prelates* or *Papists* have as much Communion with God as themselves. And yet even the Objector himself would not have the Baptized Churches go joyn with the Papacy. But alas there is no stay when once we have gone beyond the *antient Landmarks* which our Fathers (I mean the *Apostles*) have set us. Surely Mens Communion with God, is a thing of which no certain Judgment can be made; we may think such a Man to have it, and another to be without it, and yet be deceived in both; nor hath God made this invisible or difficult Case the rule of our Communion; according to which we shall be more apt to reject a sincere soul, then an Hypocrite.

S E C T. III.

Considereth the Scripture, Rom. 14. 1, 2, 3. upon which the Objections are wont to be framed which are brought against our Separation from Pædobaptists.

H I M that is weak in the Faith, receive ye, but not to doubtful Disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; ----- For God hath received him.

For Answer, 1. It is not to be supposed that the Pædobaptists are willing to be taken for those that are weak in the Faith, and therefore do not make this Objection cordially. 2. The *Romans*, to whom these things were first spoken, were all Baptized into the Death of Christ, planted with Christ in the likeness of his Death, and Buried with him by Baptism; so that the Apostle saying nothing at all in this place of Baptism, the Objection is weak. And that, 3. Because it is manifest from the place it self that he intends things indifferent in themselves, as the eating or abstaining from Flesh or Herbs, and is not treating of the solemn Institutes of Christ, such as Baptism is. But because this Text is thought to be considerable against our Separation, we shall therefore give a more full Answer to the Objecters, in this Particular.

Several things admit of consideration here by which we may gradually come to a clear Resolution and full Satisfaction in the Case; as, First, It must be granted on the one side that it is not every weakness in Faith, or error in Knowledge about the things of the Gospel, that does either keep a Man off, or exclude him from Communion with the Church of Christ; this is evident from the Text under consideration: But then it is as true on the other side, that it is not every Profession of Faith which Men do make, that does render them duly capable of Church-Communion; for then the worst of Men, if but making any Profession of the Christian Religion, should be admittable into the Communion of the Church of Christ, but this is contrary to the Laws of that holy Communion. Some Errors therefore must be acknowledged to be in some Men professing the Gospel, which do justly debar them from Church-Communion.

Secondly, This being granted, Then to the end we may be certain what Errors they be, which do *de jure* put a bar against Communion in the Church, and what do not; recourse must be had to some fixed standing Rule, by which to make a right Judgment in the Case, otherwise Men will walk at random, and be in danger of making such Errors
to

to comport with Church-Communion as do not, or else to make Mens access to that Communion more difficult then it ought to be.

Thirdly, The Standard or Rule therefore in this Case must needs be something which God hath certainly appointed, as the next and immediate means, which also must be of general use, to admit Men to visible Communion in the Church of Christ; and the Reason hereof, is, Because on the one hand, less then a Mans coming up to that mean (what ever it be) which is the immediate inlet to Communion or Membership in the universal Church visible, cannot minister a right, or opportunity of his being of the Church: so on the other hand, nothing more then this can be insisted on, as absolutely necessary to make a Man capable thereof; and therefore whoever attains thereto, cannot upon pretence of Impediments, or otherwise, which intrench not upon this Rule, be justly debarred his Communion with the Church.

Fourthly, That thing then which is the appropriate and immediate means of a mans visible entrance into and union with the Body or visible Church of Christ, is, *The Baptism of Repentance for Remission of Sins*, Act. 2. 38. *Repent and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins* ---- vers. 40. *Then they that gladly received his Word, were Baptized: and the same day were added unto them about three thousand souls.* Act. 10. *Who can forbid Water that these should not be Baptized, which have received the holy Ghost as well as we? By one Spirit we are all Baptized into one Body,* 1 Cor. 12. *One Lord, one Faith, one Baptism,* Ephes. 4. Add hereunto the consent of all Christians (a few Notionists excepted) who have all consented to this, that in Baptism, Men profess to renounce the World, and to imbrace the Faith of Christ. Thus *Austin*, *What is the reason that we spend so much time in exhorting those whom we Baptize, to live in chaste Widowhood, honest or honourable Marriage? &c.* Whereupon saith *Vives*, *Let any should mistake this place, let him know that none were Baptized of old time till they desired Baptism, &c.* Then shews that by the Responses made at Baptism, there was a solemn Profession of departing from Sin, and ingagement thenceforth to live holily. Scripture and all Antiquity, with the consent of Modern Authority, is so full for this, that nothing can with pretence to strength be said against it. And if any be so hardy to say, that though this is one way, and very laudable, yet not the only way, he must be inforced to tell us how many ways God hath appointed to bring Men into Communion with his Church, two, ten, twenty, an hundred, and which be these ways? And when he doth this, he may rationally expect a further Answer to this Objection. Mean while we may safely conclude, That if Baptism duly Administred and Received be the Standard, or ordinary way, according to which Men are to be judged capable of Church-Communion, then it follows that what ever mistakes or infirmities are in Men, yet if they be not of that nature, as to detain them from imbracing sacred Baptism on Scripture terms, those

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those weaknesses do not, cannot justly debar them of Communion with the Church; and on the other hand, what ever qualification there is in Men towards the disposing and fitting of them for *Church-Communion*, yet if they be under the power and command of any such Error, which causes them to refuse Baptism upon those terms, according to which, upon Scripture account, they ought to obey God therein, and so causes them to fall short of the formal and immediate mean, of their regular union and visible conjunction with the Church, (and much more when they assert an Error in opposition to that Truth or way which God hath ordained to that end) this does necessarily deprive them both of right and opportunity of being of the Church visible, so long as they indulge themselves in such Errors.

These things considered, it is a plain Case that an Error which makes void so sacred an Ordinance as the Baptism of Repentance, must needs justify any Church which refuses admission of Persons erring so into their Communion; and yet they may safely receive those that are weak in the Faith, who doubt the eating of certain meats (which in themselves are indifferent) which is the matter the Apostle treats of; and its evident it did not keep them from the Baptism of Repentance, for they had obeyed the form of Doctrine which was delivered unto them, and had been Baptized into the Death of Christ, as we have shewed before.

S E C T. IV.

Certain Arguments against Church-communion, between Persons who are, and who are not Baptized with the Baptism of Repentance.

THAT Communion which naturally tends to make void any standing Ordinance in the Church of Christ, or in the Christian Profession, is unlawful, and of dreadful consequence to all other of Christ's Ordinances. Arg. 1.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, naturally tends to make void that standing Ordinance in the Christian Profession. Therefore such Communion is unlawful, and of evil consequence to all other Ordinances of Christ.

The Major is evident. The Minor cannot be denied, because by what right the Church dispenses with some of her Communicants in their neglect of Baptism, or in their opposing it (for that is the Case of the Pædobaptists,

dobaptists, to the Baptism held or maintained by the the Baptized Churches) she may and must dispense with all if they desire it; and by what right she allows Men Communion in that Case, she will be enforced to do the like in others, or else be inconsistent.

Arg. 2.

That Communion which leads Christians to neglect one of the great Blessings of the New Testament is unlawful, and of evil consequence with respect to other Blessings also.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, does lead Christians to neglect one of the great Blessings of the New Testament. Ergo, such Communion is unlawful, &c.

The Major will not be denied by any good Christian. The Minor is true. Because he that neglects the means wherein a Blessing is offered, neglects the Blessing also; and much more when he opposeth that means, as is evident, Act. 13. For here the same, that put the Word of God from them, did render themselves unworthy of the Blessing offered in that Word Preached. In like manner the Baptism of Repentance is the Word of God, and therein is offered Remission of Sins, Act. 2. 38. as truly as eternal Life is offered in the Word Preached: and those Jews which rejected this part of Gods Counsel did themselves no small injury, Luke 7. 29. as also did the other, Act. 13. Had not Naaman the Assyrian washed himself in Jordan, he had certainly lost the Blessing of his cleansing, 2 King. 5. though that Blessing came from God; and so do all the Blessings held forth to us, and Ministerially communicated in Baptism, Act. 22. 16.

Arg. 3.

That Communion which puts well ordered Churches out of good order, and upholds disorder among such as are out of order, is unlawful, and of evil consequence to all Churches.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it, puts well ordered Churches out of order, and upholds disorder where Churches are out of order. Ergo, &c.

Still the Major is very evident. And the Minor is apparent, For it cannot be denied but those Churches which have been settled, in the practice of the Baptism of Repentance in order to their settlement, are in that respect well ordered Churches; it being to accuse the Apostolical Church to deny this. Now to break this good order must needs be disorder: and it is broken when Persons are brought into such Churches without being Baptized, or as holding Pedobaptism; and when once such a disorder is allowed in some Churches, tis of ill consequence to the rest; and which is no small evil, those that neglect Christ Ordinances are by this means strengthened in such their negligence.

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That Communion which exposes the Pastors of the Church of Christ to unanswerable difficulties, and unavoidable absurdities, is unlawful and of very ill consequence to all Churches. Arg. 4.

But to allow Church-communion between Persons Baptized with the Baptism of Repentance, and those that neglect or oppose it. *Ergo, &c.*

No fault can be found with the Major, and the Minor is as blameless: Because it is certain, such a Communion exposes the Pastors to those difficulties. I. He cannot answer him that should ask why one is received into the Church by Baptism and another without? Nor why he may not omit it altogether as well as to omit it sometimes? Nor can he shew that he follows Christ herein, nor any faithful Pastor that hath gone before him; neither can he give a reason why he Preacheth it according to the Scriptures, being the next step to Repentance and Faith, and yet practises not accordingly.

The absurdities are intollerable, It supposes the Pastor knows not when to dispense Baptism, every Babe must teach him that: if the Babe say he will come to the Lords Table before he be Baptized, the Elder must not gain say it; but if, he say, he will be Baptized before he come to the Lords Table, the Pastor must allow it: Nay, the Babe will grow to be a Pastor himself, and after be Baptized, or if he please it shall be deferred for ever, and the Pastor cannot remedy any of these absurdities, nor must he offer to go about it. And that which is as bad, if the Babe will sprinkle his, or other Infants, and Preach that Doctrine too in the Church: such Pastors as admit of the Communion pleaded for by some, must indure all these things, which is either absurd, or there is nothing which may be called absurdity.

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The first of the year was a very dry one, and the crops were much injured. The weather was very hot, and the ground was very dry. The crops were much injured, and the yield was very small. The weather was very hot, and the ground was very dry. The crops were much injured, and the yield was very small.

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The Conclusion.

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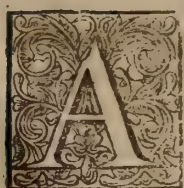
A Defence of the Christian Doctrine, touching the Resurrection of the Dead; and of the Eternal Judgment.

Also Solemn Invectives against Atheism, Idolatry, and Superstition, the Mortal Enemies of Christian Religion.

With earnest Motives to all Christians to endeavour the Propagation of Pristine Christianity in all the Nations of the World.

CHAP. I.

Of the Resurrection of the Body, &c. The Objections answered.



Although we have already asserted the Great Article of the Resurrection of the Dead, *Book 1. Section 8, 9. Book 2. Chap. 3. Sect. 8, 10. Part. 2. Chap. 5. Article 20. And Book 4. Treat. 2. Chap. 4. throughout*: yet it may not be superfluous to add something further as a close to this whole Work: that the sense of that near-approaching Day being upon our Hearts, we may with the greater comfort prosecute the Holy Duties of Religion. And to this purpose we shall briefly shew,

1. *The Definition of the Resurrection of the Body, according to Christian Doctrine.*
2. *That the Resurrection of the Body is not impossible with God.*
3. *That it is very plainly delivered in the Scriptures, the Word of God.*
4. *The Objections which some make against it shall be answered.*

For the first; *The Resurrection of the Body is an Act of Divine Power, Mat. 22. 29. quickning dead Bodies, and restoring them to a state of Perfection; namely Phil. 3. 21: so as not to die again; but does not necessarily infer the happiness of the Dead so raised, but with respect to the event of that Trial which they then shall undergo: and thereupon the Resurrection is distinguished in two parts; John 5. 28, 29. Marvel not at this: for the hour is coming,*

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in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done Good, to the Resurrection of Life; and they that have done Evil, to the Resurrection of Condemnation. And hence it's most plain, that the Matter to be raised being those that are in the Graves, it must needs be the same Bodies which once lived upon the Earth, according to that of *Job* 19. 26, 27. *Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins be consumed within me.* And indeed (as the Learned have observed) the word ἀνάστασις, translated *Resurrection*, signifies to stand again, or the re-substance or second state of that which was before. All which is fully cleared to us in the Resurrection of our Lord, who rose with the same Body which was laid in the Sepulcher; and therefore did avouch it was *he himself*, even *he that was dead*, as before we have shewed. Howbeit, though we thus affirm the Resurrection of the same Body, even those which sleep in the Dust of the Earth, yet we also say with the Apostle, It is changed in the Resurrection, from its vile or low Condition, from its mortal or corruptible State, freed from Weakness and Dishonour, raised in Power and Honour; God Almighty therein giving evidence of his Power and Glory, in raising both the Just and Unjust to a state of duration, though under very different Circumstances.

2. *That this is possible with God*; or that it is not impossible for God to raise the Dead, as we have defined, is the clear sense of the Apostle, *Acts* 26. 8. *Why should it be thought a thing incredible with you, that God should raise the Dead?* And it is as clear as the Light, that *Paul* here speaks of raising the Dead in the sense we have defined: for this is that which was mocked at, or derided by the *Sadducees* and some Heathen People, *Acts* 17. 32. There is nothing but Ignorance or *Atheism* that can cause Men to look upon the Resurrection among things impossible; for (as before is shewed) he that believes what he reads of the Creation, and the many wonderful Works which God hath done since, before the eyes of the Children of Men; can never question the Power of the Almighty to raise the Dead. *Cicero* (as quoted by *Augustin*) will not allow the Resurrection to be possible, because, *Nature* (saith he) *allows no place for an earthly Body but Earth, and cannot possibly be contain'd in Heaven; every Element having its peculiar poize, and tends to its proper place.* To which *Augustin* answers very well, *That there are many earthly Bodies which live in the Air, and that we our selves do live between the Earth and the Air, not in the Earth, as Fishes do in the Sea. And then demands, Why earthly Creatures do not live in the Water, which is the next Element to the Earth, but in the Air, which is the third? And seeing earthly Bodies belong to the Earth, why doth not the Air, the next Element, presently choak them? And undoubtedly, take away the Power of the Creator, and Nature would fail to effect those things; for as it was his Power which at first brought forth all Created Things, so by his Power they continue. And though it be true, that Nature produceth great things, yet this Nature hath always such a dependence on the Creator, that it doth nothing without him; as is evident to him that reads the Lord's Answer to Job,*

Aug. de Civ.
Dei. l. 22.
c. 5.

Job 38, 39,
40, 41. chap.

concerning

concerning his Continual, as well as Original Power exerted or put forth in the great Works of Creation ; otherwise Nature might array, or deck it self, with Majesty, Excellency, and Beauty, as being able of it self to act. But for as much as this Point is not determin'd by Reason, (though Reason rightly taken will not question the Power of God) we must stick to the Attribute of God's Omnipotency for the possibility, and to his Word for the certainty of the Resurrection of the Body, to which we proceed.

3. It is observ'd by some Christian Writers, that the Resurrection of the Dead is proved in the Scriptures four ways: 1. By plain Testimonies. 2. By plain Examples. 3. By Types. 4. By Reasons. The Testimonies are such as these ; *Many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to shame and everlasting Contempt,* Dan. 12. 2. *Though after my Skin Worms destroy this Body, yet in my Flesh shall I see God,* Job 19. 25, 26.

I will ransom them from the Power of the Grave ; I will redeem them from Death. O Death, I will be thy Plagues ; O Grave, I will be thy Destruction ; Repentance shall be hid from mine eyes. Hosea 13. 14. with 1 Cor. 15. throughout.

The Sadducees denied the Resurrection of the Seven Brethren, and the Woman which was dead ; whereupon our Saviour saith of them, *Ye do err, not knowing the Scriptures, nor the Power of God—as touching the Resurrection of the DEAD : Have ye not read—I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the Dead, but of the Living,* Mat. 22. 29, &c.

—We look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to his working, whereby he is able to subdue all things unto himself, Phil. 3. 21. Where we have specially to observe, both from our Saviour's words, and of this Apostle, that the Resurrection is referr'd to God, as the Act of his Power ; even that Power by which he is able to subdue all things to himself ; which is not the ordinary course of his Power, but his great or mighty Power ; an instance of which he gave, in raising up Christ from the Dead, Ephes. 1. 19. So that we conclude with that Testimony, 1 Thess. 4. 15, 16, 17, 18. *For this we say unto you by the Word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep : For the Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel, and with the Trump of God ; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air ; and so shall we ever be with the Lord. Wherefore comfort one another with these words.* Doubtless there is nothing delivered in the Holy Scriptures with more plainness than this great Truth concerning the Resurrection ; insomuch that it may truly be said, they are willingly ignorant who see it not. We come next to the Examples.

The greatest Example in this case is Christ our Lord. For that there shall be a Resurrection both of the Just and Unjust, God hath given full assurance, in that he hath raised up Christ from the Dead. Certainly such

Acts 17. 31.

Austin de
Civin. Dei.
1. 20.

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as will not believe, having such a president before their eyes, are not to be convinced by Instances of a lower kind ; such are the reviving of the dead Man at the touching of the Bones of *Elijah*, 1 Kings 13. 21. The reducing the *Soul* of a Child to the dead Body at the Prayer of *Elijah*, 1 Kings 17. 22. And the like was done at the Prayer of *Elisba*, 2 Kings 4. 33. 34. Thus had the Jewish Nation Examples of God's Power this way. Yea, *Austin* gives some instance of the Records of some Act of God's Power in this kind which happened among the Heathen ; and it is certain, that many of them did believe the Resurrection to be possible ; the belief of a state of future happiness was found in many of them. Though it is very true, that this Life and Immortality whereof we speak, is clearly set forth by the Gospel ; where (beside what is already said) we find an evidence of great weight, *Matth.* 27. 52. *And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after Christ's Resurrection.* Christ himself raised *Lazarus*, and some others, *John* 11. 11. *Mat.* 9. 25. *Luke* 7. 14. Some were raised from Death to Life by the *Apostles*, *Acts* 9. 14. & 20. 10. We must therefore either believe the Resurrection of the dead Bodies of Men to be both possible, and which certainly shall come to pass, or else deny credit to these plain Testimonies, the least whereof prove the thing possible ; but considered together, do prove it certain and necessary, insomuch as the Apostle saith, *If the Dead rise not, then Christ is not risen ; — But now Christ is risen, and become the first Fruits of them that slept ? for since by Man came death, (even the death of the Body) by Man came also the Resurrection of the Dead, (even of the dead Bodies of all the Sons and Daughters of Adam) : for as in Adam all die, even so in Christ shall all be made alive,* 1 Cor. 15. 20, &c.

Gen. 5.
2 Kings 2.

Numb. 17.

The Types serving to set forth the Resurrection are chiefly these, of *Enoch* and *Elijah*, who were taken up, or translated, that they should not see death. For there is no reason why we should think that these things were done to them for their sakes alone, but rather that we might see in these some Instances of the Power of God, and of his Love towards those that fear him. Some do take the budding of *Aaron's Rod*, and the return of the *Jews from Captivity*, (signified by a Valley of Dry Bones) and of their standing up as an Army, to be a Type of the Resurrection. And doubtless the same God that could cause a dead Staff to bud and blossom, yea, to bear Almonds, can as easily raise the Dead : So that we conclude, He that believes the Scriptures, cannot question the truth of the Resurrection of the Body.

The Reasons which prove the Resurrection of the Dead, are,

First, That of our Saviour, *Matth.* 22. For God's Covenant was not dissolved which he made with *Abraham*, because he was dead. But had not God provided for *Abraham* that he should live with him, it would not answer the intent of the Covenant, which is Life for ever more, this being the sum of the Blessing promised, *Psal.* 133. 3.

The second Reason is taken from that which the Scripture so plentifully declares of God, how that he is just ; and therefore cannot let ungodly Men go unpunished, no more than to suffer the Righteous to perish without

without the reward of his Righteousness. Should there be no Resurrection, much Wickedness would lie hid for ever ; God should not do so equally himself, as he requires Man to do in the Acts of Righteousness. But far be it from us to think that the Judge of all the Earth should not do right. Now we know that the Wicked live long in this World, are full of Days, full of Children, full of Honour and Riches ; and on the contrary, good Men are sometimes soon cut off, and are often either not endowed with, or deprived of the Comforts which this World affords, at least so as not to compare with many Worldly Men, in respect of Advantages of this kind, *Psal. 73. 2. to 15.* And doubtless, the consideration of this, caused the holy Apostle to express these most true words of himself, and other faithful Christians : *If in this Life only we have hope in Christ, we are of all Men most miserable.*

The third Reason is taken from our Saviour's being the Head, not only of his Church in a peculiar Sense, but of Mankind Universally ; and therefore as we all derive Death from the First Adam, for that by his sin Death entered into the World. Even so, *For this cause Christ both Died, Rose, and Revived, that he might be Lord (and so the Head) both of the Dead, and Living.* Hence it is, that by virtue of his Death and Resurrection, *He will draw all Men unto himself.* And thus, *As by Man came Death, even so by Man came also the Resurrection of the Dead.* It is better to argue from Christ's Universal Headship over Mankind, to the Resurrection, than from his Peculiar Headship to the Church, as Members of his Body ; the Resurrection of the Wicked being as necessary an effect of the Death and Rising of our Lord, as the Resurrection of the Righteous. And as he is that Lord which brought all Men, (even them that deny him, *2 Pet. 2. 1.*) so Reason wills, that every Man indifferently appear before his Lord to give an account of himself, and to receive a reward according to his Work. But when all is said that can be said, this great Point of the Christian Faith standeth much more firmly upon the Authority of God's Word asserting it, than upon the strength of Reason to demonstrate it. Happy therefore are they, that *with the Mouth so confess the Lord Jesus, as in their Heart they steadfastly believe that God hath raised him from the Dead.* This will certainly teach them *to live to him that died for them, and rose again.* This will cause them also to walk in the steps of the Faith of Abraham, even *to believe that God is able to raise the Dead :* And this shall make them willing to obey this God, *even unto Death, because Christ their Lord hath swallowed up Death in Victory.*

Finally, As touching the Eternal Judgment, we have already spoken to that, *Book 2. Chap. 3. Sect. 10. & Chap. 7. Sect. 6. Part 2. pag. 72.* And indeed, the Resurrection being proved, does necessarily inter the Eternal Judgment: For in this World many have undergone a Temporary Judgment, even for that Sin which possibly may be their Condemnation ; as Witchcraft, Murther, &c. unrepented of. How plainly does the Word of God give notice of this Great Day of the Lord, saying ; *Behold, the Lord cometh with ten thousand of his Saints, and that to execute Judgment upon all.* All must come under Trial. *And to convince all*

THAT ARE UNGODLY among them, of **ALL** their ungodly deeds, which they have ungodlily committed **AGAINST HIM**. And is not this enough? Shall we need to assign the place of Judgment, the Accuser? &c. No, the Time will sufficiently declare all these things. God in mercy grant, that all Men whilst they have time, would prepare for the coming of their Judg, whom they must know will execute Judgment righteously. I shall rather refer the curious to the Author of *The Milenium great Judgment*, or to Mr. Baxter's Discourse, or Sermon of Judgment. But above all, to the account given, Rev. 20. throughout, and 22. 12. to the end, where he that will may learn sufficiently how dreadful to the Wicked, how comfortable to the Righteous, that great and terrible Day of the Lord shall be. We come now to the Objections.

CH A P. II.

Certain Objections of the Quakers, against the Resurrection of the Bodies which die, and turn to Dust in the Graves of the Earth, &c. transcribed verbatim out of the Writings of George Whitehead, and answered.

Post-script
to his Chri-
stian Qua-
ker.

George Whitehead taking notice of several things which (he says) make Men *Atheists*, makes this in particular to be one, viz. The affirming that these self-same *Terrestrial Bodies of Flesh, Blood, and Bones*, shall be made *Spiritual, Immortal, and Incorruptible*, and yet the same *Matter and Substance as now*. He should rather have said, Mens not believing this Doctrine, (though not so well expressed by him as it might be) is that which makes them *Atheists*; and to be plain with him, I fear *Quakerism* is not far from *Atheism*, whilst they count this an incredible thing, that God should thus raise the Dead. But seeing he seems to hold the Immortality of the Soul, it would be understood what it is that he sometimes would have to be the Resurrection of the Dead. The Spirit, or Soul dieth not, therefore it riseth not from the Grave, Mat. 27. 52, 53. That self-same *Substance and Matter*, which was laid in the Grave, G. W. will not have said to rise and be made *Spiritual, Immortal, and Incorruptible*. What is then become of the Resurrection of the Body? But let us hear the Difficulties (as he calls them) which (saith he) *I object upon our Opposers Doctrines and Conceptions*.

Whitehead. Object. 1. *How the self-same Bodies should arise compleat after dissolved to Dust, without a new Creation, appears not, nor is demonstrated by them.*

Ans. Here the Quaker plainly confesses, That it appears not to him, that the same Bodies which are dissolved to Dust, can arise without a new Creation; which new Creation he is not willing to admit. (Object. 2.) But for Answer, I say, To raise up a Body dissolved into Dust, is not properly a new Creation, but a Restauration of the same thing to its pristine, or better Estate: And doth appear as credible, and as demonstrable,

strable, as that an *Hand dried up, or withered*, should by a word of Christ's Mouth, be restored to its *life and activity in the Body*; or that Aaron's dry *Staff should bud, blossom, and bear Almonds*. It's every whit as easie for God to restore a Body dissolved to Dust, as to restore a Body that is withered, or dried up. Can Men cause Alhes or Sand to become Glasse and cannot God cause that Dust which was Flesh, to become Flesh again, and give a Perfection and Glory to it? Oh the infidelity of these *Quakers*! Did not Christ raise a Body who had been dead four Days, (and in reason was putrified in that time) as in the case of *Lazarus*? Nothing but unbelief can question his Power to have raised him, if he had been dead four Years, in which he should have been dissolved to Dust. Luke 6. 6.]
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2. How can the *Quakers* look upon that Text, *Mat. 27. 52, 53. The Graves were opened, and many Bodies of the Saints which slept arose, and came out of the Graves—and appeared to many*. And is there not all the reason in the world to believe, that these Bodies had been dissolved to Dust? for we read of no Saints that died at that time of Christ's Crucifixion. Sure, this is a Demonstration of God's Power to raise the Dead, beyond the reach of Exception.

Object. 2. *If a new Creation of compleat Bodies of the same Dust, and Whitehead. Elements, should be conceived, or admitted, it is incredible that God should create any corrupt, sinful, or polluted Bodies thereof, for perpetual Torments, seeing his Works are pure; and as incredible that he should make a pure Body to be invested with the former evil habit of Sin and Corruption, for perpetual Torment in Hell-fire. And to be sure, the first Elements, or Dust of dissolved Bodies, is as pure as at the first.*

Answer. 1. To concede a little. The word *Creation*, as used in the Scriptures, does not always signify the making of another Substance, but often intend only a renewing of the same thing. *Ephes. 2. 10. We are his Workmanship created in Christ Jesus. 2 Cor. 5. 17. If any Man be in Christ, he is a new Creature. Psal. 51. Create in me a clean Heart.* Here the *Creature* is still the same Man, and the Heart the same Flesh, but freed from those gross Impurities which sometimes had dominion over them, and endowed with vertuous principles and qualifications of Holiness and Righteousness. Let the word *Creation* be taken after this manner in our present Question, and it will not at all prejudice our Doctrine of the Resurrection. Nor will it be any incredible thing that God should thus create, or restore the same Substance, devoid of Mortality and all Imperfections which once oppressed it, and confer perfections upon it of Immortality, and eternal Life and Glory.

2. God never did create any corrupt, or sinful Bodies, as such; neither do we read that the Bodies of the Wicked shall be invested by God, (or otherwise) with the former evil habit of Sin, but rather lie under perpetual Conviction. *Luke 16. 27, 28. I pray thee, Father Abraham, send Lazarus, &c. For I have five Brethren, that he may testify unto them, lest they come into this place of Torment.* The Wicked therefore shall be raised, and made capable to suffer for the Sins they committed against God, in the day of Grace, *Jude Epist. ver. 15. &c.*

3. It is very wicked to say, that the Bodies of Wicked Men being turned

turned to Dust are as pure from Sin, as the Elements were at the first, (which is the sense of this *Quaker*). And might not any Man as groundlessly say, That the Body of a wicked Whoremonger is as pure from Sin within one day after it is dead, as within a thousand Days? Does length of Time, or the dissolving a Body of Flesh into Dust, take away its Sin? This conceit is incredible, and not yet demonstrated by the *Quaker*.

Whitehead.

Object. 3. *If Infants be supposed to arise at the stature of Men, how can theirs be the self-same Bodies they were.*

Ans. This is the same Objection that the Infidels made against the Resurrection of the Body, in the Days of *Augustin*, as may be seen in his Book *De Civit. Dei*; and it seems the same spirit is now at work in the *Quaker*. But I answer, Is not *George Whitehead's* Body which once was an Infant, the same Body still? It is not another Substance, because it's bigger now than it was then. And what if God cause an Infants Body to attain Man's Stature in a little time, whilst *George Whitehead* was long in growing up to it, is the difference here so great as to cast an absurdity upon our Doctrine, that in the Resurrection, the Body which died and was buried in weakness and dishonour, shall be raised in Power, and glorified? Nay, rather this idle Objection shews the absurdity of the *Quaker*, for according to his Reasonings, no Man hath the self-same Body scarce a Year to an end; for from our coming into the World to our going out of it, we either grow, or decay, according to that most true Verse.

Nascentes morimur finisque ab origine pendet.

Being born we die, our ends hang on our Birth.

Whitehead.

Object. 4. *How the Bodies of the Saints, and Children of the Resurrection, should be either a Celestial, Spiritual, Glorious, or Angelical Body, and they equal to the Angels in Heaven; and yet the self-same Earthly Elementary Body, that dissolved to Dust, &c. Such a strange Transubstantiation appears not, unless that the Natural Body and the Spiritual, the Terrestrial and the Celestial, the Humane and Angelical, be both one and the self-same.*

Col. 3.

Ans. 1. We readily grant, that the same Bodies of the Saints which shall come out of the Graves, even the same which was dead and buried, shall be Spiritual; shall be as the Angels of God in Heaven, in respect of Immortality, not marrying, or being given in Marriage: and yet we say also, these Bodies shall be the same which was first Natural, and remains the same Flesh still, though Spiritual; for so was Christ's Body, and ours shall be like his. *He shall change our vile Body, that it (even the same Body) may be fashioned like unto his Glorious Body, according to the working, whereby he is able to subdue all things to himself:* So that this Objection fights against the evident Light of this Scripture.

2. It is false to say, The Saints Bodies in the Resurrection shall be Angelical, (in a strict sense) for that were wholly to destroy the Nature of Man; so that G. W. may keep his *Transubstantiation* to himself. For why should it seem a thing incredible that we should be like the Angels,

and

and yet retain true Humane Nature ? It is said of *Stephen*, That *all that sat in the Council looked stedfastly on him, saw his Face as it had been the Face of an Angel* ; and yet it's certain he was a Man, and short of that perfection which he shall enjoy in the Resurrection. It's certain Christ was true Flesh and Bone after his Resurrection ; yet who dare deny him to be a Spiritual or Heavenly Body, though he retain his Manhood ? Christians are called Spiritual, even before they rise again, *1 Cor. 2. 15. Gal. 6. 1.* even because their Hearts are endowed with Spiritual or Holy Qualifications. And how then can it be such a strange thing to call the same Men (or Christians) Spiritual, when raised from the dead ? And let it be observed, that though Christ's Body, and the Bodies of his Saints, are very Spiritual, as raised from the dead ; yet are they not called Spirits, Christ himself affirming, that *a Spirit hath not Flesh and Bone as ye see I have* ; and we shall have the same, for we shall be like him.

Object. 5. *That the Soul should not enjoy her self in absolute felicity, or misery, in perfect glory or contempt, (in her proper Vessel or Cloathing spiritually) without the earthly cloathing, which is Dust, appears not, while the Children of the Resurrection are equal unto the Angels of God in Heaven, who are absolutely happy ; and the Devil and his Angels absolutely miserable.* Whitehead.

Ans. What perfect felicity soever the Soul attains before, it's certain it shall have more in the Resurrection, *Heb. 11.* *These all died in Faith, not having received the Promises—These having obtain'd a good report through Faith, received not the Promise.* *Acts 2.* *David is not yet ascended, &c.* Hence it's evident, there remains a greater felicity for *Abraham*, and the Faithful with him, than yet they enjoy ; God having provided some better for us, that they without us should not be made perfect. Neither are the *Angels* so compleat in felicity, but they may have more ; they have fresh cause of joy as often as any Sinner is converted ; and then sure it will be augmented when they see them all in glory with themselves. The Devils are not so in torment as they shall be ; they tremble to think of the Torments to come, *Art thou come (say they) to torment us before the time ?* They are reserved in Chains under darkness, unto the judgment of the great Day, even the Day of Perdition of ungodly Men.

2. Away then with your dark Speeches, and tell us what is more truly the Soul's proper Vessel than the Body ? And how will you prove the Souls to be the Sons of the Resurrection, without the Bodies belonging to them ? When did these Souls rise from the dead in a proper sense ? Is their Resurrection past already ? If not, shall not these Souls be more compleat at the Resurrection than they are now ? Answer plainly, Yea, or Nay.

Object. 6. *We cannot believe that the Invisible, Infinite God should be seen with bodily or fleshly Eyes after dissolution. Nor that Job intended he should see God with his Flesh or bodily Eyes ; it being inconsistent, both with his being an Invisible, Eternal, or Infinite Spirit, and with the true spiritual sight of him, which Job received, Job 42: 5.* Whitehead.

Ans. 1. Good is the Lord who forceth thee to bear witness of thy own Infidelity. But yet see if peradventure this thought of thy heart

may be forgiven thee. Canst thou not believe that Christ now beholds his Heavenly Father with those very Eyes, which once wept for poor Sinners? Nay, dare you deny that he could see him even with those Eyes when he was on Earth? Certain it is, that the same Body which descended into the Sepulcher, ascended to the right hand of the Majesty on High, *even into Heaven it self, there to appear in the presence of God for us.* Did not God enable Stephen to see Heaven open, and Jesus standing on the right hand of God before he fell asleep? And is it incredible he should see him when raised from that sleep, even with the same eyes made perfect and glorious? Sure these things were written to inform us, that it is no impossible thing for God to enable us to see him in our Flesh, though Worms destroy these Bodies, and our Reins be consumed within us. The sight which Job had of God, Job 42. 5. was not that mentioned, Job 19. for Job was yet alive, his Reins were not yet consumed, Worms had not yet destroyed his Body; after all which he believed to see God in his Flesh, and to behold with those Eyes (though immortalized) whom he should see for himself, and not another.

2. Though God be invisible, (as to us in our mortal State, unless by Miracle he enable us) yet he is not altogether invisible, for the *Angels do always behold his Face*, as Christ witnesseth. And remember now how thou hast urged, that the Saints when the Sons of the Resurrection shall be as the Angels; Wherefore they also shall see God.

Whitehead. Object. 7. *That the Seed to which God giveth a Body as it pleaseth him, 1 Cor. 15. and the Body given to it, should be one and the self-same earthly Body, is a nonsensical Doctrine, and an apparent incongruity.*

Ans. But is this nonsense? Tell me then what Seed was sown in the Sepulcher when the Body of our Lord lay there? Was it not real Flesh? And what Body was given to that Seed? Sure the same Body which was sown in weakness, (as Christ was, 2 Cor. 13. 4.) was raised by the Power of God; and therefore thou must either say, that the same Body of Christ which died and was buried, never rose again, or else keep thy nonsense to thy self, and confess it to be good sense to say, of the same substance it is sown in Weakness, it is raised in Power: the difference lying not in Body, or Substance, simply considered, but in the state or condition of Mortal and Immortal, &c. Even as Barly sown cometh not up Wheat, nor Wheat Barly, but Wheat is Wheat still, &c. Even so Flesh is sown, and Flesh is raised; the Body is not sown Flesh and raised Spirit, but it's sown natural, weak, dishonourable and mortal; and raised Spiritual, Strong, Honourable, and Immortal. By its own Body then we understand its own Kind; even the humane Nature exalted in the Resurrection; or else let the raising up the Body of our Lord Christ himself serve to expound the Apostle in this place, and then the difficulty vanishes.

Whitehead. Object. 8. *That the Terrestrial Bodies should be so desirable to the Souls of the Righteous after dissolution, (for the compleating their Felicity, and perfecting their Glory) appears plainly inconsistent with their desiring here to be dissolved; and to be absent from the Body, to enjoy and possess a Building of God; an House Eternal in the Heavens.*

Or

Or that the Souls of the Righteous should be so variable, as to desire to be absent from the Body, and presently after dissolution, to desire the resuming of the same earthly Body, or a reunion to it. This implicitly accuseth the Souls of deceased Saints, with being in their Affections, both earthly, variable, and unquiet, as in a kind of Purgatory, which we can never assent to.

Ans. 1. This Objection is plainly foolish; As if it were a fault in the Souls of the Righteous to desire what they know is the Will of God. They know God hath decreed both the Death and Resurrection of the Body; the first brings them to a rest from their Labours; the second gives them a full enjoyment of the Fruit of their Labours. The Righteous Soul is not so unkind as to desire to enjoy all the happiness, and that the Body should perish for ever, which in its place did and suffered for Christ as well as the Soul. It is therefore very rational that the Soul should desire to be dissolved and reunited, &c. However it seems the Souls of the *Quakers* desire no such thing, as any reunion with their Bodies, and yet they would have the World believe they own the Resurrection of the Body; but that they do so, I do not, nor I hope never shall believe them till they change their minds.

2. Well, what think you of Christ's Soul? It left the Body, and delighted to do the Will of God, in being separated from it by death, *Heb. 10*. His Soul may rationally be supposed to be as happy after death as any Saints whatsoever. And yet we are sure (and let who dare deny it) that it was united to the Body again: And it is also certain, that his Soul desired to be glorified with his Body, witness the Prayers which proceeded from his Holy Lips on that account; and it knew as well that Christ ought to suffer death, and so enter into Glory, and therefore his Soul desired that also; yet was not *variable, earthly, unquiet*, nor in a *Purgatory*, or *inconsistent*: No, let these pertain to the *Quakers*, whose abuses they are, by which they would obscure the Glorious Truth of the Resurrection of the Body, both of Christ and all his faithful Followers.

Finally; Let all that fear the Lord, beware of the dangerous consequence of these Objections; and let me hereby provoke those that are particularly concern'd, to examin that Book whence I have taken these Objections, and to give a full Answer to it; for it is so framed, as it requires a diligent hand to lay open the subtilties and cunning craftiness thereof; by which the Pen-men thereof do certainly lie in wait to turn Men away from Christianity, in the plain honest simplicity thereof, in many of the most important particulars of it.

C H A P. III.

Containing Serious Invectives against Atheism, Idolatry, and Superstition; with some earnest Motives to all Christians, especially the purest Churches, to endeavour more industriously the propagation of Christian Religion in the World.

HAVING, by the help of God, finished those several *Systems of Doctrine*, together with these short *Polemical Discourses*, in which we have endeavoured, with all possible sincerity, to give Testimony to the *Christian Religion*, according to its *native Purity and Integrity*, wherein not many things are intermitted, though some (perhaps) too briefly touched; which if God permit, and this present Work find acceptance, may be farther amplified.

I shall now, for a *Conclusion* to this Work, add a few Considerations, as well for the propagation of this Holy Profession, as to dissuade Men from the too much prevailing Errors of *Atheism, Idolatry, and Superstition*, the mortal Enemies of Man's Salvation, and Inlet to all Prophaneness.

S E C T. I.

Against ATHEISM.

1. *Atheism* is either a flat denial that there is any God, who rules the Universe by his Power and Providence; or else, an utter regardlessness whether there be any God, what he doth or requires to be done.

This damning Sin, in the first Branch of it, I hope is not very common; and where it is, it obtain'd its entrance by Mens desiring to be overwise, and are withal of bold and daring Spirits, such as *Paul* mentions, *1 Cor. 1. 21. The World through Wisdom knew not God*: or, as *Pharaoh*, who said, *I know not the Lord*; and *who is the Lord that I should obey his Voice?* *Exod. 5. 2.* Or as *Staius*, who held, *That only Fear made Gods first in the World.* Or rather as *Diagoras* and *Theodorus*, who are said flatly to deny there was any God at all; *Protagoras Deum in dubium vocavit, Diagoras exclusit.* These Men (how wise soever) are justly censured by the Apostle, *Rom. 1. 22. Professing themselves Wise, they make themselves Fools*: and so they stand upon Record, *Psal. 14. 1. The Fool hath*

Laët. de fal. Reli. c. 2. * See Mr. Pennington in his Book written to all

said in his Heart, *There is no God.* Of this sort were our late Ranters, (the Fore-runners of the * *Quakers*) as may be seen by their execrable Books yet extant.

the Madmen in Great Bedlam, (meaning the Ranters in Great Britain) where he prophesies of their Revolution, and how they should be very famous in it; and it was not long before the *Quakers* shewed themselves: and what the natural consequence of their Doctrine is, hath been sufficiently made manifest by many Witnesses.

The Atheist fights not against the Scriptures only, but against Heaven it self; which hath wont to convince Men that there is a God which ruleth the very Stars themselves. *Homines ceperunt Deum agnoscere, &c.* *Men first began to acknowledg a God, when they considered the Stars to maintain such a comeliness Day and Night, both in Winter and Summer, to observe their designed Risings and Settings.* Why then should any so far unman themselves, as not to lift up their Eyes, and dispose their Minds to consider the Eternal Power and Godhead, which shineth forth in the Creation and continuation of the World. *He that would see (saith Boetius) the Laws of God, let him with a prudent mind look up to Heaven, and observe there how all things agree. The Stars run their Courses in peace. the Moon's cold Sphere is not injured by the heat of the Sun, but each one keep their Course with exact motion, &c.* The consideration whereof, seems to have kept Aristotle himself from Atheism: *What (saith he) can ever be compared with the motion of the Stars in their several Revolutions, which move exactly as it were by the Rule and Square, by Line and Level, from one Generation to another.*

Plutarch.

Boetius.

Aristotle.

The Atheist being required to shew how the World came to be, and to bear so excellent a Form and Order? Is said (by a learned Pen) to give only this account: *That the World was produced of certain Atoms, dancing in an Eternal Circle.* But this is so vain, that it cannot be heard without just indignation; and it may well be demanded, *Why Atoms do not still produce the same effects? Why are there not new Heavens, new Earths, new Suns, new Moons? &c.* No Reason can be given why there are not the same things produced, if they had no other cause of their first being than *Atoms*: And it would be understood whence these *Atoms* had their being? But surely, as the Scripture informs us, *that the Heavens are God's Handywork, Psal. 19. 1.* So Lactantius said well against the Heathen Man, *As that which is made, had never been, had not God commanded, Let it be: So neither had they continued, unless he had given the Charge, &c.* Now he that denies a Deity, is confuted by every Creature in the World. All which in their kind proclaim a Creator, seeing their state is such as evidently shews they could not give themselves a Being; nor are they able to continue, though they desire it. Which shews they are under a Power, to which all must submit.

Lactantius.

2. *Atheism* in the second Consideration, is justly chargeable upon the *Irreligious*, or those that make no Conscience of Religion. Seeing there is no sufficient evidence that Mankind does either know, or love God, any more than the Beasts of the Field, but as he is distinguished from them by the Bond of Religion: And hence it was that *Adam* only, of all Creatures, had an Institution of Religion given him in his Innocency, which he not observing, was like the Beast that perisheth, *Psal. 49. 10.*

Those Men therefore are without God in the World, who are without Religion, or make no Conscience of the Worship of God (though they do not flatly deny his Being) the impious language of whose ungodly Conversation is expressed, *Job. 21. 14, 15. They say unto God, Depart from us, for we desire not the knowledge of thy Ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? Yea,*

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they plainly say, *It is in vain to serve God*, Mal. 3. 14.

These kind of Atheists are not only opposed to the principles of *Theologie*, but have therewith cast off the very Documents of Nature, which leads Mankind to acknowledg their Maker, and to delight to please him in all things: *The Gentiles having not the Law, do by Nature the things contain'd in the Law*; Whilst those sordid Creatures defile themselves in what they know, (or might understand naturally) as *Jude* speaks.

They arrive at this Impiety, to neglect Religion, by the love of present things: *Ye cannot serve God and Mammon*, saith Christ. And by degrees conclude, that God takes no notice of Religious Performances; yea, their Cogitations often-times are very strange concerning God, as that *the Lord hath forsaken the Earth*; that *he will not do good, neither punish them with evil*, Ezek. 8. 12. & 9. 9. When yet it is most certain, that nothing ever so much provoked the Lord to Wrath, as the neglect of Religion; this brought the Curse on *Adam*, Gen. 3. and this brought Destruction on the old World, Gen. 6. and 7. This often hindred the Mercies of God from descending upon his Ancient People, and particularly in the time of the Prophet *Haggai*, Chap. I. ver. 9. *Ye looked for much, and loe it came to little— Why, saith the Lord of Hosts? Because of mine House that is waste, and ye run every Man to his own House.* And hence *Lactantius* truly said, *Discite igitur, si quid vobis relicta mentis est, &c. Learn thus much then (if you have any understanding left) that Mischief daily befalls Men, because God the Creator and Governour of the World, is forsaken of them— and finally because you will not permit the Worship of the True God, so much as to a few.*

Lactant.

2. Another great cause of Irreligion, or want of Conscience, is the ill example of many who are set over the People, in this and other Nations, as their Guides and Teachers, who live not in any measure as they teach, nor are they fixed in the Worship, or Religion they profess; but have been found ready to change with the Times, as if Religion was only to serve a turn. This the Vulgar observing, are stumbled, and made to regard no Religion at all. And here we may justly remember the complaint of the Prophet, *Isa. 3. 12. O my People, they that lead thee, cause thee to err, and destroy the way of thy Paths.* Worldly-minded Preachers are the ruine of true Religion, and the promoters of this kind of *Atheism*; for whilst they make their Belly their own God, in vain do they preach another God to the People. Against these, holy *Paul* enveigheth most bitterly, and under his just Censure I leave them, *Phil. 3. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Cross of Christ: Whose end is Destruction, whose God is their Belly, whose glory is in their Shame, who mind Earthly things.*

Let all Men seriously consider, that unless there be some duty of Religion pertaining to Mankind, as previous to a state of Happiness, it will be hard to dignifie Mankind (generally) above the Beasts of the Field. For though some few by reason of their Wealth and Honours, may seem to out-vie those *Animals*, yet the generality of Men seem to be (and doubtless are.) exposed to a more anxious Life than the Fowls of Hea-

ven,

ven, the Fishes in the Sea, and many Beasts of the Earth; to whom it is hard to add any thing to make their Life more happy than it is, save that they are Mortal. But wretched Mankind, if now debarr'd of the Knowledge of God, and true Religion, and the Glory that shall follow, is an object of the greatest Contempt (especially the Poor of this World) of all other; and by how much he hath reason to consider his state as such, it will by so much augment his Sorrows, and not relieve him at all.

But now, Consider him as capable to know the Lord, and to walk with him in a way of Faith and Religion whilst here, and to be thereby fitted to live for ever in the full enjoyment of the Presence of that God, who giveth Life and Being to all things; this, even this, and only this, makes him the most happy of all Creatures here below. This makes him forget his Sorrows as Trifles which last *but for a moment*, and which (by the power of the true Religion) *work for us a far more exceeding and eternal weight of Glory*, whilst he can chearfully look at the things (by Faith) which appear not to sense: *for the things which are seen are Temporal, but the things which are not seen are Eternal.*

Wherefore let all Men be perswaded to hate, scorn, and detest the odious principles of *Atheism*, which so basely ignobles the Children of Men, as to make them the most wretched of all others. And let us love, walk, and delight our selves greatly in Religion, the true Religion, *even the Ancient Christian Religion*; which so advanceth, dignifieth, and for ever secureth the Faithful, to, and in, that *Joy which is unspeakable, and full of Glory*. Nor shall we *actum agere*, shew here what this true Religion is, having done that already.

S E C T. II.

Against IDOLATRY.

Idolatry, is the next crying Iniquity to *Atheism*, by which the Honour of God is given to a *thing of naught*. For so the word *Idol* is truly taken, 1 Cor. 8. 4. *An Idol is nothing in the World*. So far from being a God, that 'tis a meer empty Sound, a thing of no Existence, a meer Fancy. For though the Image in respect of the Matter be something, as *Gold, Silver, Wood, Stone, &c.* yet the Internal form is meerly imaginary, and hath nothing of a Deity pertinent to it. As for the Controversie among Learned Men about the agreement, or difference between the words *εἰδωλον*, and *Imago*, an *Idol*, or *Image*, we shall not enter into it; it's sufficient that we know, God hath forbidden us to Worship any but himself. Mat. 4. 10. *Thou shalt worship the Lord thy God; and him only shalt thou serve*. Exod. 20. 5. *Thou shalt not bow down to them, nor worship them*. He therefore that is the Object of *Religious Worship*, must be God; yea, very God, as *John* teacheth, 1 John 5. 20. *This is the true, or very God, and Eternal Life*; namely, that God whom he hath set forth under the Name of *Father, Son, (or Word) and Holy Ghost*: And then, inhibits the worshipping of any other: *Little Children, keep your selves from Idols*. Amen.

Idolatry

Idolatry may be considered as it is more gross, or as it is more obscure, and hard to be detected. 1. *David* shews the great vanity of the first, *Psal.* 115. 4. *Their Idols are Silver, and Gold, even the Works of Mens hands, &c. They that make them are like unto them, and so is every one that trusteth in them.* For as the Idol hath Eyes and sees not, even so the Idolater is blinded in his understanding, not perceiving the Living God, because of the blindness of his Heart, *Ephes.* 4. 18. And so the Prophet, *Isa.* 44. 9. at large discovers the unreasonableness of Idolatry: For a Man to worship a Tree, with part whereof he warms himself, and with the other part he makes an Idol, and saith, *Deliver me, for thou art my God.*

Now though this gross Idolatry is greatly impaired where the true Light of the Gospel shineth, yet it is not wholly extirpate there. Witness (beside other Vanities not a few) that Worship which the *Papists* give to the Bread and Wine, which they consecrate and sacrifice, and then adore it, as very God. A thing too evident to be by them denied, (neither do they deny it) and therefore to be by all that love Christ lamented, that ever those who pretend to advance that holy Name, should so obstruct the growth of Christianity, by such Idolatry. These Men seem to come under the censure of *Lactantius*, which he wrote against the Heathen: *Quæ amentia est, &c. What a madness is it either to make things which themselves fear, or to fear those things which themselves have made?* Neither do these foolish Men understand, that the Images [or Wafer-Cakes] which they adore, had they but sense and motion, would adore them who formed and framed them: But these things none, [no not the *Papists*] do consider—: *They which have sense, adore things without sense, &c.* What shall we think, that the *Romanists* who of old Time, were (as 'tis said) without Images, till they had conquered all the World, and then receiving into their Cities the Idols of all the Conquered Nations, became Vassals to the Idols of all the World. Shall these, I say, be the pattern of the *Roman-Christian Church*? Who at the first, we are sure, held forth the only Bread of Life throughout the World; As may be gathered, *Rom.* 1. 8. And shall they now adore, as the Godhead it self, the *Common Bread of every Nation*? And what though they say it ceases to be Bread when they have Consecrated it, doth not a silly *Mouse* convince them of Falshood, whilst she will eat it up before their Faces? How then can it be God? How then is it not Bread?

When we consider this, how should we wonder, That the Nations of the World which are without that means of Knowledge which we enjoy, should worship either they know not what, or the things which they behold. As some the *Devils*, some *Men living*, others *dead-Men*, others *four-footed Beasts*, *creeping Things*, *Fowls of the Air*, and *Fishes in the Sea*, and the *Hosts of Heaven*; of all which, the last hath the fairest shew. Yet as it is abundantly reprehended in the sacred Oracles, so some of the Ancient Christians, even by Reason, did convincingly shew the Vanity thereof; which for the clearness of the Demonstration, I will here set down at large. *Argumentum illud, &c. That Argument from whence the Heathen do collect, that the Stars must needs be Gods, doth most plainly prove the contrary:*

Lactant.
l. 2. Instit.
c. 5.

contrary: For if they take them to be Gods, because of the certainty of their Courses; this rather shews they are no Gods, because they are not able to depart from their set courses; whereas if they were Gods, they would move both this way and that way in the Heavens, as freely as living Creatures do upon the Earth; who, because they have the freedom of their Will, they go up and down whither themselves think fit. But for the Stars, their greatness in their Creation, comeliness in their Order, constancy in their Courses and Seasons, could never at first have been framed without a cunning hand, nor so long have been preserved without a powerful Inhabitant, nor so wisely governed without a skilful Regent, as even Reason it self maketh plain and evident.

If then the Constellations of Heaven may not be accounted Gods, as by the Light of the Scriptures and Reason we see they may not, then no Created thing known by Man is worthy of that honour, the Heavenly Luminaries being far more excellent than any thing upon the Earth, or in the Sea. And therefore we are justly lead to the Maker of these things, as to him who only is worthy to have all Divine or Religious Worship, Service and Obedience: Let us then hearken to him, who saith, *Fear God, and give glory to him,—and worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters, Rev. 14. 7. Yea, let us say from the heart, Whom have I in Heaven but thee? and there is none upon Earth which I desire in comparison of thee.*

2. There is yet another kind of Idolatry too common among Men, and that is, *the love of earthly things, more than him that is the bountiful doner thereof, to the Children of Men.* Against this great Iniquity, Christianity in the Purity and Power of it, is a most sure Fortrefs: In this case her Sacred Doctrine crieth out on this wise; *Mortifie your Members which are upon the Earth,—inordinate Affection, and Covetousness, which is Idolatry, Col. 3. 5. For this ye know, that no Covetous Man, which is an Idolater, hath any inheritance in the Kingdom of God, and of Christ.*

Now Covetousness standeth in these Particulars;

1. Dissatisfaction with our present Condition, be it never so plentiful; Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.* Thus this Vice is known by the Vertue of Contentment, which is its opposite. Against this part of Covetousness, which is the Inlet to all the rest, our Saviour bends his Discourse, Luke 12. 15. *Take heed and beware of Covetousness; for a Man's life consisteth not in the abundance of the things which he possesseth.* And the Apostle shews the dangerous nature of this Sin, even in this first branch of it, whilst it takes away the profit of Religion from us; *Godliness with (not without) Contentment, is great gain, 1 Tim. 6. 6.*

2. Covetousness is a desire of that which is another Man's, or none of our own, and strictly forbidden by the Lord, *Exod. 20. 17. Thou shalt not covet thy Neighbours House, &c. nor any thing that is his.* This φιλαργυρία, or lover of Silver, is the root of much evil among Men. This Covetousness hath been the ruin of Kingdoms, and the disgrace of Christians; and is so at this day, as well as the prevention of the conversion of the Heathen, who have occasion to observe the abounding of this Iniquity

Benzo.

among those who bear the Christian Name. He that would know the truth of this, (among others) let him read the doleful History of *Benzo the Italian*, where he will find cause of holy indignation, when he shall hear the God of the Christians blasphemed by the Covetousness of the *Spaniards*; the poor Natives having too much cause to say, *The God of the Spanish Nation is Gold*; insomuch that when they of *America* could take one of them, they would *pour Gold into his Mouth*, supposing nothing else would *satisfie the God of Christians*.

3. Covetousness is a with-holding that which we possess, when we may do good with it, and especially the best good, namely to help forward the Salvation of Men, by the publication of the Gospel of Peace. For like as it profits nothing to say to a poor Man, *Be filled, be cloathed, go in peace*, if we do not withal give him those things which are needful; even so neither will it argue that we have a true Zeal for the Conversion of Souls, when we only pray for the Conversion of the Nations; but with these Prayers, Endeavours must be used; Men must be sent, whom God hath fitted to preach the Word, and this cannot be done without denying our selves, and laying out of our Substance. Would Christians but do what they can this way, it would certainly be blessed with some advantage; for *in all Labour there is profit, but the Talk of the Lips only tends to poverty*, Prov. 14. 23.

Serm. p. 22.

Mr. Stanley having described the Covetous Man, by certain devouring Creatures, who live upon the ruin of their Fellows, gives too notable Rules by which such may be known. 1. *They will often plead, and contend for the upholding profitable Sins*, (or sinful wayes by which they get profit). 2. *They will plead and contend against charitable and chargeable Duties*. And in this he saith most true. Nevertheless, we know that there is no Duty pertaining to Christian Religion, but is under the reach of such Blessings, both Temporal and Eternal, as will more than requite all that we can do. Let me therefore exhort all Christians, especially the most pure Churches of Christ, to consider and labour after some singular Atchievment this way, to do more than others for the information of the Nations. They are not destitute of Men (let not that be pretended) who are competently capacitated to do the Truth service in many Nations. The greatest difficulty seems to be the different Languages of Men: for though in natural things Men can help with ease to understand each others meaning; in Heavenly things it is not so, these being the most hard to unfold, and yet require the most plain demonstration. Howbeit, sith (as we have proved) the Gifts of God, *even that of Tongues*, is not so taken away from the Church, but that *the right of it* remains to her, with other Gifts, to the end of the World; during which time she is obliged to *Teach all Nations, to Preach the Gospel* (by her Ministers) *to every Creature*: We may not lawfully doubt that there shall ever be any failure on God's part, his Servants doing what in them lieth. So that upon the whole Matter, let us but *refuse to serve Mammon*, and devote our selves to *serve God with all our Heart, with all our Might, and with our whole Substance*, (part thereof is given for necessities for our selves, and part for pious and charitable Uses, and God is served in both) and then if blessed

Mat. 28. 19.

Mar. 16. 15.

Effects

Effects follow not, we shall have a strange disappointment. But let us remember, *That he is faithful that hath promised*, Heb. 10.

S E C T. III.

Against SUPERSTITION.

As *Atheism* and *Idolatry*, even so *Superstition*, hath been a very great hinderance to true Religion, as some have observed, but have not been so happy as to remove such a pernicious Stumbling-block, as **Mr. Calvin*, and many other Protestant Writers; for seeing it is granted by the Learned, that *Will-Worship* and *Superstition* are of the same import; and that the latter does signifie, (of *supra statutum*) *more than is appointed by God in his Word*; *voluntary Religion*, such as *Man's Wit* deviseth to himself, without any Precept of God*. We are sufficiently admonished thereby, against the manifold Innovations in the Papal Worship, and the too too many yet remaining unpurged in many of those Churches, who have contended for Reformation. I shall do little in this case, but call to mind the Testimonies of our Reformers, which may be worthy the consideration of those that succeed them. *Luther* teacheth expressly, That no Man can avoid Idolatry, if God himself doth not shew--the manner how he will be worshipped. And speaking of the Sacraments, particularly he saith, That the Pastors are then cloathed with Righteousness, when they execute a Righteous Office; that is, when they teach the Word sincerely; also when they minister the Sacraments purely without corruption; so that whatsoever they do, or speak, be either the Word or Work of God.

And *Wicklif* before him is very positive against *supra Statutum*, Superstition, or adding any Ceremony in the Worship of God, which is not appointed by the Word of God: His words are, That we must receive nothing but what is in the Scripture,—That no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by the Word of God. That wise Men leave that as impertinent which is not plainly exprest. That we are to admit of no Science or Conclusion that is not proved by Scripture-Testimony. And that whosoever holds the contrary Opinion, cannot be a Christian, but flatly the Devil's Companion.

Calvin makes little difference between Superstition and Idolatry, but seems to make the terms convertible. So oft (saith he) as the Scripture affirmeth that there is but one God, it striveth not for the bare Name of God, but withal commandeth this, That whatsoever belongeth to the Godhead, be not given to any other. Whereby also appeareth that pure Religion doth differ from Superstition,—because always even the Blind themselves have found that this Rule ought to be holden, that God be not worshipped but as he hath ordered. EUSEBIA, in Greek, signifying as much as true Worship.—And that it is a fond colour which the Superstitious do pretend, when with indiscreet Zeal they give themselves leave to do all things,—but herein shameful ignorance bewrayeth it self, that neither they cleave to the one God, nor have any regard to Order in the worshipping of him; who will be a severe revenger, if he be mingled with any fained God. And then he setteth forth the lawful

* *Instit.* l. 1. c. 12.

* *Leigh. Crit. Sac.*

In *Psal.* 132. vers. 5, 9.

As quoted by Mr. Danvers, *Treat. of Bapt.* p. 286. second Edition.

Instit. l. 1. c. 12.

manner

manner of worshipping, to hold Mankind in Obedience, containing both these Points in his Law.

Dr. Fulk,

To these we shall add the Testimony of Dr. Fulk, upon Colos. 2. 18. *What Religion of Angels soever it be, such as the Heathen used, such as Simon Magus invented; such as some Jews observed, or such as Papists use: All Religion of Angels is forbidden; yea all Superstition or Will-Worship which is not after the prescript of God's Word. And indeed who can imagin that any thing devised by Men, (though never so specious) can add any advantage to the Way and Worship of God; and if not, to what end are such additions made? And who seeth not, to add one Ceremony, is the same as to add one thousand; if therefore we desire God's Worship to be kept in purity; Let all that love Christ beware of Superstition altogether; because, as a Learned Protestant observes, That as the Atheist is like hard Ground where no Corn groweth, so the Superstitious exceeds in his Worship, and runs as far into the other Extremity: Christ suffered between two Thieves, so Christ suffereth between Atheism and Superstition.*

Wils. Christ.
Dict. p. 629.

S E C T. IV.

Motives to all that Love Christ, specially the Purest Churches, to endeavour the propagation of Christian Religion in the ancient purity of it.

1. In Undertakings of Moment, consideration is to be had of the possibility of the thing; and especially whether it comport with the Will of God, seeing where these oppose, no undertaking can be warrantable; however, the pride or confidence of any may prompt Men thereunto. But in our Case the way is most clear, for (not to scrutinize into the Secrets of God) his Word abundantly shews his Will to be, That his Church (and particularly his Ministers) should labour to make all Men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, Ephes. 3. 9. In pursuance of which gracious Design, Christ hath given perpetual Authority to his Servants to Teach all Nations; to Preach the Gospel to every Creature; and hath promised his concurrence therein by his presence with them to the end of the World. So that (as hath been shewed abundantly in our Defence of the Office of Messengers to preach the Gospel) no Man hath Power to teach any thing which Christ commanded, if this Commission be not in force for the teaching all Nations; and indeed this Work is Antecedent to all other Teaching, in reference to what Christ commandeth, seeing Faith comes by hearing; nor can they hear (ordinarily) without a Preacher, Rom. 10. Moreover when the Church prayeth, Thy Kingdom come. Thy Will be done on Earth as it is in Heaven; It must needs respect the Propagation of the Church, as well as the Accomplishment of her Glory. And when we consider how that Prayer for all Men is good in the sight of God, because he will have all Men to be saved, and come to the knowledge of the Truth, 1 Tim. 2. 3, 4. We must believe it is agreeable

agreeable with his Will that the Truth be preached to them : And hence the possibility of the thing is apparent, seeing God puts not his Servants upon any Impossibilities : And this shall suffice for the first Motive.

2. *The most glorious and worthy Work to be done by God's People, is to advance his Truth, and to seek the Salvation of the World, by all possible means.* About this Work God sent his *only Son* into the World, as being the most glorious Service he had to concern him in, in the days of his Flesh. 1 John 5. *The Son of God is come, and hath given us an understanding, that we may know him that is true. God hath in these last days spoken to us by his Son,* Heb. 1. 1. He that is an Ambassador of Peace from an Earthly Monarch, is a glorious Minister commonly. But how much more glorious is it to be sent with an Ambassage from the Prince of Life, to proclaim Peace and Reconciliation between God and Man, yea Peace on Earth, to the whole Earth, and good Will towards Men. Surely 'tis so glorious, the very *Angels desire to look into it.* *How beautiful upon the Mountains are the feet of him that bringeth good Tidings?* Glorious and worthy Actions do excite great Spirits to undertake them. How have Men undertaken to subdue Nations, yea, the whole World, to themselves ! How much better is it to endeavour the subjection thereof to God, that Souls may be saved, and the Kingdom of Satan subverted. What a beggarly Warfare is it to obtain an Earthly Crown, a *Corruptible Crown*, and to bring a Nation into Bondage, when compared with the Spiritual Warfare, which vesteth every faithful Souldier with an *Incorruptible Crown*, and brings the Conquered out of Bondage, into the *glorious Liberty of the Sons of God* ? Suppose all the People in a Nation, or City, were smote with Blindness, would any thing be more worthy than for some skilful Artist to restore their Sight ? Why, this is our case, *Paul was sent to open the Eyes of the Gentiles, and to turn them from Darkness to Light,* Acts 26. 18. And are not many Nations Blind at this day ? Is there not the same Eye-Salve in the Church as afore-time ? Why then is not the sight of the Nations recovered ? Surely there wants Physicians, or else they are not industrious to endeavour the Cure. It is true, *There is a Lion in the way.* But who delivered *Paul out of the Mouth of the Lion* ? Who stood by him, that his Preaching might be fully manifested ? *Is the Arm of the Lord shortened that it cannot save ?* And is not any good Work so much the more glorious, as by how much it is attempted under difficult Circumstances ? Let these things serve for the second Motive.

3. *No Work under the Sun so needful,* all is but Trifles in comparison : Yet the peril of Waters, Robbers, differing Climates, the absence of Friends, great Labour, great Cost, &c. all is put to the venture, and dispensed with for a Ship burthen of *Earth, Wood, Stone, &c.* and oftentimes without any necessity, either on the part of the Adventurer, or those that furnish him with Commodities. But who is able to express this *one thing needful* ? to wit, the Hearing (and by consequence the Preaching of) the Word of Man's Salvation. A necessity was laid upon *Paul* to Preach the Gospel ; It's strange *no Man* should be under a necessity now ! The darkness of many Nations is as great now as then. The Truth is more opposed in the purity of it now, then it was in his days.

The Enemy hath had a long time to corrupt the Word. There is the same necessity of Salvation as formerly, a Soul was then of more value than the gain of the World, and so it is now; Men are in as great danger to be lost to Eternity as then; there is therefore a necessity that the Gospel be faithfully Preached now as well as then. Thus much for the third Motive.

4. *It is but wisdom to avoid an eminent Danger.* We must e're long appear before the Lord to give an account of our Stewardship; some trust God hath committed to the present Churches, to hold forth the Word of Life to them that sit in Darknes. And why did *Paul* cry out, *Wo is me, if I preach not the Gospel?* Sure he saw the Danger to be very great! *To him that knoweth how to do good, and doth it not, to him it is sin.* In former times God suffered all Nations to walk in their own ways, but now he exhorteth all Men every where to repent. Doth he exhort them (or command them) to repent? but then we know he doth this by his Ministers (ordinarily). The Jews had no special Commission to go to the Nations, *but we have.* Our danger in the neglect of this Duty must needs be great, if indeed we are negligent. Consider this fourth Motive.

5. *Many* (and some short of the Truth as now understood by many) *have done much more this way than we have done.* To say nothing here of the Primitive Labourers in the Lord's Harvest, of whom it will be said they were attended with miraculous Operations: Which is true of some of them, but not of them all. One shining and burning Light there was, who did no Miracle, and yet made ready a People for the Lord. We read not that *Timothy* or *Titus* did any Miraculous Works, yet did they Preach in many Countries, (as shewed above); but to let these pass, and come to lower Instances, we shall find our selves so poor in Works of this kind, as we may justly be moved to jealousy with our selves.

It is reported of one *Remigius*, about *Anno* 550, That he converted all *France* from Idolatry to the Faith of Christ. And that about the same time, one *Martin* reduced the *Sweeds* from the *Arrian* Heresie. How much *Augustin* the Monk prevailed in *England* in opposition to Paganism, is famous in our own Histories, though he came from *Gregory*, when the Church of *Rome* had not all its Pristine Purity. 'Tis said also, That one *Lambert*, a Religious Man, brought *Taxandria* in *Lower Germany* to the Faith of Christ, about *Anno* 620. And that *Kilian* a Scotch-Man, wrought the like in *Franconia*, where he died a Martyr. *Wilfrid* is said to perswade the Inhabitants of the *Ile of Wight* to receive the Faith, in *Anno* 683. These indeed were zealous Men, yet not so Apostolical in their Doctrine as might have been desired. I could multiply Examples out of the Works of *Ferom Platus*, whence also I have taken these Instances; and though many things recorded by him are doubtful, yet many also are true. However thus much may be observed from him, That it is no impossible thing for such as have a love and zeal for Christ, being ordinarily gifted, (for these Men were no more) to do (through God's blessing) very great service for God in the instruction of the Nations that know not the Truth. One Instance my Author hath, not unfit to be remembered,

remembered, 'tis this ; One *Hieronimus Esculus* being sent to *Constantinople*, prevailed with the Greeks to a kind of Reconciliation ; And brought (saith my Author) *forty Peers of the Country* to submit themselves ; and (which was (saith he) a joyful sight) they kissed the Popes feet. The use I make of it is this ; first, To shew the need true Christians have to be active to prevent those false Conversions wrought by Papists. 2. To perswade true Christians to be as zealous for *Christ*, as others are for the *Pope* ; for why should not Noble Men be perswaded to kiss the Son, lest he be angry, as to kiss the Popes Feet ? Thus we have the fifth Motive.

6. The certainty of being highly favoured of the Lord in this Work, may greatly encourage us to go about it ; for being thus devoted to God, and being faithful in our Endeavours, we shall be accepted according to that Ability and Opportunity which we have, and not according to that which we have not. If things succeed not according to our desire, yet shall we not lose our Reward. The same Jesus who said of the Woman that did not much, *She hath done what she could*, will bear witness to our Work and Labour of Love. Small beginnings often prove excellent ; and if the Lord be with us, we shall find the Work more easie than we can conceive it at a distance. May these Motives be some-way useful to further the sincere Reformation of Religion where it is wanting, and the Propagation of it where it is not known, to the Glory of God, I have my end.

F I N I S.

Too many Faults have escaped the Press, the most ('tis hoped) are here corrected ; the rest the Reader is desired to amend or pardon.

IN Epist. Dedicat. Page 3. line 7. for published, read polished. P. 5. l. 5. f. obstructions, r. Obstruſtors. Introduction, Page 5. l. 5. f. do not, r. not do. Book II. Part I. Page 42. l. 1. f. Mar. r. Micah. P. 81. l. 11. r. Mar. 21. P. 87. l. 29. r. Philip 25. Part 2. P. 9. l. 17. f. Ministry, r. Myſtery. P. 9. l. 35. f. 14. r. Act. 16. P. 13. l. 5. f. prone, r. prove. P. 14. l. 29. f. Eph. r. Epist. P. 48. l. 38. f. 15. r. 8, 12, 13, 14. P. 80. l. 29. ne. t and, r. only. P. 84. l. 39. f. exhibited, r. inhibited. P. 92. l. 9, r. ſuch. P. 97. l. 7. dele and. P. 104. l. 19. f. ſuſv, r. ſuſvs. P. 107. l. 19. r. is taken from. P. 110. l. 6. f. as, r. and. P. 115. l. 1. r. prevention. l. 18. r. Poem. P. 116. l. 44. dele as. P. 145. l. 13. f. of, r. from. l. 22. r. or the condition. P. 147. l. 20. r. rereward. P. 152. l. 28. f. perfection, r. perſecution. P. 154. l. 27. t. ever, r. even. P. 163. l. 18. r. of. P. 168. read the 8 laſt lines after the Diſcourſe of the Lord's Day next following. Book III. P. 6. l. 5. r. to do. P. 20. l. 23. f. conceived, r. concerned. P. 57. l. 21. dele, more than thou gaveſt. P. 69. l. 35. f. b, r. be not. P. 73. l. 17. f. deſigning, r. aſſigning. Book IV. Ep. 1. P. 3. Column 2. l. 25. dele not. P. 6. l. 3. f. e. r. ex. P. 28. l. ult. r. not. P. 30. l. 16. f. in, r. into. P. 37. l. 37. f. fire, r. five. P. 42. l. ult. r. and the like for their Government as above is fully declared. P. 45. l. ult. r. not. P. 54. l. 12. f. taking, r. take. P. 59. l. 39. r. therefore thus never ſhewed. P. 61. l. 37. f. this, r. his. P. 64. l. 21. f. Richard, r. Robert. P. 65. l. 12. r. muſt now put. l. 29. dele, well. P. 68. l. 12. r. the way of Life. P. 69. l. 23. put the Comma next deny. P. 7. l. 8. f. ſpeaks, r. ſpake. l. 33. f. curious, r. various. P. 72. l. 27. r. which is. P. 74. l. 8. f. that you, r. you that. P. 80. l. 43. f. hotteſt, r. honeſt. P. 84. l. 3. f. thing, r. things. l. 9. f. Milevitan, r. Milevitan. P. 99. l. 42. next the word Infants, add themſelves, and put the Comma next Authority. P. 100. l. 10. f. diverſion, r. direction. P. 141. l. 30. f. ſame, r. ſenſe. P. 143. l. 7. f. ver, r. Mark. P. 145. l. ult. f. ſuſdſueas, r. ſuſdſueas. P. 146. l. 8. f. Truth, r. Truſt. P. 147. l. 15. dele, as he ſuppoſed it to be. P. 163. at ſaying, r. this : For, P. 169. l. 13. f. Inſpiration, r. Inſtitution. P. 178. l. 14. dele that. Conclusion. P. 195. l. 26. f. brought, r. bought. P. 198. l. 3. f. groundleſſly, r. groundedly. P. 199. l. 27. r. thing.

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